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LINGUISTIC SURVEY OF INDIA

VOL. X

ERANIAN FAMILY

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LINGUISTIC SURVEY OF INDIA

VOL X

SPECIMENS OF LANGUAGES

OF THE

ERANIAN FAMILY

COMPILED AND EDITED BY

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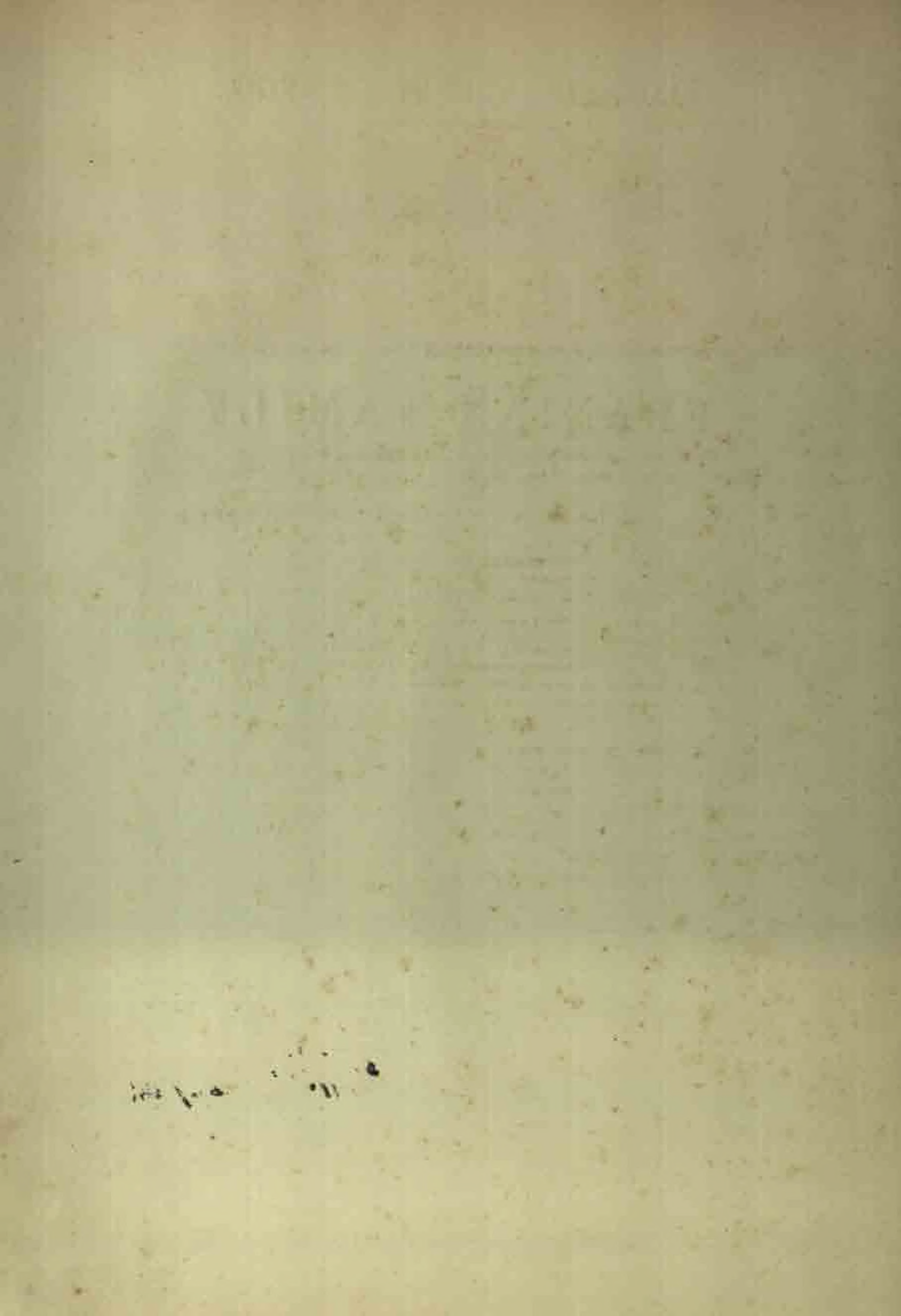
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ai,	ओ o,	औ ō,	स sa.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	श sha	स sa	ह ha
झ ṅa	ञ ṇa	स sa	ह ha	ड ḍa	ढ ḍha	ङ ṅa	ञ ṇa	श sha	स sa	ह ha	ड ḍa

Visarga (:) is represented by ḥ, thus कर्मणः karmah. Anunāsika (̣) is represented by ṁ, thus सिंह simh, वंश vanś. In Bengali and some other languages it is pronounced ng, and is then written ng; thus बांग्ला bangla. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में mē.

B.—For the Arabic alphabet, as adapted to Hindostānī—

ا a, etc.	آ ā	د d	ر r	س s	ع ʿ
ب b	ح ḥ	ذ ḏ	ز z	ش sh	غ gh
پ p	ف f	ځ ḡ	ج j	س s	ف f
ت t	ث ṭh		ڙ ṛ	ع ʿ	ق q
ٹ ṭ				ك k	ك k
ٲ ʔ				گ g	گ g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing anunāsika in Dēva-nāgarī, by ~ over nasalized vowel.	
				و to or v	
				ه h	
				ي y, etc.	

Tanwīn is represented by a, thus لؤلؤ laulū. Alif-e maqṣūra is represented by ʾ;—thus دعوۃ daʿwa.

In the Arabic character, a final silent h is not transliterated,—thus بندا banda. When pronounced, it is written,—thus گناہ gnaḥ.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus वन ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता dēkh'tā, pronounced dēkhtā; (Kāsh-mīrī) देख देख dēkh dēkh; कर कर kar kar, pronounced kor; (Bihārī) देख देख dēkh dēkh.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (तस), Paṣhtō (ټس), Kāshmirī (ټس, तस), Tibetan (ཨ་ཅ་), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (दस), Paṣhtō (دس), and Tibetan (ཨ་ཅ་) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ټس) is represented by *ṣ*.
- (d) Sindhī (ڄ), Western Pañjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Paṣhtō (ڄ or ځ) are represented by *ṣ*.
- (e) The following are letters peculiar to Paṣhtō :—
 ټ *t*; ټس *ts* or *dz*, according to pronunciation; ځ *d*; ځر *r*; ځه or ځو, according to pronunciation; ځه or ځه, according to pronunciation; ځ or ځ.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*; ڄ *ṣ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*; ڄ *ṣ*; ڄ *ṣ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

a, represents the sound of the *a* in *all*.

<i>ā</i> ,	"	"	"	<i>a</i> in <i>hat</i> .
<i>ē</i> ,	"	"	"	<i>e</i> in <i>met</i> .
<i>ō</i> ,	"	"	"	<i>o</i> in <i>hot</i> .
<i>e</i> ,	"	"	"	<i>é</i> in the French <i>était</i> .
<i>o</i> ,	"	"	"	<i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	"	"	"	<i>ö</i> in the German <i>schön</i> .
<i>ū</i> ,	"	"	"	<i>ū</i> in the " <i>mūhe</i> .
<i>th</i> ,	"	"	"	<i>th</i> in <i>think</i> .
<i>dh</i> ,	"	"	"	<i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṣḍā languages are indicated by an apostrophe. Thus *k'*, *l'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āssīlāi*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

THE ERANIAN FAMILY.

INTRODUCTION.

When the speakers of the original Aryan language wandered forth eastwards from the centre of Indo-European dispersion, they are believed to have settled at an early period on the banks of the Jaxartes and of the Oxus, and we may with some probability name the oasis of Khiva on the latter river as one of their most ancient seats in the continent of Asia. Thence, still a united people, the Aryan tribes appear to have followed the courses of the two rivers into the high-lying country of Khokand and Badakhshan. It was here that there took place one of the great divorces in the world's history. For some unknown reason, the Aryans here divided themselves into two groups; and each went its separate way.¹ One group filtered southwards over the Hindûkush into the valley of the Kâbul, and thence into India, where its speech became the ancestor of the modern Indo-Aryan vernaculars. The other, or 'Eranian'² group,—and it is this with which we are immediately concerned,—gradually spread from Khokand and Badakhshan eastwards and westwards. Descendants of those who migrated towards the East are now found in the Pâmirs and still speak Eranian languages; but this does not represent the limit of their ancestors' wanderings in that direction. Ancient documents discovered by Sir Aurel Stein in Central Asia, far to the East, are now being deciphered and are found to be certainly in a language of Eranian stock; and at the present day, even in Yarkand, we find tribes of Aryan build and complexion who have adopted the Turki speech of the nations that conquered them in later periods. To-day, we may take the Sarikol country in the Taghdumbash Pâmîr as the eastern limit of the Eranian family of languages.

Those who migrated westwards,—say, about the middle of the second millennium before Christ,—gradually occupied what is now Merv and Eastern Persia, and thence their language spread over the whole of Persia, and over what are now Baluchistan and Afghanistan. In the latter tracts, the eastern limits of Eranian speech may now be looked upon as roughly coinciding with the River Indus, though here and there it has overstepped that boundary, and though the country west of the Indus was once occupied by Indo-Aryans and Indo-Aryan languages are still found there.

From the earliest times we find the Eranians divided into several tribes. The inscriptions of Darius (B.C. 522-486) mention at least twelve. These probably all spoke different dialects. It is at least certain that the Old Persian of these inscriptions,—the official language of the court at Persepolis and of the tribe inhabiting the province of Persis,—was different from that used in the Avesta, which was eastern in origin, and which many scholars consider to have been the dialect of Bactria. For our present purposes, it is sufficient to note that there was the Persian dialect, and other dialects which we may, for the nonce, call 'Non-Persic.'

¹ It is not suggested that the division necessarily took place all at one stroke. Such ethnic movements are often slow and gradual in character, and this may well have lasted over a very long period. All that we can be certain of from philology is that the division actually occurred.

² I spell the word 'Eranian,' not 'Iranian,' just as in India we say 'tiger,' not 'tîr' for 'tiger.' 'Irân' is the quite modern Persian pronunciation of the original 'Êrân' (Old Persian *Airyânâna*, Avesta *Airyāna*), and it is in this latter form that the word was introduced into India.

The Eranian and the Indo-Aryan branches of the Aryan language each developed on its own line. In the earliest stages of their separate growth they were very similar. There are passages in the oldest part of the Avesta that can be turned into good Vedic Sanskrit by the application of a few simple phonetic rules. As time went on, the two became wider apart, and Professor Geldner¹ gives the following list of the common characteristics of all Eranian languages, which distinguish them from Sanskrit:—

- (1) Sanskrit *s* is represented by an Eranian *h*, as in Sanskrit *siṁdhu-*, Avesta *hindu-*, the Indus.
- (2) Sanskrit sonant aspirates (*gh*, *dh*, *bh*) are not aspirated in Eranian, as in Skr. *gharma-*, Av. *garəma-*, heat.
- (3) A Sanskrit *k*, *t*, or *p* preceding a consonant, is represented in Eranian by the corresponding spirant (*kh*, *th*, *f*), as in Skr. *prathama-*, Av. *fratəma-*, first.
- (4) In certain cases, a Sanskrit *h* is represented by an Avesta *z*, as in Skr. *bāhu-*, Av. *bāzu-*, the arm.

These various changes came by gradual development, and the development in each case did not proceed at the same rate. In some instances the change is confined to particular Eranian dialects. For instance, the change of *s* to *h* is rare in the Non-Persic forms of Eranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Pisācha languages spoken in the country south of the Hindūkush and north-west of India proper, described in Vol. VIII, Part ii, of this Survey. As there explained (pp. 7ff.), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Eranians, but before the Eranian languages had themselves developed *all* their characteristic peculiarities. They accordingly agree only partially with the latter in their finally developed form, and, occupying as they did an inhospitable and inaccessible country, have themselves developed in other respects on their own lines.

We have divided the Eranian languages into two groups,—‘Persic’ and ‘Non-Persic.’ From the former is descended, through the Pahlavi of the time of the Sassanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term ‘Medic,’ a convenient, but inaccurate name.² They were spoken in widely separated parts of Ērān. Media itself was in what at the present time is Western Persia, yet the Medic word for ‘dog,’ the *γṛḍāka* which has been preserved for us by Herodotus, can claim the Ōrmuṛī *spuk* and the Pashtō *spāc*, both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persic (Pahlavi and modern Persian) word is the much less closely connected *say*. But the one literary monument of ancient ‘Medic’ that we possess, the

¹ *Encyclopædia Britannica* (11th ed.), Vol. xii, pp. 246ff. (Art. ‘Persia’).

² The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Kurdistan, but also in tracts far to the East. They are *however* characteristic of the language of the Avesta, which is East Eranian in origin. The term ‘Medic’ is, however, convenient as designating the language of the tribe which was most important politically amongst those which used the Non-Persic dialects. At the same time it should be carefully borne in mind that, although the Avesta was written in ‘Medic,’ that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term ‘Medic.’ On this point, see W. Gelzer in pp. 412ff. of Vol. I, Part ii, of the *Grundriss der iranischen Philologie*.

Avesta, had, according to most modern authorities, its home, not in Media, but in East *Ērān*. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the 'Medic' in its mediæval stage, as *Pahlavī* represents mediæval Persian. In the presence of literary and official Persian, 'Medic,' as a literary language, died a natural death, and survived only in local dialects of which we have no mediæval literary records.

In course of time, these 'Medic' dialects developed into independent languages, some of which form the subject of the present volume. These are the *Ghalehah* languages of the *Pāmirs*, *Pashtō*, *Ormūrī*, and *Balōchī*. To them may be added, as falling outside the limits of the present enquiry, a number of dialects,—the best known of which is *Kurdish*,—spoken nearly all over Persia and beyond, distinct from, and independent of, the literary Persian. As the most important of these languages, and, especially, all those dealt with in the present volume, are spoken in the eastern part of the ancient *Ērān*, they can, for the purposes of this Survey, be conveniently classed together under the name of the 'Eastern Group' of the *Iranian* languages.

The present volume therefore deals with the following *Iranian* languages :—

- (1) *Pashtō*.
- (2) *Ormūrī*.
- (3) *Balōchī*.
- (4) The *Ghalehah* Languages.

To these are added short, supplementary, accounts of two true 'Persic' dialects accidentally coming within, or approaching, the limits of our enquiries. These are *Dēhwārī*, spoken by immigrants from Persia into *Baluchistan*, and *Badakhshī*, spoken immediately to the west of the tract in which the *Ghalehah* languages are the vernacular.

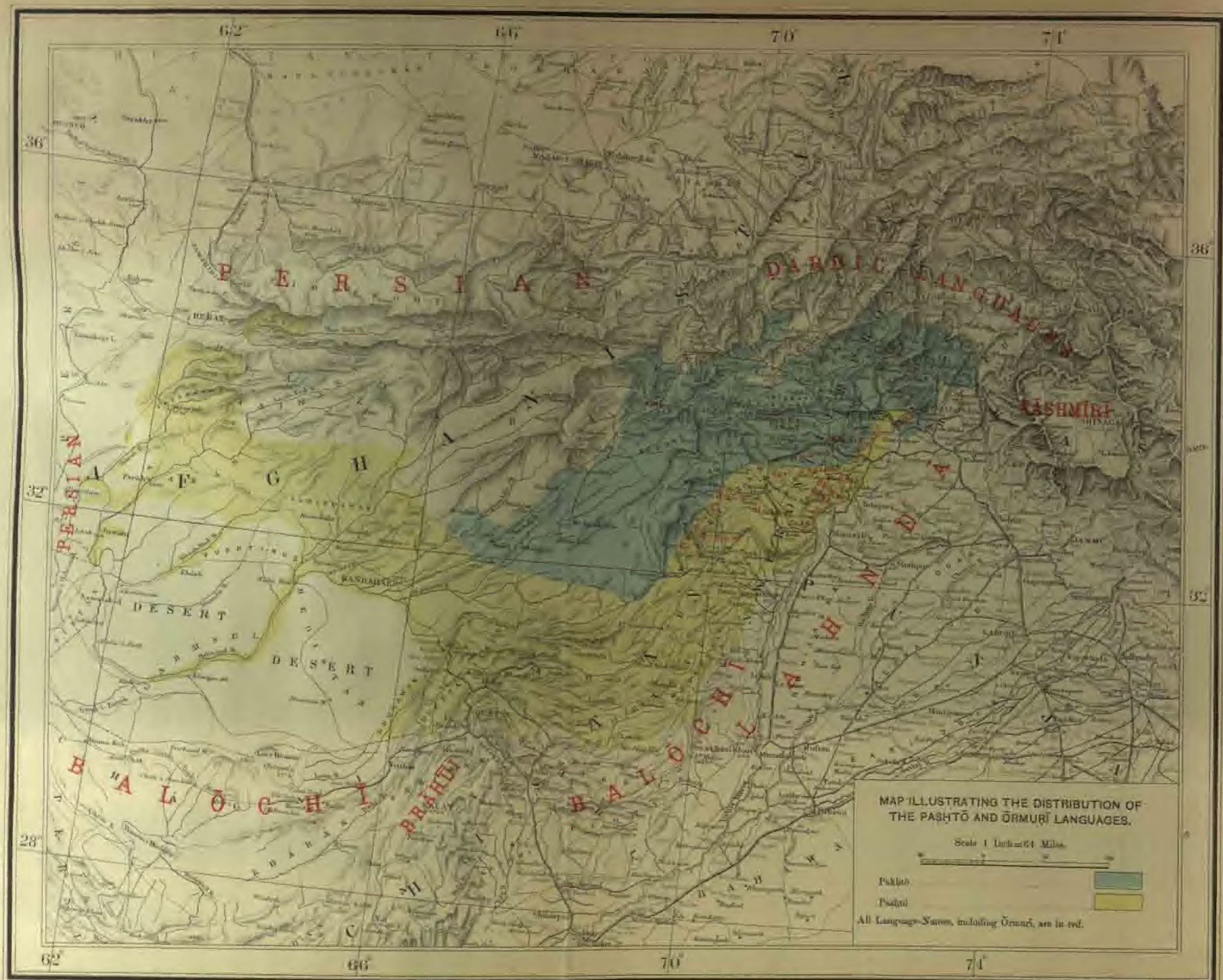
Of these, *Pashtō* is the language of the greater part of *Afghanistan* and the neighbouring tracts. *Ormūrī* is an interesting and almost unknown form of speech employed by scattered remnants of the *Ormūr* tribe in *Afghanistan*. *Balōchī* is the language of *Baluchistan*, and the *Ghalehah* languages have their home in the *Pāmirs*. With one exception, none of the languages composing the last-named group are spoken within the limits of British India. Some of them are spoken in Russian territory, and others in Afghan territory; but the one exception, *Yūdghā*, has crossed the *Hindūkush*, and is spoken in a valley in the *Chitral* country, and thus falls within the area of our investigations. In order to examine it properly, it was found necessary to describe, however cursorily, the remaining languages of the group.

The various languages are fully described in the sections devoted to each, and a repetition of what is there said is unnecessary. It will suffice to state here that no materials are available regarding the number of speakers of any of these languages except *Pashtō* and *Balōchī*. Of the former there are about 4,000,000 speakers, and of the latter about 700,000.

¹ The term 'Eastern' must be taken with the same reservation as that with which 'Medic' is employed. The minor dialects, not treated here, are spoken, not only in Central Persia, but even in the far North-West, on the shore of the Caspian.

The scale on which these languages have been described varies for each. As a rule, those languages for which well-known grammars are available, have been described most briefly. Thus, those Ghalchah languages which have received previous attention from Shaw and other writers have their grammars compressed into a page or two, while Zehaki, Maujāni, and Yādghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ōrmurī, a language which has not yet been described by any European, and which is of great philological interest, is dealt with at considerable length, although it is spoken by very few people. Again, only some four pages have been devoted to Paštō grammar, on which there are several excellent works already in existence. On the other hand, although Balūchi has at least two complete grammars, they each represent a different dialect, and therefore I have devoted some space to describing its grammar in such a way that the two dialects have been brought into juxtaposition and can be compared.

The authorities on the various languages are enumerated in each section. For the general question of the history of the Iranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter's *Études Iraniques* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1895-1904), and the article 'Persia' in the *Encyclopædia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.



MAP ILLUSTRATING THE DISTRIBUTION OF THE PASHTO AND ÖRMURI LANGUAGES.

Scale 1 Inch=64 Miles.

- Pakhtu
- Ormuri
- All Languages-Suroi, including Örmuri, are in red.

PASHTŌ.

From the point of view of the people who speak it, Pashtō is the language of the Afghāns. The name 'Afghān,' which is that given to them by the Persians, is not used by the people, who call themselves *P'shtān* or, in the plural, *P'shtāna*, and who call their language *P'shtō* or, in their North-Western dialect, *P'khtō*. In English, *P'shtō* is generally written *Pashlō*, and this spelling will be adopted in the following pages. In the North-Eastern dialect, *P'shtāna*, the name of the people, is pronounced *P'khtāna*, and this word has been identified, with considerable plausibility, as the same as the *Πάκτοι* mentioned by Herodotus, and as the *Pakthas* of the *Rig-vēda*.

The word 'Afghān' is, as said above, a Persian one. Its etymology is unknown, though the people have a tradition that it is derived from the name of Afghāna, who, they say, was grandson of Saul, King of Israel, and from whom they claim descent. The word is said to mean 'lamentations,' and various reasons are alleged for its application as a proper name. One is that the Afghāns caused the devils to lament when they were converted to Islām. Another explanation is that their perpetual intertribe disturbances filled the land with lamentations. Yet another legend refers to the 'sigh' of relief uttered by the mother of Afghāna when she was delivered of her son. Others have unsuccessfully connected the word with the *Āśvakas* of the Indian Purāṇas, or with the *Ἀστυνοί* of Strabo. It has also, with more certainty, been identified as the *Aragāna* or *Aragāna* of the Indian Astronomer Varāhamihira,¹ who flourished in the 6th century A.D.

The *Ἀράπυροι* of Herodotus are probably the same as the Afghān tribe of Afridis, or, as they call themselves, Apridi.

Pashtō is the language of the greater part of Afghanistan. In the North-Western Frontier Province and the adjoining sphere of British influence, i.e. in what we may call British Afghanistan, it is spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dera Ismail Khan, and in the region between them and the Afghan frontier.

It is, moreover, the language of the independent Yāsufzai country which may conveniently be called the Yāghistān,² situated to the north of these British districts, and including the countries of Swat, Buner, and Bajaur. The tract composed of these three countries,—the Afghan portion of Afghanistan, the British districts above mentioned, and the Yāghistān,—is known as the *Rōh*, that is to say, the Hill Country. The *Rōh* is defined by the historian Firishṭa as the country extending, from north to south, from Swat and Bajaur to Siwi and Bhakar, and, from east to west, from Hasan Abdul to Kabul. It includes Kandahar.³

¹ *Brhat-saṁhitā*, xi, 61, and xvi, 88.

² The word 'Yāghistān' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Darmasteter.

³ See Elliot, *History of India*, vi, 560. The original language of the Yāghistān was not Pashtō, but Kōhistān, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Pashtō. The latter extends up the Indus Kōhistān at least as far as Mirbat and is used as a *lingua franca* even further up that river.

In British territory the eastern boundary of Pashtŏ may be roughly taken as coinciding with the course of the Indus, although there are Pashtŏ-speaking colonies in the Hazara and Attock Districts on the Indian side of the river. After entering the district of Dera Ismail Khan the eastern boundary gradually slopes away from the Indus, leaving the lower parts of the valley in possession of Lahndā, and some thirty miles south of the town of Chamdhan it meets Balŏchī. The southern boundary passes south of Quetta and through Shorawak, till it is stopped by the desert of Baluchistan. This brings us to the Pashtŏ spoken outside British territory.

No facts have been collected for the purposes of this Survey in the dominions of His Highness the Amīr of Afghanistan, and what follows has been collected from various sources, official and unofficial, and should not be assumed to be necessarily accurate and complete. The localities in Afghanistan in which Pashtŏ is spoken are shown in the map facing the first page of this introduction. So far as non-British Afghanistan is concerned it must be remembered that the whole of the population in any particular district is not Pashtŏ-speaking. There is a great mixture of races, *viz.* Tājiks, Hazārās, Qizilbāshis, etc., who, according to their origin, speak Persian, Turkī, Balŏchī, or one of the Kāfir languages. The map in many cases shows districts where only the majority of the inhabitants are Afghāns and Pashtŏ speakers. More particularly, in the country round Obeh in the Herat province, the inhabitants who speak Pashtŏ are not in a majority even in the places marked. On the other hand, in every district of non-British Afghanistan villages of Pashtŏ-speaking Afghāns are constantly met with which are in localities not shown in the map as Pashtŏ-speaking, and this mixture is more than ever the case at the present time, as of late years a practice has grown up of deporting the people of one district to another. Round the large cities, Persian is generally the language spoken, even in a Pashtŏ country, notably in the cases of Jalalabad and Ghazni.

Taking up the southern boundary of Pashtŏ where we have left it, after passing through Shorawak, in the desert of Baluchistan, we find that it follows the eastern and northern limits of that desert, with extensive colonies down the rivers which run south through the waste, to nearly the sixty-first degree of east longitude. It then turns northwards up to about fifty miles south of Herat, where it reaches its limit to the north-west. From here the northern boundary runs nearly due east to the Hazara country, in which tract the majority of the inhabitants do not employ Pashtŏ but speak either Persian or a language of Mongolian origin. Skirting the west, south, and east of the Hazara country, and just avoiding the town of Ghazni, it thence runs northwards to the Hindūkush. Thence, leaving Laghman and Kafiristan to its east and north, the boundary roughly follows the Kabul river down to Jalalabad, whence it runs up the Kunar so as to include the Yāghistān as already explained. Speaking roughly, we may sum up the above irregularly shaped block of Pashtŏ-speaking territory as including Southern and Eastern Afghanistan, the country to the west of the Indus in British territory, from its southward bend to Dera Ismail Khan, and a strip of Northern Baluchistan.

Over the whole area in which it is spoken, the language is essentially the same.

Dialects.

This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Pashto-speaking tract, as none have been obtained from the dominions of His Highness the Amir. Such as they are they show that, while, as we go from tribe to tribe, there are slight differences in pronunciation and grammar, the specimens are all written in various forms of what is one and the same language. Two main dialects are, however, recognised, that of the North-east, and that of the South-west.¹ They mainly differ in pronunciation. The Afghāns of the North-east pronounce the letter *پ* *kh* and the letter *د* *g*, while those of the South-west pronounce them *sh* and *z*, respectively. The most important varieties of the North-eastern, or Pakhtō, dialect (excluding the standard form of speech) are the form of Pakhtō employed by the Ghilzais and the Afridis, while that of the South-western, or Pashtō, dialect (with the like exclusion) is the speech of the Waziris.

Except as regards British territory, no very accurate information is available as to how the dividing line between the two main dialects runs. So far as our present information goes, we may take the southern limit of the great Ghilzai tribe as the line in Afghanistan proper, although the two dialects probably overlap to a certain extent owing to intermarriage and mixture of tribes on the boundary. Ghilzais speak the north-eastern dialect, while the south-western one is spoken by all Afghāns south of this line and westwards towards Herat. It is said to run from a stone bridge (Pul-e-Sang) at Asia Hazara, 12 miles south of Kalat-i-Ghilzai, to just north of Marul, and thence north of the Lowana country to the Kundil-Kundur confluence, and then along the Kundur to Domendi. In British territory, the Khoshtwals, Mangals, Jedrans and Jajis speak Pakhtō, the boundary line running in a north-easterly direction up to near Peshawar, so as to give the Waziris and Khataks to Pashtō. In and around the city of Ghazni the people speak Persian, but the Afghān dialect of the neighbourhood is the North-eastern Pakhtō.

This is not the place to give a history of the Afghāns. If, indeed, it can be said

The Afghāns.

that a collection of tribes with no acknowledged head could have a connected history. The part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaimān mountains, and about the year 700 A.D. they fought with the Rājā of Lahore, who ultimately ceded to them a portion of Lamghān, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islām from entering India. They then erected a fort in the Kohistān of Peshāwar, which they called Khaibar, and took possession of the country of Rōh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sindh and Bhatiya.² The Afghāns accompanied Mahmūd of Ghazni on his various expeditions, and the historian Al 'Utbī tells us how in one of his attacks on India 'Nidar Bhīm, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.'..... Mahmūd advanced against them with his 'Satanic Afghān spearmen, and they penetrated the pass

¹ Raverty calls these the dialects of the East and West respectively.

² Elliot, *loc. laud.*

like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water." The Ghōri dynasty similarly utilised the Afghāns in their invasions of India. In 1265 A.D., the 'Slave King' Ghayāsu-d-dīn Balban established a military colony of Afghāns near Delhi, and subsequently established garrisons of them on the main roads as far east as Bihār. In the invasion of India by Tamerlane, we find Afghāns fighting on both sides. He had twelve thousand of them when he attacked Meerut, which was defended by the Afghān Ilyas. Timūr's descendant Baber tells us himself how he waged war against the Afghāns, and subdued them by terrible massacres. He marked his route to India from Kabul by pyramids of Afghān heads at each camp. Baber's son Humāyūn was in his turn conquered by one of the Afghān settlers in Bihār, Shēr Shāh, who founded the Sūr dynasty, which was subsequently destroyed by Humāyūn and Akbar. It is of interest to note that it was during Shēr Shāh's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindi by a Muslimān, and dedicated to that king. From the time of Akbar, to the invasion of Nādir Shāh, the Afghāns acknowledged the supremacy of the Mughul Emperors of Delhi, the only occurrence of note being the ineffectual rebellion of Khushhāl Khān, the Khān of the Khataks, against the tyranny of Aurangzēb.

It is said that about the middle of the 13th century, the Afghān tribe of Khakhsais, not finding sufficient room in their home in the neighbourhood of Kandahār, emigrated with the Osmānkhels and the Muḥammadzais to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yūsufzais, the Gigianis, and the Tarklanis. The Yūsufzais quarrelled with Ulugh Beg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Maliks, sparing only Malik Ahmad on condition that the tribes should leave Kabul. The Yūsufzais departed with the Gigianis and Muḥammadzais, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yūsufzais occupied the plain to the north of the River Kabul, and subsequently, continuing their forward march, conquered the country of Swat, under the leadership of Malik Ahmad, and of Shaiḡh Malih who organised the partition of the newly-acquired territory. This was in 1413-1424 A.D. Subsequently they spread over the hill country of Buner and the valley of Chamla. The original inhabitants of Swat, who were dispossessed by the Yūsufzais, and who are now, under the name of Swātis, settled in the British District of Hazara, speak Pashtō, although they are not of Afghān origin, and have none of the distinctive marks of the race.

The history of Afghanistan subsequent to the time of Nādir Shāh, is well known to every reader of Indian History. Ahmad Shāh, the Sadūzai (1747-1771), seized upon the Afghān throne which had been wrested from India by his patron. He plundered India no less than five times, made the Emperor of Delhi a prisoner, and by destroying the Marāṭhā power in 1761 at Panipat paved the way for the conquest of India by the English.

The Sadūzai dynasty disappeared in 1818, and was succeeded by that of the Barakzais, which now holds the throne in the person of the present Amīr.

The decomposition of the Mughul empire in India gave opportunities to several adventurers. After the death of Aurangzēb, in 1707, the dissensions among the Hīndūs of Bareilly enabled 'Alī Muḥammed Khān, the leader of the Rōhilā Pathāns, to obtain

possession of the country which is now called, after the name of the tribe, Rohilkhand. He was succeeded by the famous Hâfiz Rahmat Khân, who was ultimately killed in battle by the Nawâb of Awdh assisted by the English in 1774 A.D. It is hardly necessary to point out the connexion between Rôh and Rôhilâ. The latter word means literally an inhabitant of the Rôh.¹

It has already been stated that the Afghâns claim descent from one Afghâna, who, they say, was grandson of Saul, the first king of Israel, and this tradition, coupled with one or two accidental coincidences

Origin of the Language.

in vocabulary, led people at one time to maintain that the Pashtô language was derived from or closely connected with Hebrew. It has now long been admitted that the language belongs to the Aryan stock, but it was for some time a matter of dispute whether it belonged to the Eranian, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Eranian languages are divided into two main groups,—the Western and the Eastern. The principal example for the former is the modern Persian of Erân, which is descended from the Old Persian of the Achæmenides through the Parthian or Pahlavi of the Sassanides. The oldest form of the Eastern group with which we are acquainted is the so-called Zend. From it are descended, amongst others, the Ghalchah languages now spoken in the Pâmirs. Balôchi also belongs to this group, and, as will shortly be seen, Pashtô. In the year 1862, Prof. Fr. Müller, in his '*Ueber die Sprache der Afghanen*,' maintained for the first time that Pashtô belonged to the Eastern group. Dr. Trumpp, in his Pashtô Grammar, written in 1873, strongly maintained that the language did not properly belong to the Eranian, but was a member of the Indo-Aryan family, and was closely connected with Sindhi. He added, however, that it was not a true member of the Indian family, but that it was rather an old independent language, forming the first transition from the Indo-Aryan to the Eranian family, and therefore participating of the characteristics of both, but still with predominant Prakrit, i.e. Indian, features. This theory was adopted by Professor von Spiegel in his *Brânische Alterthumskunde* and by Dr. Hoernle in his *Grammar of the Gauḍian Languages*, and was at first accepted by M. Darmesteter in his *Rapport sur une mission philologique dans l'Hindoustan*, which was published in 1887. Three years later M. Darmesteter published his monumental *Chants populaires des Afghans*, in which he abandoned his former theory, and proved conclusively that Pashtô must belong to the Eastern group of the Eranian family, and that it is derived from Zend or from a dialect closely allied to Zend. Practically, it bears the same relation to Zend that modern Persian does to the old Persian preserved in the cuneiform inscriptions of the Achæmenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Eranian tongue.²

¹ The greater part of this sketch of the Afghâns is based on M. J. Darmesteter's brilliant and learned *Chants populaires des Afghans*.

² As a language, Pashtô delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his *wasir* to collect the vocabularies of all the dialects upon earth. On his return, he proceeded to quote specimens before his royal Master. When he came to the Afghân dialect he stopped, and producing a tin pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The *wasir* replied that he had failed to get a knowledge of the Afghân language, and could only describe it by rattling a stone in a pot. It is also said that Muḥammad gave it as his opinion that Afghân was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, *Waz* : Turkish, accomplishment, *Answer* : Persian, sugar ; and Hindustâni, salt ; Pashtô is complimented with the appellation of the 'braying of an ass.' In spite of these unfavourable remarks, Pashtô, though harsh sounding, is a strong, virile, tongue, which is capable of expressing any idea with neatness and accuracy.

Pashtŏ has a fairly copious literature, partly original and partly translated. The first book written in the language is said to be a history of the conquest of Swat by the Yūsufzais, but no copy of it is known to exist. The earliest books of which we have any knowledge are the *Khairu-l-Layān*, written in four languages, Arabic, Persian, Hindi and Pashtŏ, and the *Khŏrpān*, both composed by the heretical Bāyazīd Anṣārī, known to his friends as Pir Rōshan or Master of Light, and to his orthodox opponents, as Pir Tārīk or Master of Darkness. He died in 1585 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afghāns, the Akhūn Darwēza. The latter's most renowned work, an unparalleled treasury of inventive, is the *Makḥzan-e Islām*, in which he attacked the heresies of Bāyazīd. He was the author of more than fifty other works, of which the most valuable is the *Makḥzan-e Afghānī*, a history of the Afghāns from the most remote times. The earliest poet of whom we have any remains was Mīrzā Anṣārī, a grandson of Bāyazīd, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afghanistan. The most famous Afghan poet is Khushhāl Khān, the warrior prince of the Khāṭaks (1613-1691). He is still the most popular of all the national writers of the Afghāns, and his songs are in constant request. His *Dīwān* was published by Bellew in 1869. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Afzal Khān who wrote a valuable history of the Afghāns entitled the *Tārīkh-e Murājaʿa*, and the Mohmand poets 'Abdu-r-raḥmān and 'Abdu-l-ḥamid. The popular poets of the present day are professional singers called *qums* who are principally Afghanised Indians, and whose poems have been collected by M. Darmesteter in his *Chants populaires*.

The number of speakers of Pashtŏ can be given with approximate correctness only for British Territory, and even for portions of this no returns were available in the Census of 1901, on which the figures of this Survey were originally based. I therefore, for Pashtŏ, take the latest figures available,—those of the Census of 1911, although they have the disadvantage that no dialect-figures can be obtained from them.

In British Territory, Pashtŏ is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Panjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,593 people, out of a total population of 2,210,471. Most of the remainder speak some form or other of Lahndā. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawar and Kohat, but in the two latter the members of the Khāṭak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

In Baluchistan, Pashtŏ, in the South-Western dialect, is spoken in the North-Eastern districts of Quetta-Pishin, Loralai, Zhob, and Sibi. It is also spoken in other parts of the Agency, but is here not the home language of the people, being used only by immigrants.

In the Panjab, Pashtō is spoken by Pathān settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chhachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhad, where they speak the South-Western dialect. In Mianwali they inhabit that part of the district which lies west of the Indus, bordering on the North-West Frontier district of Banna. Here they speak the South-Western dialect.

The following are the figures for the number of speakers who speak Pashtō in those parts of British India in which it is a vernacular:—

	North-Eastern Dialect.	South-Western Dialect.	TOTAL.
NORTH-WEST FRONTIER PROVINCE—			
Hazara	29,151	...	29,151
Peshawar	654,940	54,525	709,465
Kohat	107,402	85,891	193,293
Banna . . . . .	...	218,845	218,845
Dera Ismail Khan . . . . .	...	70,995	70,995
Total	791,583	430,256	1,221,839
BALUCHISTAN—			
Quetta-Pishin . . . . .	...	82,133	82,133
Localal . . . . .	...	55,738	55,738
Zob . . . . .	...	66,573	66,573
Sibi . . . . .	...	20,011	20,011
Total . . . . .	...	224,455	224,455
PANJAB—			
Attock	15,391	6,500	21,891
Mianwali . . . . .	...	15,191	15,191
Total	15,391	21,691	37,082
SUMMARY.			
North-West Frontier Province	791,583	430,256	1,221,839
Baluchistan . . . . .	...	224,455	224,455
Panjab	15,391	21,691	37,082
Total for British India	806,974	676,402	1,483,376

It has been estimated that the number of speakers of the language in Yāghis-tān, and British and Independent Afghānistān is, inclusive of 400,000 independent

Yūsufzais, about 2,359,000.¹ It is impossible to divide this according to dialect. The figures must be held to include the 7,740 Paštō-speakers mentioned above as inhabiting trans-frontier posts of the North-West Frontier Province. The following is therefore the total number of speakers of Paštō in the area in which it is the vernacular:—

In British Territory	1,432,378
In Afghanistan, etc. (estimate)	2,359,000
Total	3,842,378

In addition to the above, Paštō is spoken by temporary residents in the following provinces of British India. In the case of Baluchistan and the Panjab I mention separately those districts and states in which the number of speakers is more than 500.

	Number of Speakers.
Baluchistan—	
Chagai	834
Kaiat	2,207
Others	87
	3,098
Panjab—	
Dellā	1,003
Lahore	4,019
Sialkot	922
Gujranwala	627
Gujrat	2,567
Shahpur	2,014
Jhelam	1,041
Rawalpindi	1,546
Montgomery	3,211
Lyalpur	1,542
Faisalpur	702
Multan	1,338
Masallangarh	778
Dera Ghazi Khan	4,477
Patawalpur	589
Others	2,543
	30,092
Andamans and Nicobars	402
Assam	702
Bengal	2,770
Bihar and Orissa	732
Bombay	12,129
Burma	1,587
Central Provinces and Berar	2,372
United Provinces	1,990
Bombay States	923
Central India Agency	1,659
Hyderabad State	786
Kashmir State	2,745
Rajputana Agency	572
Other Provinces	524
Total	63,949

¹ See *Encyclopædia Britannica*, 9th Edn., i, 227E. This estimate was published in the year 1875, and I have found no better figures of later date.

We have seen that the number of Pashtō-speakers at home in British India is 1,483,376. Adding to this the total of 63,349 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,740 for the speakers of Pashtō in trans-frontier posts, we get 1,554,465, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows:—

In British Territory	1,546,725
In Afghanistan, etc. (estimate)	2,359,000
GRAND TOTAL	<u>3,905,725</u>

or, in round numbers, four millions of people.

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PASHTŌ GRAMMAR

The arrangement of the following sketch of Pashtō Grammar is based on that found in Major Raverty's well-known work. As regards the matter, it is partly taken from Major Raverty, partly from Dr. Trumpp, and partly from M. Darmesteter.

In transcribing the specimens into the Roman character, difficulty has been experienced in giving the vowel sounds correctly. They differ in every dialect. Every care has been taken, and, when possible, the proof-sheets have been, in each case, revised by the original translator.

SYSTEM OF TRANSLITERATION ADOPTED FOR PASHTŌ.

VOYELS

 $\bar{a}, \bar{a}, \bar{a}, \bar{i}, \bar{i}, \bar{u}, \bar{u}, \bar{e}, \bar{e}, \bar{o}, \bar{o}, \bar{ai}, \bar{au}.$

CONSONANTS.

h	ah
p	ph, in the South-west ph.
t	
t	
s	
s, or z, according to sound.	
some tribes, ts and dz.	With
j	
ch	
h	
kh	
d	
d	
z	
r	
r	
z	
sh	
g, in the South-west gh.	

ج has two sounds, a soft and a hard one. When transliterated by *j* or *z*, it has the sound of *j* in 'sin,' and *z* in 'zeal,' respectively. When transliterated by *ts* or *dz*, as in the Buner version, it has the sound of *ts* or *dz*, respectively.

g is pronounced like the *g* in 'pleasure' in the South-western dialect, and is then transliterated *gh*. Elsewhere it has simply the sound of the hard *g* in 'go,' and is then transliterated by *g*.

ف is pronounced as a hard guttural *kh*, something like the *ch* in *loch*, only more rough, in the North-east. It is then transliterated *ḳh*. In the South-western dialect it is pronounced like the *sh* in 'shine,' and is then transliterated *sh*. The compound فـش properly *ḳhsh*, or *ksh*, is pronounced *ke* in the North-east and *kshē* in the South-west. The word is a preposition, and means 'in.'

γ is the equivalent of the Indian π , and is transliterated φ . It should be remarked that the pronunciation of this letter is rather that of a nasalized r than of an φ . Indeed the letter is sometimes pronounced as if it were a simple r .

The peculiar Pashtō short *a*, I represent by a small *a* above the line, as in (Peshawar) *kash^ar*. Its use varies according to locality. In one place we have *kash^ar*, and in another *kaghar*. In writing in the vernacular, it is sometimes represented by *zabar*, sometimes by *zer*, and sometimes by *pash*. The peculiar Afridi *ā* is transliterated *ā*. It is pronounced like the *a* in *all*. A final *i* is often pronounced *e*, and a final *u*, *o*.

*Z*er stands for both *i* and *e* (short), and *pēgh* for *u* and *o* (short).

I have throughout followed M. Darmesteter in omitting, in transliteration, a final *h*, except when it is clearly pronounced in words like *stā gūnāh*, a fault, *śā āhāh*, a king. All authorities agree that the *h* is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverty writes *vāṣṣāh*, grass, not *vāṣṣā*.

PASHTO SKELETON GRAMMAR.

I.—PRONUNCIATION.

The North-eastern Afghans pronounce *ph* as a hard *ph*, like the *ch* in *lock*. The particle *loph* (often written *loph*) is pronounced *lo* in the North-east. *Zh* is pronounced *y* in the North-east, like the *y* in *go*.

II.—NOUNS.			VI.—		III.—PRONOUNS.	
Noun declensions.			Sing.		1st Person—	
I.—			Sing.		Sing.	
			Plur.		Plur.	
(a) Masc.—					Nom. <i>az</i> .	
Dir. <i>azai</i> , a man.					Gen. <i>azma</i> .	
Obl. <i>azl</i> .					Obl. <i>az</i> .	
Voc. <i>ai azaiya</i> .						
(b) Fem.—					2nd Person—	
Dir. <i>ya</i> , a maiden.					Nom. <i>tu</i> .	
Obl. <i>ya</i> .					Gen. <i>chi</i> .	
Voc. <i>ai ya</i> .					Obl. <i>tu</i> .	
					Voc. <i>profess ai to obl. form.</i>	
					Acc. takes the obl. form in both first and second persons.	
II.—					3rd Person— <i>he, she, it, that</i>	
(a) Masc.—					Nom. <i>ayha</i> (masc. and fem.)	
Dir. <i>plar</i> , father.					Obl. <i>ayha</i> (masc. and fem.)	
Obl. <i>plar</i> .					Pronominal Suffixes—	
Voc. <i>ai plara</i> .					Nominative (both numbers).	
(b) Masc.—					1. <i>am</i> .	
Dir. <i>milal</i> , guest.					2. <i>a</i> .	
Obl. <i>milal</i> .					3. <i>i</i> .	
Voc. <i>ai milal</i> .					Contracted Pronouns—	
					<i>Oblique</i> (both numbers).	
					1. <i>me</i> .	
					2. <i>de</i> .	
					3. <i>ya</i> .	
					4. <i>ya</i> .	
					5. <i>ya</i> .	
					6. <i>ya</i> .	
					7. <i>ya</i> .	
					8. <i>ya</i> .	
					9. <i>ya</i> .	
					10. <i>ya</i> .	
					11. <i>ya</i> .	
					12. <i>ya</i> .	
					13. <i>ya</i> .	
					14. <i>ya</i> .	
					15. <i>ya</i> .	
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					76. <i>ya</i> .	
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					80. <i>ya</i> .	
					81. <i>ya</i> .	
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					84. <i>ya</i> .	
					85. <i>ya</i> .	
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					89. <i>ya</i> .	
					90. <i>ya</i> .	
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					93. <i>ya</i> .	
					94. <i>ya</i> .	
					95. <i>ya</i> .	
					96. <i>ya</i> .	
					97. <i>ya</i> .	
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					100. <i>ya</i> .	
					101. <i>ya</i> .	
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					110. <i>ya</i> .	
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IV.—VERBS.

(1) Verbs whose infinitives end in *'t* may be either transitive or intransitive. Those in *ā't* are intransitive and in *u't*, transitive. Infinitives of causals end in *a-u't*.

(2) Verb Substantive—

	Sing.	Plur.		Sing.	Plur.		Past Subj. &c. as usual.
(1) Pres. (1)	yam.	yū.	Past. (1)	am.	am.	Pres. Subj. &c. as usual.	
(2)	yā.	yū or yūstai.	(2)	at.	at.	Pres. Subj. &c. as usual.	
(3)	{ dā or āta (mas.) da or dāta (fem.) }	{ dī or dāta. }	(3)	{ am. (mas.) at (fem.) }	{ am. (mas.) at (fem.) }	Pres. Subj. &c. as usual.	Past Subj. Optional form.

(2) *āstā't*, to exist. Pres. *āstām*, etc. Past Cond. *āstāzam*, etc.

(3) *kā't*, to become. Pres. *kāstām*, etc. Imperf. *kāstām*, etc.

(4) *āstā't*, to become (used to form Passive).

	Sing.	Plur.		Sing.	Plur.		Past Part. <i>āstāni</i> . The rest is regular.
Pres. (1)	āstām.	āstā.	Imperf. (1)	āstām or āstāstām.	āstā or āstāstā.		
(2)	āstā.	āstā.	(2)	āstā or āstāstā.	āstā or āstāstā.		
(3)	āstā.	āstā.	(3)	{ āstā (mas.) āstā or āstāstā (fem.) }	{ āstā or āstāstā (mas.) āstā or āstāstā (fem.) }		

The Regular Verb.—There are two main tenses, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 5th classes form the 3rd sing. Imperf. by changing final *t* of the infinitive to silent *ā*. Thus *pāstā't*, *pāstā*. The 3rd, 4th, and 6th drop the final *t* of the infinitive. Thus *āstā't*, *āstā*. The Imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Part., are passive, and use the passive construction,—the direct object being in the nominative, and the subject in the agent case. The 5th, 11th, 14th, 20th, and 21st classes form the 3rd sing. Imperf. by changing *t* of the infinitive to silent *ā*. Thus *drāstā't*, *drāstā*. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root-vowel. Thus *tar't*, *tār*. The 3rd, 4th, 9th, 10th, 15th, and 22nd classes drop the final *t* of the infinitive. Thus *gāstā't*, *gāstā*. The Imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. pres. Imperf. is the same as the Infinitive. As regards the formation of the Present of Transitive verbs, the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes simply drop the *t* of the infinitive, and add the necessary personal termination. For each of the other classes there are special rules.

The Irregular Verb.—The irregularities consist either in the verb being defective, or in irregularities in the formation of the Imperfect and Past. See the list of classes below.

Formation of Tenses.—Pres. Part. 6 Forms, as follows—

Infinitive.	Pres. Part.	
(1) <i>āstāstā't</i> , to run.	<i>āstāstān</i> .	Pres.
(2) <i>am't</i> , to wash.	<i>am</i> .	Pres.
(3) <i>am't</i> , to come out.	<i>am</i> .	Pres.
(4) <i>tar't</i> , to bind.	<i>tārān</i> .	Pres.
(5) <i>gāstā't</i> , to fill.	<i>gāstān</i> .	Pres.
(6) <i>am't</i> , to break.	<i>amān</i> .	Pres.

Mascs. of Nos. 1, 2, and 3 belong to 8th declension, and of 4, 5, and 6 to the 9th; all fems. to the 3rd.

Past Part. 2 Forms, as follows—

Infinitive.	Sing.	Plur.
(1) <i>āstāstā't</i> , to run.	<i>āstāstān</i> .	<i>āstāstān</i> .
(2) <i>am't</i> , to wash.	<i>am</i> .	<i>am</i> .

Many verbs use both forms.

There are also irregular formations.

Thus, *am't*, to stand.

am't, to fall.

am't, to sit.

Nonn of Agency. Formed thus—

Infinitive.	Sing.	Plur.
(1) <i>am't</i> , to read.	<i>amān</i> or <i>amān</i> .	<i>amān</i> or <i>amān</i> .

This is commonly also used as a Present Participle.

Tenses based on the present—

- (1) *Pres. Subj.*—Prefixes optionally *ā* to Present. Intransitive verbs, class 3, and Transitive, classes 5, 9, 17, and 20, always omit *ā*. Intransitive, classes 8, 11, 12, 13, and Transitive, classes 2, 15, 16, 18, and 19, are defective, and form the Pres. Subj. by means of a periphrasis, or with the aid of other verbs.
- (2) *Optative*.—Identical with the Pres. Subj., except that it adds *ā* to the 3rd Sg. and Pl. When a personal pronoun is used, *ā* precedes *am*, otherwise *am* precedes *ā*.
- (3) *Future*.—Prefixes *ā* to the Pres. Subj. When a personal pronoun is used, *ā* precedes the *am*. Otherwise *am* precedes *ā*.
- (4) *Imperative*.—The same as optative. Has no first person. The termination of 2nd sg. is *ā*.

Tenses based on Imperfect, and on Past Participle—

- (1) *Past*.—Prefixes optionally *ā* to Imperfect. Intransitive verbs, classes 3, 11, and 12, and Transitive, classes 5, 9, and 20, always omit *ā*. Intransitive, classes 8, 10, and 13, and Transitive, classes 2 and 15-19, are defective, and form the Past by means of a periphrasis, or with the aid of other verbs.
- (2) *Habitual Imperfect*.—Prefixes *ā* to Past.
- (3) *Perfect*.—Past Participle + *yam*, etc. (Pres. of Auxiliary).
- (4) *Pluperfect*.—Past Participle + *am*, etc. (Past of Auxiliary).
- (5) *Conditional Past*.—Past Participle + *ā* *yam* (Future of Auxiliary) or *ā* *am* (Pres. Subj. of Auxiliary).
- (6) *Past Conditional*.—Past Participle + *am* or *am* (Past Subjunctive of Auxiliary).

Conjugation of Regular Intransitive Verb—*zghalēn* (Cl. 2), 'to run.'Infinitive, *zghalēn*, 'to run.' Past Part. *zghalēdai* or *zghalēdi*, 'run.'

	Sing. masc.	Sing. fem.	Plur. masc. and fem.
Noun of Agency, <i>zghalēdān</i> or <i>zghalēdānkai</i> , 'a runner,' 'running.'	<i>zghalēdān</i> or <i>zghalēdānkai</i>	<i>zghalēdān</i> or <i>zghalēdānkai</i>	<i>zghalēdān</i> or <i>zghalēdānkai</i>

Tenses based on the Present.

(1) Pres. 'I run'— Sing. <i>zghalēn</i> Plur. <i>zghalēn</i> (1) <i>zghalēn</i> (2) <i>zghalēn</i> (3) <i>zghalēn</i>	(2) Pres. Subj. 'I may run'— (<i>wa</i>) <i>zghalēn</i> , etc.	(3) Optative, 'I should run'— 1st and 2nd persons, same as Pres. Subj. 3rd sg. and pl. (<i>wa</i>) <i>de zghalēn</i> or <i>laḡḡa de (wa) zghalēn</i> .	(5) Imperative, 'run thou'— 1st Person, wanting. 2nd sg. (<i>wa</i>) <i>zghalēn</i> . 2nd pl. (<i>wa</i>) <i>zghalēn</i> . 3rd Person, same as Optative.
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Tenses based on Imperfect and on the Past Participle.

(1) Imperf. 'I was running'— Sing. <i>zghalēdam</i> Plur. <i>zghalēdān</i> (1) <i>zghalēdam</i> (2) <i>zghalēdān</i> (3) <i>zghalēdān</i>	(2) Pres. Subj. 'I may run'— (<i>wa</i>) <i>zghalēn</i> , etc.	(3) Habitual Imperfect, 'I used to run'— (<i>wa</i>) <i>ba zghalēdam</i> or <i>ba ba (wa) zghalēdam</i> , etc.	(4) Perfect, 'I have run'— Sing. <i>zghalēdai</i> Fem. <i>zghalēdai</i> Plur. <i>zghalēdān</i> (1) <i>zghalēdai</i> (2) <i>zghalēdai</i> (3) <i>zghalēdai</i>
(5) Pluperfect, 'I had run'— Sing. <i>zghalēdān</i> Fem. <i>zghalēdān</i> Plur. <i>zghalēdān</i> (1) <i>zghalēdān</i> (2) <i>zghalēdān</i> (3) <i>zghalēdān</i>	(6) Doubtful Part. 'I may have run'— Sing. <i>zghalēdān</i> Fem. <i>zghalēdān</i> Plur. <i>zghalēdān</i> (1) <i>zghalēdān</i> (2) <i>zghalēdān</i> (3) <i>zghalēdān</i>	(7) Past Conditional, 'had I run'— M. <i>zghalēdān</i> <i>wa</i> or <i>wa</i> , and so throughout, the participle changing for gender.	

Conjugation of Regular Transitive Verb—*zghalēn* (Cl. 4), 'to seize.'Infinitive, *zghalēn*, 'to seize.' Past Part. *zghalēdai*, 'seized.'

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
Noun of Agency, <i>zghalēdān</i> or <i>zghalēdānkai</i> , 'a seizer.'	<i>zghalēdān</i> or <i>zghalēdānkai</i>	<i>zghalēdān</i> or <i>zghalēdānkai</i>	<i>zghalēdān</i> or <i>zghalēdānkai</i>

Tenses based on the Present.

(1) Pres. 'I seize' Sg. <i>zghalēn</i> Pl. <i>zghalēn</i> , etc.	(2) Pres. Subj. 'I may seize'— (<i>wa</i>) <i>zghalēn</i> (contracted to <i>zghalēn</i>), etc.	(3) Optative, 'I should seize'— 1st and 2nd persons, same as Pres. Subj. 3rd sg. and pl. (<i>wa</i>) <i>de zghalēn</i> or <i>laḡḡa de (wa) zghalēn</i> (<i>wa zghalēn</i>).	(5) Imperative, 'seize thou'— 1st Person wanting. 2nd sg. (<i>wa</i>) <i>zghalēn</i> . 2nd pl. (<i>wa</i>) <i>zghalēn</i> . 3rd Person, same as Optative.
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Tenses based on the Imperfect and on the Past Participles.—These are all passive. The verb agrees with the object in Gender and Number, and the subject is put in the case of the agent. For the agent, either the full pronominal forms (*wa*, *ta*, *laḡḡa*, etc.) may be used or the contracted obj. forms (*me*, *de*, *ye*, etc.).

(1) Imperfect, 'was being seized' (by me), etc. Obj. Sg. Masc. (<i>wa</i> or <i>me</i> , etc.) <i>zghalēdam</i> Sg. Fem. " <i>zghalēdān</i> Pl. Masc. " <i>zghalēdān</i> Pl. Fem. " <i>zghalēdān</i> 'I was being seized.' 'This' and so on.	(2) Past, 'was seized' (by me, etc.) (<i>wa</i> , <i>ta</i> , <i>laḡḡa</i> , etc.) <i>zghalēdai</i> or <i>wa</i> (<i>me</i> , <i>de</i> , <i>ye</i> , etc.) <i>zghalēdai</i> , and so on. NOTE.—Full pronominal forms always precede the <i>wa</i> and contracted forms follow it.	(4) Perfect, 'has been seized' (by me, etc.) (<i>wa</i> , <i>ta</i> , <i>laḡḡa</i> , etc., <i>me</i> , <i>de</i> , <i>ye</i> , etc.) <i>zghalēdai</i> <i>da</i> . With the object fem., the verb would be <i>zghalēdai</i> <i>da</i> , and so on.
	(3) Habitual Imperfect, 'used to be seized' (by me, etc.) (<i>wa</i> , <i>ta</i> , <i>laḡḡa</i> , etc.) <i>ba zghalēdam</i> or <i>ba wa</i> (<i>me</i> , <i>de</i> , <i>ye</i> , etc.) <i>zghalēdam</i> .	(5) Pluperfect, 'had been seized' (by me, etc.), Similarly to perfect. <i>zghalēdai</i> <i>wa</i> , etc.
		(6) Doubtful Part. 'may have been seized' (by me, etc.) (<i>wa</i> , <i>ta</i> , <i>laḡḡa</i> , etc.) <i>ba zghalēdai</i> <i>wa</i> , or <i>ba</i> (<i>me</i> , <i>de</i> , <i>ye</i> , etc.) <i>zghalēdai</i> <i>wa</i> . The participle agrees with object in gender and number.
		(7) Past Conditional, 'had (—) been seized' (by me, etc.) (<i>wa</i> , <i>ta</i> , <i>laḡḡa</i> , etc., <i>me</i> , <i>de</i> , <i>ye</i> , etc.) <i>zghalēdai</i> <i>wa</i> or <i>wa</i> , and so on.

Passive Voice.

This is formed by conjugating the Past Participle (which agrees with the subject in gender and number) with the auxiliary verb *zghalēn*, 'to be.'

Thus *zghalēdai* *wa*, he is seized; *zghalēdai* *ye*, she is seized; *laḡḡa ba zghalēdai* *wa*, or *wa zghalēdai* *ba wa*, he will be seized; *zghalēdai* *ye*, he was seized; *zghalēdai* *ye* *wa* or *ye*, she was seized.

SYNOPSIS OF THE XXXVII VERBAL CLASSES.

Class	Infinitive.	Meaning.	Pres. Indicative, 3rd Sg.	Pres. Subjunctive, 3rd Sg.	Imperfect, 3rd Sg. Pres.	Past, 3rd Sg., Pres.	Past Participle.	REMARKS.
Intransitive Verbs.								
I	<i>pāhāi'</i>	to know	<i>pāhāi</i>	we + Pres. Ind.	<i>pāhāi'</i>	we + Imperf.	<i>pāhāidai.</i>	
II	<i>apāhāi'</i>	to run	<i>apāhāi</i>	"	<i>apāhāi'</i>	"	<i>apāhāidai.</i>	
III	<i>apāhāi-nāi'</i>	to sit	<i>apāhāi-nāi</i>	"	<i>apāhāi-nāi'</i>	<i>apāhāi-nāi</i>	<i>apāhāi-nāidai.</i>	
IV	<i>chāhāi'</i>	to split	<i>chāhāi</i>	we + Pres. Ind.	<i>chāhāi'</i>	we + Imperf.	<i>chāhāidai.</i>	
V	<i>hāhāi'</i>	to second	<i>hāhāi</i>	"	<i>hāhāi'</i> (p) <i>hāhāi'</i> (t) <i>hāhāi'</i> (t)	"	<i>hāhāidai.</i>	1. sg. + Past, <i>hāhāidai.</i>
VI	<i>māi'</i>	to die	<i>māi</i>	"	<i>māi'</i>	"	<i>māidai.</i>	
VII	<i>māi'</i>	to burn	<i>māi</i>	"	<i>māi'</i> (māh), (t) (māh), (t)	"	<i>māidai.</i>	
VIII	<i>māi-nāi'</i>	to break	<i>māi-nāi</i>	we + Pres. Ind.	<i>māi-nāi'</i>	we + Imperf.	<i>māi-nāidai.</i>	
IX	<i>apāhāi-nāi'</i>	to run	<i>apāhāi-nāi</i>	"	<i>apāhāi-nāi'</i>	"	<i>apāhāi-nāidai.</i>	
X	<i>hāi'</i>	to go	<i>hāi</i>	"	<i>hāi'</i>	<i>hāi</i>	<i>hāidai.</i>	or <i>hāidai.</i>
XI	<i>hāi'</i>	to go	<i>hāi</i>	<i>hāi</i>	<i>hāi'</i>	<i>hāi</i>	<i>hāidai.</i>	or <i>hāidai.</i>
XII	<i>hāi'</i>	to go	<i>hāi</i>	<i>hāi</i>	<i>hāi'</i> or <i>hāi'</i>	<i>hāi</i>	<i>hāidai.</i>	or <i>hāidai.</i>
XIII	<i>hāi-nāi'</i>	to come	<i>hāi-nāi</i>	<i>hāi-nāi</i>	<i>hāi-nāi'</i>	<i>hāi-nāi</i>	<i>hāi-nāidai.</i>	or <i>hāi-nāidai.</i>
Transitive Verbs.								
I	<i>hāi'</i>	to hint	<i>hāi</i>	we + Pres. Ind.	<i>hāi'</i>	we + Imperf.	<i>hāidai.</i>	
II	<i>hāi-nāi'</i>	to bury	<i>hāi-nāi</i>	we + Pres. Ind.	<i>hāi-nāi'</i>	we + Imperf.	<i>hāi-nāidai.</i>	1st to 3rd.
III	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
IV	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
V	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
VI	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
VII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
VIII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
IX	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
X	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XI	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XIII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XIV	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XV	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XVI	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XVII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XVIII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XIX	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XX	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XXI	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XXII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XXIII	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.
XXIV	<i>hāi-nāi'</i>	to divide	<i>hāi-nāi</i>	"	<i>hāi-nāi'</i>	"	<i>hāi-nāidai.</i>	or 1st to 3rd.

Pashtō Numerals.

	Standard.	Banār.	Plains Yūzafān.	Swat Valley.	Bajaur.	Ghilmān.	Afridi.	Khetak.
1	yam							
2	dya							
3	dya							
4	yalār		salār			salār	salār	
5	pindā	pindā*	pindā*			pindā*	pindā*	
6	shpōd	shpōg					shpōg	shpōsh.
7	ōwa	uw*			ōw	ow*	uw*	
8	ata	at*						
9	na	nah*					an*	
10	la							
11	yaśla	yaśāla						
12	dwaśla	dāśla						
13	diśla	dyaśla					dyaśla	dyaśla.
14	śaśla	śawāśla	śwāśla			śawāśla	śwāśla	śwāśla.
15	pindāśla	pindāśāla	pindāśāla			pindāśāla	pindāśāla	pindāśāla.
16	shpāśla	shpāśāla					shpāśāla	shpāśāla.
17	ōwaśla	uwāśla	uwāśla			uwāśla	uwāśla	
18	ataśla	atāśla	atāśla					
19	nāśla	nāśla				nāśla		
20	shāl	shāl	shāl			shāl		
30	dāśh							
40	śālwaśh	śālwaśh	śālwaśh	śālwaśh		śālwaśh	śālwaśh	śālwaśh.
50	pandāśa		pandāśa			pandāśa	pandāśa	
60	shpōśa	shpōśa*						
70	awāś	awāś					awāś	awāś.
80	ataś	ataś					ataś	ataś.
90	nawāś	nawāś		ataśla		nawāś		
100	āl	āl	āl			āl	āl	

Note.—Where a number is not given, it is the same as in the preceding column.

North-eastern Dialect	654,940
South-western (Klatak) Dialect	34,523
Total number of Pashtun-speakers	709,463

[No. 1.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyid Muhammad Khan, 1898.)

د بر سړي دوه خامن وو. کشر ورته وو چه لي پلار د خپل مال چه شه بشره م رسي ماله را کله چور هغه
په ویشه وکه. يو غو ورځ پس کشر خوي خپل مال اسباب را ټول کو يو لري ملک ته په سفر لاړ او هلته يي هر
شه به بدتملي والوزول. کم وخت چه ورځته شه پاته نه شول نو په هغه ملک کېن سخته قاحلي پيدا شوه.
نو دي محتاجه شو. د يو وطني سړي لور شو. هغه د بدو خناروو خنارولو له پيو ته واستولو. چه چاغه نه ورکول نو
په زړه کس يي نرسو. دا پوستکي چه خنارون په کېده دکوي زه هم په لس موړ کړم. چه په اخون شو نو په
زړه کس يي وو چه صحيحه ده چه د پلارم دومره ډير مزدوران په دېدي مريزي لته نه ويا تيري او حال دا دي چه
زه دلته له لوري مزم. دغه دي باخم ورځم او ورته وایم چه نې پلار د خدي گنا م کړې ده او ستا مخامخ. د دې
لانی ته امد چه ستا خوي و بللي شم. ما ده خپلو مزدورانو ته وگوتو. چور اوچت ياغيه پلار ته ورسي. ده ورايه
چه پلار ته ورنه کاره شو نو زړه په دغه پيو. ورکوي کو ور تر غاړه وت او ډيري جگړ کو. خوي ورته وو چه اي
پلار ما د خدي کما کړې ده او ستا مخامخ. دغه قابل نه امد چه ستا خوي و بللي شم. پلار خپلو نوکرانو ته وو چه
ده لوبو هغه بي جامي را و باسي وروا څنډوي. گوته ور په لس گي او پتري يي ورته په خپو کي. چه به يو خاني سره
خوراک وکو او هم خوشالي وکو. ځکه چه دا خوي م مروړه سر د پلار جوړدي شو. ورک و بيا مولدي شو. پس په
خوشحالتيا يي سره ساعت تيرولو.

مشرخوي يي په پتي کس وه. چه را روان شو او کور ته لاړه شو. د څنډو او د گنډيدو آواز يي تر غږ شو.
يو نوکر يي راوبللو ته نه تپوس يي وکړ و چه دا شه دي. هغه په جواب کس ورته وو چه ورور د راغلي سي او پلار د و له
لوږه ميلستيد کړي نه د پلار دسي چه روغ جوړ يي وليدو. سي خپله شولو زړه يي و له خوشه چه ور نفورم. پلار يي
وگوت څخه يي کو. ده پلار ته وويله چه فکر وکه کله رايه يي خدمت گوته او پتري م د ويلو له د مخ نه دي
کړولي. يو چيلي د هم جري را بيلي نه ده چه د خپلو آشنايانو سره م خندا کړس کړي وي. او دا خوي چه د
راغي چه دا ټول مال د په د مالو خورلې نه نو هغه له د لوبه ميلستيا وکه. ده ورته وو چه اي خوي ته مدام را
څخه يي شه چه شما دي ټول ستا دي. خو خوشحالتيا او خوشحاليدل مناسب وو ځکه چه ورور د مروړه جوړدي
شو ورک و را پيدا شو.

[No. 1.]

ERANIAN FAMILY,

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

D^a yau sarī dūa zāman wū. K^agh^r war-ta
 Of one man two sons there-were. By-the-younger-one him-to
 wuwa chi, 'ai plāra, d^a khp^ala māla chi-s^a bakhra me
 it-was-said that, 'O father, from thine-own goods whatever portion to-me
 rasi mā-la ra-ka.' Jōr haghā pē wēgha wuka. Yau
 comes me-to give-to-me.' Accordingly by-him on-him division was-made. A
 kō vrazē pas k^agh^r tōe khp^al māl ashab rā-tōl-kō,
 few days after by-the-younger son his-own goods (and) property was-gathered,
 yau lirō mulk ta pa safar lā, au h^alta yē har-s^a pa
 one far country to on journey went, and there by-him everything on
 bad-'amalai walūzaw^aL K^am-waght-chi war-sakha s^a pātō n^a shw^al, nō
 profligacy was-spent. As-soon-as him-with anything remained not was, then
 pa haghā mulk kkhē (ke) sakhta qāhtī pāidā-shwa. Nō dē muhtāja
 in that country in mighty famine arose. Then he in-want
 shō. D^a yau wātani sarī naukār shō. Haghā d^a badō-zināwarō
 becamg. Of one citizen man the-servant he-became. By-him of swine
 sarawul^a-la pātō-ta wāstaw^alō. Chī chā s^a na
 the-feeding-for the-fields-to he-was-sent. When by-any-one anything not
 war-kawul, nō p^a-zr^a-kkhē yē tēr-shū, 'dā post^akki chī khaunziran
 to-him-was-given, then in-his-mind-in for-him it-passed, 'these husks which swine
 pē gōda dakawī x^a hum pē nas mōr-kram.' Chī pa
 on-them their-belly fill I also on-them belly satiated-could-make.' When to
 khud ghō, nō pa-zr^a-kkhē yē wuwa chi, 'ajiba da
 himself he-came, then on-his-heart-in by-him it-was-said that, 'wonderful is-it
 chī d^a plār-me dōmra dēr mazdūran pa dōdai marēgi lā
 that of my-father so many hired-servants on bread satisfy-themselves yet
 tō-na ziyātēgi, au hāl dā dē chī x^a d^alta la lwagē mram.
 it-from there-remains-some, and fact this is that I here with hunger am-dying.
 Daghā dē. Pāsam war-zam, au war-ta wayam chī, 'ai plāra,
 This is-(so). I-am-arising I-am-to-him-going, and him-to I-am-saying that, 'O father,
 d^a Khodai gunā me k^arē-da, au stā makhā-makh. D^a dē lāiq
 of God sin by-me has-been-done, and thy face-before. Of this worthy

nē 'ma chī stā tōe wu-bal'lō sh'm. Mā d'-khp'lō mazdārānō-na
not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of
wugana." Jōr ūchat pāsēd plār-la warraghē. D'-wāya chī
consider." Accordingly up he-roze father-to went. From-a-far when

plār-ta war khkara-shō, nō zr' pē d'-hagh' wusō. War dau
the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running
yē kō; war tar-ghāra-wat, au dēr yē khkul-kō. Zōe
by-him war-done; to-him embraced, and much by-him kissing-was-done. By-the-son

war-ta wuwe chī, 'ai plāra, mā d' Khodai gunā k'rē-da au
him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and
stā makhā-makh. D' dō qābil nō. 'ma chī stā tōe wu-bal'lō
thy face-before. Of that worthy not I-am that thy son called

sh'm. Plār khp'lō naukarānō-ta wuwe chī, 'd'-tālō-na
I-may-be.' By-the-father his-own servants-to it-was-said that, 'then-all
khē jānō rāwobasai war waghundawai. Gūta war pa lās kai au
best robe bring-out on-him put. Ring to-him on hand put and

panē yē war-ta pā khpō kai; chī pa-yan-zāi-sara khwurāk-wu-kū au hum
shoes his him-to on feet put; that together we-may-feed and also
khushali wu-kū. Z'ka-chī dā tōe me m'r wu, sar-dōbāra jwandē shō;
joy make. Because-that this son of-me dead was, again living became;

wruk wu, hyā mūdē shō.' Pas pa khushhāltiā yē sara sāt
lost was, again found became.' Thereon in joyfulness by-them with the-time
tērāw'lō.
was-passed.

M'sh'r tōe yē pa-paṭi-kkhe wuh. Chī rā-rawān-shō au kōr-ta
Elder son his in-the-field was. When he-started and the-home-to
nizdō shō, d' sandarō au d' gadēdō awāz yē-tar-ghwaga shō. Yau
near came, of music and of singing the-sound to-his-ears came. A
naukar yē rāwubal'lō, tē-na tapōs yē wu-k'rō, 'chī dā
servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this

' dī?' Hagha pa-jawāh-kkhe war-ta wuwe chī, 'wrūr-de
thing is?' By-him in-answer him-to it-was-said that, 'brother-thy
rāghulē-dē, au plār-de wa-la lōya mēlmastiya k'rē-da, dapara-d'-dē
come-is, and thy-father him-to great hospitality hath-given, owing-to-this

chī rōgh jōr yē wulidō.' Dē khapa shw'lō, zr'-yē
that safe (and) sound by-him he-has-been-seen.' He angry _ became, heart-his
wu-na-ghwukht' chī war-n'n'-wūzam. Plār yē rāwuwat
did-not-desire that to-him-I-may-enter. The-father-then to-him came-out

pukhlā-yē-kō. Dā plār-ta wuwōyilē chī, 'tkr-wuka
(and) beseeching-by-him-was-done. By-him his-father-to it-was-said that, 'think

kala-rāsi be khidmat kawuma, au hēchare me d'-wēyilō-na-de
how-long thy service has-been-done-by-me, and ever by-me from-speech-thy
 makh na-dē garzwulē; yau chēlai de hum chare rā
the-face not-has-been turned-away; one young-goat by-thee even ever to-me
 bakh'lē-na-da chi da-khplō-āshnāyānō-sara me khandā hawas
bestowed-not-has-been that my-own-friends-with by-me laughter (and) amusement
 k'rē-wē. An dā tōe chi-de rāghē, chi dā-tōl māl-de pa
might-be-made. And this son who-thine comes, by-whom all goods-thy on
 damānō khwar'lē-dē, nō bagha-la de lōya mēlmastiya
musicians has-been-devoured, then him-to by-thee great hospitality
 wu-ka.' D' war-ta wuwe chi, 'ai zōya, t' mudam
hath-been-done.' By-him him-to it-was-said that, 'O son, thou always
 rā-lakha yē; s'-chi t'mā dī, tōl stā dī. Khō khush-hāltiya au
near-me art; that-which mine is, all thine is. So gladness and
 khush-hālēdal munāsib wū, t'kn-chi wrōr-de m'r wu, jwanlē shō;
to-be-joyful befitting is, because brother-thy dead was, alive he-became;
 wruk wu, rā-paidā shō.
lost he-was, to-us-found he-became.'

BUNER DIALECT.

The next specimen comes from Buner. It differs very slightly from standard Pashṭō. We may note that the genitive prefix is *d'* and not *da*, and that a final short *ēr* is transliterated *i* and not *e*. The word for 'he was' is *w'*, not *wa*, and for 'brother' is *rōr*, not *wrōr*.

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BUNER) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دېو سړي دوه خامې وو. نو هغه کشر خېل پلار ته وو چې پلاره ماته خپله برخه د مال را کړه. نو هغه خېل مال په دواړو وويشت. نو خو روځي بس کشر ځويي هر څه راټول کړه. او يو لړي ملک ته يې منزل وکړ. او هلته يې خېل مال په مستي دږه کړ. نو چه ټول يې خلص کړ نو په هغه ملک باند يو امباري قضا راغي. او هغه تنگ شه. نو هغه دواړو د هغه وطن يو معتبر سړي سره توکړ شه. او هغه د خنډرانو د څړولو د پاره خپلو پتو ته وليږه. او هغه به په خوشحالي سره په هغه کوسو چه خنډرانو خواړه خپله گنده ښکته کړي وځو هېچا نه ورکول. بيا چه په خون شه نو د يې وچه غما د پلار څومره توکړان په نه شان دېدي مومي. او د د لوري مرم. زه به ياخم او خېل پلار ته به ورشم او ورته به وایم چه پلاره ما د خدای گناه کړې ده او ستا هم. او د دې لاین ته يم چه ستا ځويي شم خو په توکړانو کس م واچوه. او هغه پلخېده او خېل پلار ته راغي. خو چه هغه لا بېرته و نو خېل پلار وليده. او ترس يې ېروکړ. او ور وژغامت او ور تر غاړه وت او ټکل يې کړ. او ځويي ورته وو چه پلاره ما د خدای او ستا گناه کړې ده. او د دې لاین ته يم چه ستا ځويي شم. ولي پلار يې خپلو توکړانو ته وو چه څه جامه راوړئ. او د ته يې واغندئ. او يوه گنده يې په لاس کړې. او بېرې ورته په سپر تړئ. او راځئ چه دېدي وغورځو. او خوشحالي وکړو. ځکه چه دا غما ځويي مړ و او چوندي سړي دې وکړ او پيدا شوې دې. او هغې خوشحالي جوړه کړه.

اس د هغه مشر ځويي په پټي کس وه. او چه هغه راغي او کورته نيزې شه. نو د سړي د او د گديدو آواز يې واورېده. نو يو توکړ ته يې آواز وکړ. او تپوس يې تړ وکړ چه دا څه چل دې. نو هغه ورته وو چه ستا روږ راغلي دي. او پلار د خبرات کړې دې. ځکه چه هغه يې روغ جوړ موندلې دې. نو هغه مږير شه. او دلته نه ته. نو پلار يې راووت. او وېست يې ورته وکړ. نو هغه په جواب کس پلار ته وو چه موره دومره ډير کال ما ستا خدمت کړې دې. او هېچې م ستا حکم نه ځي مات کړې. او بيا هم تا خبرې ماته يو خبرلي را کړې نه دي. چه ما ېړن خپلو دوستانو سره خوشحالي کړې وې. ولي خو چه دا ستا ځويي چه مال يې دې ته په دېمو غټه کړې دې راغي. نو تا وکله مېلمسېا وکړه. نو هغه ورته وو چه ځويه ته قل ما سره يې. او څما هرڅه ستا دي. دا مېلمسېا وو چه مونږ هادي وکړو او خوشحال شو. ځکه چه دا ستا روږ مړ و او بيا چوندي شوې دې. او وکړ و او موندلې شوې دې.

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BUNER) DIALECT.

(TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau saŕl dwa dzām'n wū. Nō hagh' k'ah'r khp'l plār ta wuwi chi, 'plāra mā-la khp'la brakha d' māla rākra.' Nō hagh' khp'l māl p' d'wāpō wuwēsh'. Yau tso rwaŕzē pas k'ah'r dzūyi har-ts' rāŕōl k'r, au yau lirē m'lk ta yē mazal wuk'r. Au halia yē khp'l māl p' mastai dūpa k'r. Nō chi ŕōl yē khāŕ k'r, nō p' hagh' m'lk bāndi yau ambārē qabāŕ rāghai, au haghā tang sh'. Nō haghā lāŕ, au d' hagh' wajan yau mu'atabar saŕl sara nauka sh'. Au hagh' d' khinzirānō d' tsaraw'lō dapāra khp'lō paŕō la wulēŕ. Au hagh' ba p' khushhālāi sara p' hagh' būso chi khinzirānō khwār, khp'la gēŕa ŕaka k're wa, khō hēchā n' warkaw'l. Byā chi p' khud' sh', nō wu-yē-wi chi, 'dz'mā d' plār tsōmra naukarān p' kh' shāu dōŕai māmī, au z' d' lw'gō m'r'm. Z' ba pāts'm, au khp'l plār la ba warsh'm, au war-ta ba wāy'm chi, 'plāra, mā d' Khudāe gunah k're ŕa au stā hum. Au d' dō lāyiq n' y'm chi stā dzūyai sh'm, khō p' naukarānō kkh(ki) mi wachawa.' Au haghā pātsēd', au khp'l plār la rāghai. Khō chi haghā lā byaria w', nō khp'l plār wulid', au tars yē pri wuk'r. Au war wuzghākt, au war tar-gharawat, au kkhul yē k'r. Au dzūyi war-ta wuwi chi, 'plāra mā d' Khudāe au stā gunah k're ŕa. Au d' dō lāyiq n' y'm chi stā dzūyai sh'm.' W'lō plār yē khp'lō naukarānō ta wuwi chi, 'kha jāma rāwrai, au d' ta yē wāghunda wai, au yawa guta yē p' lās kraī, au paŕō war-ta p' khpō kraī. Au rāŕzai chi dōŕai wukhw'rū, au khushhālī wuk'rū. D'r'ka chi dā dz'mā dzūyai m'r w', au jwandai sh'wai dai; ruk w', au paīda sh'wai dai.' Au haghāi khushhālī jōra kra.

Us d' hagh' m'ah'r dzūyai p' paŕi kkh(ki) w'. Au chi haghā rāghai, au kōr ta nizdē sh', nō d' sarōd au d' gadōdō awāz yē wawrēd'. Nō yau naukar ta yē awāz wuk'r, au tapans yē tri wuk'r chi, 'dā ts' chal dai?' Nō hagh' war-ta wuwi chi, 'stā rōr rāgh'lai dai. Au plār di khāŕat k'rai dai. D'r'ka chi haghā yē rōgh jōŕ mūd'lai dai.' Nō haghā maraw'r sh', au dan'na n' t'. Nō plār yē rāwuwat, au minat yē war-ta wuk'r. Nō hagh' p' jawāb kkh(ki) plār ta wuwi chi, 'gōra, dōmra dēr kāla mā stā khidmat k'rai dai, au hēchare mi stā hukam n' dai mā k'rai. Au byā hum tā chare mā-la yau tsōrlai rāk'rai n' dai, chi mā pri d' khp'lō dōstānō sara khushhālī k'rai wai. W'lō khō chi dā stā dzūyai chi māl yē dar-ta p' d'mō habāŕa k'rai dai, rāghai, nō tā wa-la mēlmastyā warkra.' Nō hagh' war-ta wuwi chi, 'dzūya, t'r'l mā sara yē, au dz'mā har ts' stā di. Dā munāsib wā chi mūŕg khādī wuk'rū, au khushhālā shū. D'r'ka chi dā stā rōr m'r w', au byā jwandai sh'ai dai; au ruk w', au mūd'lai sh'wai dai.'

YŪSUFZAI DIALECT.

The following specimen is in the dialect used by the Plains Yūsufzais, who inhabit the country to the north-east of Peshawar. Their number is included in the figures already given for Peshawar District. As there stated, 654,940 people speak the North-eastern dialect of Paṣtō in the Peshawar District, and of these, according to the census of 1911, 113,465 are Yūsufzais.

A very similar dialect of Paṣtō is also spoken by 29,151 people in the north-west and south-west of the Hazara District, and the specimen here given will also do for that district.

Note that *ḷ* and *ḡ* are pronounced *ḷ* and *ḡ*, respectively. The letter *ḷ* is often written *ک*. This, however, is merely a matter of spelling. As in Buner, a final *zār* is transliterated *i*, not *e*; the word for 'was' is *w*, not *wa*; and the word for 'brother' is *rōr*, not *werōr*.

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

ده يو مېري دوه زامن وو. نو هغه کشر خېل پلارته وو چې پلاره ماله خپله برخه ده مال له را کړه. نو هغه خېل جايدان به ديارو وويسته. يو خور وري پس کشر زويي هرخه جمع کړل او يو لږي ملک ته يي کړچ وکړ. او هلته يي خېل مال په منځي والوزه. نو چه ټول يي خلاص کړ نو په هغه ملک باند يو لوي قحط راغي او هغه تنگ شه. نو هغه لږ او ده هغه وطن يو معتبر شري سره لورک شه. او هغه ده خيځيرانو ده خرولو ديارو خېلو پتو ته وليکه. او هغه به په خوشحالي سره په هغه لوسو چه خيځيرانو خپول خپله گېده ډکه کړي وه. خو هېچا نه ورکول. بيا چه په خون شه نو و يي ټول چه خدا ده پلر خور و لورکړان په هه شان دودني مومي. او ده ده لومي مرم. زه به پلغم او خېل پلرگه به ورشم. او ورته به وایم چه پلاره ما ده بخداي گناه کړي ده او ستا هم. او ده دي ايق نه یم چه ستا زويي شم. خو په لورکړانو کس م واچوه. او هغه پلخېده او خېل پلارگه راغي. خو چه هغه لا بيرته وه نو خېل پلار وليده او ترس يي پر وکړ او زړ ورغلېده او زړ تر غاړه وت او منگ يي کړ. او زويي ورته وو چه پلاره ما ده بخداي او ستا گناه کړي ده. او ده دي ايق نه یم چه ستا زويي شم. ولي پلار يي خېلو لورکړانو ته وويل چه به جامه واوځي. او ده ته يي واغندوي. او يوه گت يي په لاس کړي او پلري ورته په جيو کړي. او راغي چه دودني وخوروه. او خوشحالي وکړ. لکه چه دا خدا زويي مړ وه او جولدي شوي دي. زک وراو پيدا شوي دي. او هغي خوشحالي جوړه کړه.

اس ده هغه مشر زويي به يي کس وه. او چه هغه راغي او کورته پلري شه. نو ده سرود او ده گديده او از ايق وارېده. نو يو لورکړ ته يي آواز وکړ. او پوښته يي تېر وکړه چه ددي هه مطلب دي. نو هغه ورته وو چه ستا زور راغلي دي. او پلار د خيرات کړي دي. لکه چه هغه يي روغ جوړ موندلي دي. نو هغه مېرور شه او ډنډه نه ته. نو پلار يي راووت او وخت يي ورته وکړ. نو هغه په جواب کس پلار ته وو چه کوره دوهمه دېر کال ما ستا خدمت کړي دي. او هېچرې م ستا حکم نه دي مات کړي. او بيا هم تا چري ماله يو جيتي را کړي نه دي چه ما پر ده خېلو ديستانو شه خوشحالي کړي وي. ولي خو چه دا ستا زويي چه مال يي ترته په دمو خراب کړي دي راغي نو تا ورته ميلستيا وکړه. نو هغه ورته وو چه زويه ته هميشه ما سره يي. او خدا هرخه ستا دي. دا مناسب وو چه مونږ چادي وکړو او خوشحال شو لکه چه دا ستا زور مړ وه او بيا جولدي شوي دي. او زک وه موندلي شوي دي.

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Sir Harold Deane, K.C.S.I., 1898.)

D* yau saṛi dwa zām'n wū. Nō hagh*-k'sh'r khp'l plār ta
Of one man two sons were. Then by-the-younger his-own father to
 wuwi chi, 'plāra, mā-la khp'la brakha d* māl na rākra.
it-was-said that, 'O-father, me-to my-own share of property from give.'
 Nō hagh* khp'l jāedād p' dwārō wawēsh'. Yau sō rwazē pas
Then by-him his-own estate on both divided. One few days after
 k'sh'r zōyi har-s' jamā-k'r'l, au yau liri m'lk ta yē
by-younger son every-thing was-collected, and one far country to by-him
 kūch wuk'r. Au halta yē khp'l māl p* mastai
journey was-made. And then by-him his-own property on debauchery
 wālūzaw*. Nō chi tōl yē khlās k'r, nō p*
was-caused-to-fly-away. Then when all by-him finished was-done, then on
 hagh* m'lk hāndi yau lō qahat rāghai, au haghā tang sh'.
that country upon one great famine came, and he straitened became.
 Nō haghā lār, au d* haghā watan yau mu'tabar saṛi sara naukar
Then he went, and of that country one respectable man with servant
 sh'. Au hagh* d* khinzirānō d* saraw'lō d'pāra khpālō paṭō ta
became. And by-him of swine of grazing for his-own fields to
 wulēg*. Au hagh* ba p* khush'lai sara, p* hagh* būsō chi
(he)-was-sent. And by-him would¹ with pleasure with, on those husks which
 khinzirānō khwar'l, khp'la gēda daka k're wa, khō
by-swine were-eaten, his-own belly full been-made would-have, but
 hēchā n* warkaw'l. Byā chi p* khud sh'. nō wu yē
by-any-one not was-given. Again when by sense become, then was by-him
 way'l chi, 'tamā d* plār sōmra naukarān p' kḥ' shān dōdai
said that, 'my of father how-many servants in good manner bread
 mūmī, au z' d* lw'gē mr'm. Z' ba pās'm, au khp'l plār la ba
get, and I of hunger die. I will rise, and my-own father to will
 warsh'm, au warta ba wāy'm chi, "plāra, mā d* Khudāe gunāh k're
go, and him-to will say that, "father! by-me of God sin committed
 da au stā hum, au d* dē lāyiq n' y'm chi stā zōyai sh'm; khō
is and thine too, and of this worthy not am that thy son be; but

¹ Subjunctive particle.

p' naukarānō kkh(ki) mī wāchawa." Au haghā pāśēd' au khp'l plār la
in servants among me place." And he rose and his-own father to
 rāghai. Khō chi haghā lā byarta w', nō khp'l plār wulid' au
came. But as he yet far was, then by-his-own father (he)-was-seen and
 tars yō pri wuk'r, au war wuzghalēd' au war tar-gharawat, au
pity by-him on-him was-done, and at-him ran and him embraced, and
 kkhul yō k'r. Au zoyī war-ta wuwi chi, 'plām, mā
kiss by-him was-done. And by-the-son him-to it-was-said that, 'father! by-me
 d' Khudāe au stā gunāh k're da, au d' dē lāyiq n' y'm chi dā
of God and thy sin committed is, and of this worthy not am that thy
 zōynai sh'm.' Walē plār yō khp'lō naukarānō ta wuway'l chi, 'kh'
son I-be.' But by-the-father his his-own servants to it-was-said that, 'good
 jāma rawrai, au d' ta yō wāghundawai, au yawa guta yō p' lās k'rai, au
robe bring, and him to it clothe, and one ring his on hand do, and
 papō warta p' khpō k'rai. Au rātai chi dādai wukhwā, au khushhālī
shoes him-to on feet do. And come that bread we-may-eat, and merriment
 wukrū. Z'ka-chī dā z'mā zōynai m'r w', au jwandai sh'wai dai; ruk
we-may-make. Because this my son dead was, and alice become is; lost
 w' au paidā sh'wai dai.' Au haghāi khushhālī jōra k'ra.
was and found become is.' And by-them merriment making was-done.

Us' d' hagh' m'gh'r zōynai p' paṭi kkh(ki) w'. Au chi haghā rāghai, au
Now of him elder son in field in was. And when he came, and
 kōr ta nīzō sh', nō d' sarōd au d' gadōdō awāz yō wāwrēd'.
house to near become, then of music and of dancing sound by-him was-heard.
 Nū yau naukar ta yō awāz wuk'r, au pūkh'tna yō tri
Then one servant to by-him calling was-done, and inquiry by-him from-him
 wukra chi, 'd' dō ē' mājlab dai?' Nō hagh' war-ta wuwi chi,
was-made that, 'of this what meaning is?' Then by-him him-to it-was-said that,
 'stā rōf rāgh'lai dai, au plār dī khairāt k'rai dai, z'ka-chī
'thy brother come is, and by-father thy feast made is, because
 haghā yō rōgh jōf mūd'lai dai.' Nō haghā maraw'r sh', au
he by-him safe sound found is.' Then he angry became, and
 dan'na n' t'. Nō plār yō rawuwat, au minat yō war-ta
inside not went. Then father his came-out, and entreaty by-him him-to
 wuk'r. Nō hagh' p' jawāb kkh(ki) plār ta wuwi chi, 'gōra, dōmra
was-made. Then by-him in answer in father to it-was-said that, 'Lo! so
 dēr kālā mā stā khidmat k'rai dai, au hēchare mī stā hukum n'
many years by-me thy service done is, and ever by-me thy order not
 dai māt k'rai. Au byā hum ta chare mā-la yau chēlai rāk'rai n' dai,
is broken made. And still even by-thee ever to-me one kid given not is,
 chi mā pri d' khp'lō dōstānō sara khushhālī k'rai wai. W'lō
that by-me with-it of my-own friends with merriment made should-have-been. But

khō-chi dā stā zōyāi, chī māl yō dar-ta p' d'mō kharāb k'rai
as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made
 dai, rāghai, nō tā war-ta mēlmastya war k'la.' Nō hagh' war-ta
is, come, then by-thee him-to feast to-him given.' Then by-him him-to
 wuwi chī, 'xoya, i' hamēsha mā sarā yō, au i'mā har-s' stā
it-was-said that, 'son, thou always me with art, and my every-thing thine
 di. Dā munāsib wā chī mālgh khādi wukrā au khushhālā shā,
is. This meet was that we merriment, may-make and merry be,
 s'ka-chi dā stā rōr m'r w', au hyā jwandal sh'wai dai au ruk
because this thy brother dead was, and again alive become is and lost
 w', au mūd'lai sh'wai dai.
was, and found been is.'

SWAT DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the independent Swat Valley. Note that *le* and *de* are pronounced *s* and *z*, respectively. Also that the short *a* is rarely used; a full *a* being used instead. In other respects the dialect is much the same as that of the Yāsufais.

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دۀ تيو سړي دژۀ زامن ئو. نو هغه كشر خپل پلار ته وؤ چه پلارۀ ماله خپله برخه ده مال نه را كړه. نو هغه
 خپل بساط ته دواړو ويسته. يو غو ورغي پس كشر زوي هر څه جمع كړه. او يو لړي ملك ته يي سپړ وركړ. او هلته
 يي خپل مال ته بسني عبت كړ. نو چه لول يي خلاص كړ. نو په هغه ملك باند يو لوب قضا راغي او هغه ملك
 شه. نو هغه ژر شه او دۀ هغه وكن يو مغير سړي سره لوب كړه شه. او هغه دۀ خپل پلار ته دۀ خپلو پتو ته وليكه.
 او هغه به يۀ خوشحالي سره يۀ هغه لوبو چه خپل پلار او خپله كچه منډه كړي وؤ. خو هغه به وركول. بيا چه
 يۀ خود شه نو زوي يۀ خپل چه شما ده پلار غومره لوبگران به شه شان ددني مومي او زۀ دۀ شي مېرمن. زۀ ته پاشم او
 خپل پلار ته به وركم او زۀ ته به وايم چه پلارۀ ما دۀ خداي گناه كړي ده او ستا هم. او ددې لوب ته يم چه ستا
 زوي شم. خو ته كوكرانو كس م تل كړه. او هغه پلخېده او خپل پلار ته راغي. خو چه هغه لا بيرته وؤ. نو خپل
 پلار وليده. او ترس يي پر وركړ. او تر روز غلېده او تر تر غاروت او خلك يي كړ. او زوي ورك وؤ چه پلارۀ ما دۀ خداي
 او ستا گناه كړي ده. او ددې لوب ته يم چه ستا زوي شم. وئي پلار يي خپلو كوكرانو ته وؤ چه هغه جانه راوړي او ده
 ته يي واغېدو. او لوبه گته يي به اس كړي. او پيري ترته يۀ هيو كړي. او راغي چه ددني وځوړو. او خوشحالي
 وكړو. لكه چه دا شما زوي مړ وؤ او چوندي شوې دي. ورك وؤ او پيدا شوې دي. او هغې خوشحالي جوړه كړه.
 اس دۀ هغه مشر زوي ته يي كس وؤ. او چه هغه راغي او كور ته پرې شه. نو دۀ شرون او ده مډېده اولار يي
 واوړېده. نو نو كوكر ته يي اواز وركړ. او تپس يي تر وركړ چه د دې چه شوك دي. نو هغه ترته وؤ چه ستا زور راغلي
 دي. او پلار يي خبرات كړې دي. لكه چه هغه يي روغ جوړ شول دي. نو هغه بېرته شه. او دۀ لته نه ده.
 نو پلار يي راوت او ولس يي ورك وركړ. نو هغه يۀ جواب كس پلار ته وؤ چه كورۀ دومره ډېر كال ما ستا خدمت
 كړي دي. او هېچر م ستا محكم نه دي مات كړي او بيا هم تا خبري ماله تيو وركو دي راكړي نه دي چه ما پورۀ
 خپلو دوستانو سره خوشحالي كړي دي. وئي خو چه دا ستا زوي چه مال يي كړ ته يۀ كچنو حركت كړي دي راغي
 نو تا ترته ميل مستيا وركړو. نو هغه ترته يم چه زۀ ته دهېشه ما سره يي. او شما هر څه ستا دي. دا شايې وؤ چه
 مونږ جاني وركړو او خوشحال شو لكه چه دا ستا زور مړ وؤ او بيا چوندي شوې دي. او ورك وؤ او مولقي شوي دي.

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

Da yau sarī dwa zāman wā. Nō hagh^{*} kashar khpāl plār ta
Of one man two sons were. Then by-that younger his-own father to
 wuwi chī, 'plār, mā-la khpālā brakha da mā na rākra.' Nō
it-was-said that, 'father! me-to my-own share of property from give.' Then
 hagh^{*} khpāl bisā pādwarō wuyeshā. Yau sō wntō pā kashar
by-him his-own property on both was-divided. A few days after by-the-younger
 zūyī har-la jama'-kr^{*}, an yau liri malk ta yō asar
son every-thing was-collected, and one far country to by-him journey
 wukar. An halta yō khpāl mā pā mustal 'alang-kr. Nō
was-made. And there by-him his-own property on profligacy was-wasted. Then
 chī tōl yō khās-kr. nō pā hagh^{*} malk hāndi yau lōe qābat
when all by-him was-consumed, then on that country upon one great famine
 rāghai, an haghā tang sh^{*}. Nō haghā lār-sh^{*}, an da hagh^{*} wātan
came, and he straitened became. Then he went, and of that country
 yau mu'ntabar sarī sara naukar sh^{*}. An hagh^{*} dā khinzirānō dā
one respectable man with servant became. And by-him of mine of
 sarawālō dāpārā khpālō pātō ta wulga. An hagh^{*} ha pā
grazing for his-own fields to he-was-went. And by-him would with
 khushhālai sara pā hagh^{*} būsō chī khinzirānō khwārā, khpālā gōdā
pleasure with on these lands which by-mine were-eaten, his-own belly
 mān-karē wa, khō hēchā na warkawāl. Byā chī
been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when
 pā khud sh^{*}, nō wu-yō-wayal chī, 'zama da plār sōmā
on scums became, then was-by-him-said that, 'my of father how-many
 naukarān pā kh^{*} shān dōdai mūmī, an z^{*} dā lwagō mram. Z^{*} ha
servants by good manner bread find, and I of hunger die. I will
 pāxam an khpāl plār ta ba warsham, an war-ta ba wāyam chī,
rise and my-own father to will go, and him-to will say that,
 "plār, mā da Khudāo gunāh karē da, an stā hama, an da dō lāyiq
'father, by-me of God sin done is, and thine also, and of this worthy
 na yam chī stā zūmī shām, khō pā naukarānō kkh(kī) mi tūl-krā."
not am that thy son I-become, but in servants in me include."

Au haghā pāsēd' au khpāl plār la rāghai. Khō chi haghā lā byarta. *And he rose and his-own father to came. But as he yet far*
 w', nō khpāl plār wulid', au tars yē pri wukar, *was, then by-his-own father he-was-seen, and pity by-him on-him was-made,*
 au war wuzghalēd', au war tar-ghārawat, au kkhul yē kar. Au zūyī *and at-him ran, and him embraced, and kiss by-him made. And by-the-son*
 war-ta wuwi chi, 'plāra, mā dā Khudāo au stā gunāh karē dā, au *him-to it-was-said that, 'father, by-me of God and thy sin done is, and*
 dā dē lāyiq na yam chi stā zūnī shām.' Walē plār yē khpālō *of this worthy not I-am that thy son I-may-become.' But by-the-father his his-own*
 naukarānō ta wuwi chi, 'kha jāma rāwrai, au dā ta yē waghundawai, *servants to it-was-said that, 'good robe bring, and him to it clothe,*
 au yawa gūta yē pa lās kraī, au paqē war-ta pa khpō kraī. Au rāzai *and one ring his on hand do (put), and shoes him-to on feet do. And come*
 chi dōdai wukhrā, au khushhālī wukrā. Zaka-chi dā zāmā zūnī mar *that bread we-eat, and merriment do (make). Because this my son dead*
 w', au jwandai shawai dai; wrak w', au paidā-shawai dai.' Au haghā *was, and alive been is; lost was, and recovered is.' And by-them*
 khushhālī jōra-kra. *merriment made.*

Us dā hagh' mashar zūnī pa paṭi kkh(ki) w': au chi haghā rāghai. *Now of him elder son in field in was: and when he came,*
 au kōr ta nīzdō sh', nō dā sarōd au dā gadōdō awāz yē *and house to near became, then of music and of dancing sound by-him*
 wāwrēd'. Nō yau naukar ta yē awāz wukar, au tapaus yē *was-heard. Then one servant to by-him calling was-made, and enquiry by-him*
 tri wukar chi, 'dā dē s' sawab dai?' Nō hagh' war-ta *from-him was-made that, 'of this what reason is?' Then by-him him-to*
 wuwi chi, 'stā rōr rāghalai dai, au plār di khairāt karai dai, *it-was-said that, 'thy brother come is, and by-father thy feast done is,*
 zaka-chi haghā yē rōgh jōr mūntalai dai.' Nō haghā marawar sh', *because he by-him whole well found is.' Then he angry became,*
 au danana n' t'. Nō plār yē rāwuwat, au minat yē war-ta *and inside not went. Then father his came-out, and entreaty by-him him-to*
 wukar. Nō hagh' pa jawāb kkh(ki) plār ta wuwi chi, 'gōra, *was-made. Then by-him in reply in father to it-was-said that, 'Lo!*
 dōmra qēr kāla mā stā khidmat karai dai, au hēchare mi stā *so many years by-me thy service done is, and ever by-me thy*
 hukam n' dai mā-karai. Au byā hum ta chare mā-la yau warghūmai *order not is broken-made. And then even by-thee ever me-to one bid*
 rākarai n' dai, chi mā pri dā khpālō dōstānō sara khushhālī karai *given not is, that by-me on-it of my-own friends with merriment done*

wai. Walē khō chi dā stā zūai, chi māl yā dar-ta pa kachnō,
might-be. But as-soon as this thy son, by-whom wealth by-him thee-to on harlots,
 kharūb-karai dai, rūghai, nō tā war-ta mēlmastiyā warkpa. Nō hagh
squandered is, came, then thou him-to feast gave. Then by-him
 war-ta wuwi chi, 'sāya, t' hamēgha mē sara yē, au tamā har-sa
him-to it-was-said that, 'son! thou always me with art, and my every-thing
 stā dī. Dā munāsib wā chi mūg khādi warkū, au khushbāla shā.
thine is. This meet was that we merriment make, and merry become,
 taka chi dā stā, rōr mar w*, au byā jwandai shawai dai; au
because that this thy brother dead was, and again alive become is; and
 wrak w*, au mūntalai shawai dai.
lost was, and found become is.'

BAJAUR DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent territory of Bajaur. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. In other respects, the dialect is much the same as that of the Yūsufzai.

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BAJAU) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

ده یو شوی دود را من وو - نو هغه کشر خپل پلار ته وویل چه پلاره ماله خپله لږخه ده مال نه را کړه - نو هغه خپل بساط په دواړو ویشته - یو غو ورغی یس کشر زوی هرغه جمع کول او یو لږ یس ملک ته یی منزل وکړ - او هلته یی خپل مال په مسکینو وپاړه - نو چه ټول یی خلاص کړ نو په هغه ملک باند یو نوی شخص راغی - او هغه ملک ته - نو هغه لار او دهغه ځای یو معتبر میری ستره توکر شه - او هغه د خپل پلار نه خړولو د پاره خپلو پوت ته ولیکه - او هغه به په خوشحالی ستره په هغه لوسو چه خپل پلار خوارو خپله گنده ښکته کړی وه - خو هغه نه ورنکول - سا چه به خوب شه نو و یی وینل چه لعا ده پلار خوارو توکران په ده شان غلته موس او ده د ټوکی مریم - ده به پانجو او خپل پلار ته به ورشم او ورته به وایم چه پلاره ما د خدای گناه کړی ده او ستا هم - او د دی ټیټی نه یم چه ستا زوی شم - خو به توکرانو کس مخ وکښه - او هغه پانجیده او خپل پلار ته راغی - خو چه هغه لاسپرت وه نو خپل پلار ولیده او لږس یی پر وکړ - او ډیر روزلیده - او وړ لوغار ووت - او سگن یی کړ - او زوی ورته وویل چه پلاره ما د خدای او ستا گناه کړی ده - او د دی ټیټی نه یم چه ستا زوی شم - ولی پلار یی خپلو توکرانو ته وویل چه هغه جنامه راوړی او ده ته یی والسقوی - او یوه گنه یی په اس کړی - او پلار ورته به عیب کړی - او راغی چه دود دی وچسړو او خوشحالی وکړو - خلک چه دا لعا زوی مړ وه او چوندي شوی دی - وژان به او پیدا شوی دی - او هغه خوشحالی جوړه کړه -

آس ن هغه مشر زوی په پټي کس وه - او چه هغه راقي او کورته زړه شه - نو د سرود او د کديده اواز يې
 راويده - نو يو کورته يې اواز وکړ - او بېرته يې تر ټوکه چه دا هغه چل دې - نو هغه ورته وويل چه ستا ورور راغلي
 دي - او پلار يې خيرانت کړې دې - هکله چه هغه يې روغ جوړ منځلي دې - نو هغه مشر زړه شه او دلکه نه کړه -
 نو پلار يې راووت - او ولس يې وړه وکړ - نو هغه په جواب کيس پلارته وويل چه کوره دومره ډير کلي ما ستا
 خجدمه کړې دي - او هېچر يې ما شلم نه دي ماته کړې - او بيا قم تا خبرې ماته يو ټولگوني را کړې نه دي -
 چه ما پر د خپلو دوستانو سره خو شعالي کړې وې - ولي خو چه دا ستا زوی چه مال يې تر نه په گټو بارلي دي
 راقي - نو تا ورته ميلستيا ټوکه - نو هغه ورته وويل چه زويه ته هېښه ما سره يې او خما هر څه ستا دي - دا
 مناسب وو چه موټر چاڼي وکړ او خو شعالي شو - هکله چه دا ستا ورور مړ وه او بيا جوړې شې دې - وژل وه او
 منځلي شوي دي .

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BAJAUR) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau sarī dwa tām'n wū. No hagh' k'ah'r khp'l plār ta
Of one man two sons were. Then by-that younger his-own father to
 wuway'l chi, 'plāra, māla khp'la harāha d' māi na rākra.' Nō
it-was-said that, 'father, me-to my-own share of property from give.' Then
 hagh' khp'l bisāt p' duārō wuyesh'. Yau so wrātō paa k'ah'r zō,
by-him his-own means on both was-divided. A few days after by-younger son,
 har-e' jamā'-kral, au yau līrō m'lk ta yō maml wuk'. An
every-thing was-collected, and one for country to by-him journey was-made. And
 halta yō khp'l māi p' mastal wubār. Nō chi lōl yō
there by-him his-own property on profligacy was-wasted. Then when all by-him
 khilāp-k'r, nō p' hagh' m'lk hāndi yau lō qahat rāghai, au lagha
was-finished, then on that country upon one great famine came, and he
 tang sh'. Nō hagh' lār, au d' hagh' wāpau yau mātālār sarī
straitened became. Then he went, and of that country one respectable man
 sara naukar sh', au hagh' d' khināranō d' saraw'lo d'pām khp'lō putō
with servant became, and by-him of wine of grazing for his-own fields
 ta wulōg'. Au hagh' lā p' khushbānd sara p' hagh' bāwō chi
to was-went. And by-him would on pleasure with on those lands which
 khināranō khwōg'. khp'la gōja daka k're na, khō bōchā
by-wine were-eaten, his-own belly full been-made would-have, but by-any-one
 n' warkaw'l. Byā chi p' khul sh', nō wa-yō-way'l
not was-given-to-him. Again when upon himself he-became, then it-was-by-him-said
 chi, 'tām d' plār sara naukarō p' kh' shān ghala māmī,
that, 'my of father how-many servants in good manner food get,
 au z' d' lw'go m'm. Z' lā pām, au khp'l plār ta lā wāsh'm,
and I of hunger die. I will rise, and my-own father to will go,
 au warta lā wāy'm chi, "plāra, mā d' Khudāo ganāh k're dā au
and him-to will say that, 'father, by-me of God sin done is and
 dā hum. Au d' dō lūyiq n' y'm chi dā nō sh'm, khō p'
thing also. And of this worthy not I-am that thy son I-become, but (in)
 naukarānō khō(k) mī wāpau." Au hagh' pāid', au khp'l plār ta
servants among me consider." And he rose, and his-own father to

* Compare to the women.

rāghai. Khō chi haghā la byarta w*, nō khpl' plār wuld*, au come. But when he yet far was, then by-his-own father he-was-seen, and tars yō pri wuk'r. Au war wuzghald*, au war tar-gharawat, pity by-him on-him was-done. And at-him he-ran, and him embraced (him). au khkul yē k'r. Au zōe warta wuway'l chi, 'plāra, mā d' Khūdāo and kiss by-him done. And by-the-son him-to it-was-said that, 'father, by-me of God au stā gunāh k're da, au d' dē lāyiq n' y'm chi stā zōe sh'm,' and thy sin committed is, and of this worthy art I-am that thy son I-may-become.' W'lō plār yō khpl'ō naukarānō ta wuway'l chi, 'kha jāma rāwrai, But by-the-father his his-own servants to it-was-said that, 'good robe bring, au d' ta yē wāghundawai, au yawa guta yō p' hā krai, au and him to it clothe, and one ring his on hand do (put), and panō warta p' khpō krai. Au rāzai chl dōdai wukhrū, au khushhālī shoes him-to on feet do (put). And come that bread we-eat, and merriment wukrū. Z'ka-chi dā i'mā zōe m'r w*, au jwandai sh'wai dai; wruk do (make). Because this my son dead was, and alive become is; lost w*, au paidā sh'wai dai.' Au haghāi khushhālī jōra kra was, and recovered become is.' And by-them merriment making was-done.

Us d' hagh' m'sh'r zōe p' paṭi kkh(ki) w*. Au chi haghā rāghai, Now of him elder son in field in was. And when he came, au kōr ta nīzde sh*, nō d' sarōd au d' gajēdō awāz yē and house to near became, then of music and of dancing sound by-him wāwrēd*. Nō yau naukar ta yē awāz wuk'r, au pūkhṭana yē was-heard. Then one servant to by-him calling was-done, and inquiry by-him tri wukra chi, 'dā s' chal dai?' Nō hagh' warta wuway'l from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said chi, 'stā wrōr rāgh'lai dai, au plār di khairāt k'rai dai, i'ka-chi that, 'thy brother come is, and by-father thy feast made is, because haghā yō rōgh, jōr mand'lai dai.' Nō haghā maraw'r sh*, au danana he by-him whole well found is.' Then he angry became, and inside n' t'. Nō plār yē rāwuwat, au minat yē warta wukar. Nō not went. Then father he came-out, and entreaty by-him him-to was-made. Then hagh' p' jawāb kkh(ki) plār ta wuway'l chi, 'gōra, dōmra dēr kālā by-him in reply in father to it-was-said that, 'Lo! so many years mā stā khidmat k'rai dai, au hēchare mi stā hukum n' dai by-me thy service done is, and ever by-me thy order not is māt-k'rai. Au byā hum tā chare mā-la yau warghūmai rāk'rai n' dai, broken. And again even by-thee ever me-to one kid given not (is), chi mā pri d' [khpl'ō dōstānō sara khushhālī k'rai wai. that by-me on-it of my-own friends with merriment made might-have-been. W'lō khō-chi dā stā zōe, chi māl yē darta p' kachnō hāz'lai dai, But as-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,

rāghai, nō tā warta mēlmastyā warkra.' Nō hagh* warta wuway¹ chi,
came, then by-thee him-to feast was-given. Then by-him him-to-it-was-said that,
 'ārya, t* hamēsha mā sara yē, au z'mā har-i* stā dī. Dā-
 'aon! thou always me with art, and my every-thing thine is. This
 munāib wū chi mūg khādi wukrū, au khushhāla shū. Z'ka-chi dā
 meet was that we merriment make, and merry become. Because this
 stā wrōr m't w*, au byā jwandai sh*wai dai; wruk w*, au
 thy brother dead was, and again alive become is; lost was, and
 mand'lai sh*wai dai.
 found become is.

GHILZAI DIALECT.

The next specimen is an example of the Paṣhtō form of Paṣhtō spoken by the members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad. Here *ts* and *dz* have their proper sounds. The prefix of the genitive is *d'*, not *da*. 'My' is *dimā*, instead of *dzmā*, 'thy' is *itā*, instead of *stā*, and 'we' is *manq*, instead of *mūg*. 'He was' is 'wa' instead of 'wu.' Note also that *u* is sometimes changed to *i*, as in *mind'lai* for *mūd'lai*, found. This is a regular change in the Paṣhtō of the neighbouring Waziris. Instead of *dan'na*, within, we have *inana*.

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (GHILZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

د د یو سړي دوه زامن وو. نو هغه کشر خپل پلار ته وویل چې پلار ماته خپله میرخه له مال نه راگیره. نو هغه خپل مال په دواړو وویش. نو یو څو ورځې پس کشر زوی هرڅه راغند کول. او یو لږ مټک ته یې ستر وکړ. او هغه ځای یې خپل مال په خوشکارو والوزاره. نو چه کول یې خدای کړ نو په هغه مټک باند یو زیت فصا راغی. او هغه مټک شه. نو هغه لار او د هغه وټې یو معتبر سړي سره لیکر شه. او هغه خپلو پتو ته دا خوشکارو بولولو د پلار ولیکه. او هغه به به خپله به هغه کوسو چه خوشکارو خپل کول خپل کس دک کوي وه. خو هېڅا به ورنکول. بیا چه به خپل شه نو وایي ویل چه دېما د د پلار خومره توکران به چه شان دودې مومي. او زه له توري مرهم. زه به پانم او خپل پلار ته به ورشم او ورته ته وایم چه پلار ماته خدای گناه کړې ده او انا هم. او د دې لږی ته یم چه انا زوی شم. خو په خپلو توکرانو کې یم کله کړه. او هغه پانم او خپل پلار ته راغی. خو چه هغه له بیرته وه نو خپل پلار ولید او رځم یې پر وکړ او ور میده یې کړه او ور غاړه ووت او چې یې کړه. او زوی ورته وویل چه پلار زه د خدای گناهگار یم او انا هم. او د دې لږی ته یم چه انا زوی شم. وایي پلار یې خپلو توکرانو ته وویل چه چه کالی راوباسی. او د ده ته یې ورواړی او یوه گله ور په لاس کوي. او پنیو ور پنیو کوي. او رنځلې چه دودې وځپو او خوشحال شو. ځکه چه دا دېما زوی مړ وه او بیا ژوندې شوې دی. وژک وه او مینده شوې دی. او هغې خوشحالي ماره کړه.

اس د هغه مشر زوی به پنی کول وه. او چه هغه راغی او کور ته یزې شه نو د سار او د گدېدو آواز یې واورید. نو یو توکر ته یې غږ وکړ او وایي پوهیدې چه دا څه خپل دی. نو هغه ورته وویل چه انا ورور راغلی دی. او پلار یې خیرات کړې دی. ځکه چه هغه یې روح جوړ ویندکې دی. نو هغه وروړ شه او ائکه ته شه. نو پلار یې راوړت او مست یې ورته کړ. نو هغه به جواب کول پلار ته وویل چه کور دومره ډیره مېده ما انا خجده مست کړې دی. او هېڅې یم انا یې امرې کړې ته ده. او بیا هم تا چرې ما ته یو وژگوری له دې را کړې چه ما پر له خپلو دوستانو سره خوشحالي کړې وې. خو چه هر گله دا زوی یې راغی چه مال یې د رت ته په گنجینه وړېد کړې دی نو نا پر خیرات وکړ. نو هغه ورته وویل چه زوی ته مدام له ما سره یې او دېما هرڅه انا دی. دا مناسب وو چه منر خوشحالي وکړ او خوشحال شو. ځکه چه دا انا ورور مړ وه او بیا ژوندې شوې دی. او وژک وه او مینده شوې دی.

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (GHILZAI) DIALECT. (TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau safi d'wa sām'n wā. Nō hagh' k'sh'r khp'l plār ta wuwayil chi, 'plāra, mā-ta khp'la barkha l' māl na rākra.' Nō hagh' khp'l māl p' dwārō wuwēsh'. Nō yau tsō wrodzē pas k'sh'r zōe har-ts' rāghund k'r'l, au yau liri m'lk ta yē sapar wuk'r. Au hagh' dzāe yē khp'l māl p' khushō kārō wālūzāw'. Nō chi tōl yē khīās k'r nō p' hagh' m'lk bāndi yau z'kht qahat rāghai. Au hagh'a tang sh'. Nō hagh'a lār au d' hagh' wātan yau mu'atshar safi sara naukar sh'. Au hagh' khp'lō patō ta d' khūgānō puw'lō d'pāra wulōg'. Au hagh' ba p' khwakha p' hagh'a būsō chi khūgānō khwar'l, khp'l nas dak k'ra' w', khō hōchā n' warkaw'l. Byā chi p' khud sh', nō wu-yē-wayil, chi 'dī mā d' plār tsōmra naukarān p' kh' shān dōdai mōmī, au z' l' lw'gō m'r'm. Z' ba pāts'm, au khp'l plār ta ba warsham, au war-ta ba wāy'm, chi 'plāra mā d' Khulāe gunāh k're dā an itā hum. Au d' dē lāyiq n' y'm chi itā zōe sh'm. Khō p' khp'lō naukarānō kkh(ki) mī gad k'ra.' Au hagh'a pātsōl au khp'l plār ta rāghai. Khō chi hagh'a lā berta w', nō khp'l plār wulid, au ruhān yē pri wuk'r, au war m'nda yē krai, au war ghārawat, au chap yē k'r. Au zōe war-ta wuwayil, chi 'plāra z' d' Khudāe gunāhgār y'm au itā hum. Au d' dē lāyiq n' y'm chi itā zōe sh'm.' Wālē plār yē khp'lō naukarānō ta wuwayil, chi 'kh' kālī rūbāsai, au d' ta yē war wāghundai. Au yawa guta war p' lās krai, au papē war p'khō krai. Au rādzai chi dōdai wukhwrū, au khushhāla shū; dz'ka chi dā dī mā zōe m'r w', au byā zhwanidai sh'wai dai; wruk w', au mind' sh'wai dai.' Au hagh'ai khushhāli sāza k'la.

U's d' hagh' m'sh'r zōe p' patī kkh(ki) w'. Au chi hagh'a rāghai, au kōr ta nīzdō sh', nō d' sās au d' gadōdō awāz yē wāwrōd'. Nō yau naukar ta yē ghag wuk'r, au wu yē pākhtōd' chi, 'dā ts' chal dai?' Nō hagh' war-ta wuwayil, chi 'itā wrōr rāgh'lai dai, au plār dī khairāt k'rai dai, dz'ka chi hagh'a yē rōgh jōr mind'lai dai.' Nō hagh'a maraw'r sh', au inana n' t'. Nō plār yē rāwuwat, au minat yē war-ta wuk'r. Nō hagh' p' dz'wab kkh(ki) plār ta wuwayil, chi 'gōra, dōmra dēra mōda mā itā khidmai k'rai dai, au hēchare mī itā bē amri k're n' dā. Au byā hum tā chare mā ta yau wuzgūnai n' dai rāk'rai, chi mā pri l' khp'lō dōstānō sara khushhāli k'rai wai. Khō chi barkala dā zōe dī rāghai, chi māl yē dar ta p' kanchaniō barhād k'rai dai, nō tā pri khairāt wuk'r.' Nō hagh' war-ta wuwayil chi, 'zōya, t' mindām l' mā sara yē, au dī mā har-ts' itā dī. Dā munāsib wū chi mang khushhāli wukrū, au khushhāla shū, dz'ka chi dā itā wrōr m'r w', au byā zhwandai sh'wai dai; au wruk w', au mind' sh'wai dai.'

AFRĪDĪ DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afrīdī country. Note that *is* and *ds* are pronounced *i* and *t*, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter *j*. They always pronounce it as a *p*, and call Afrīdīs 'Aprīdīs.' They have by this peculiarity been identified with the *Αράριαι* of Herodotus. The Afrīdī *ā*, pronounced like the *a* in 'all,' should also be noted. Regarding this sound, a note of Sir Harold Deane says, 'to quote a specimen, we find in our maps a place called "Esar," which is the Afrīdī equivalent of "Hisār."' "

Other vowels are also liable to change. Thus we have *dēr* for *dar*, to thee; *wēr* for *war*, to him; *wālē* for *walē*, but; *nēkar* for *naukar*, a servant. 'We' is *mū*, 'my' *de mē*, and 'thy' *de tē*. Instead of *darwā*, we have *ināw*, within. As elsewhere, *wa* is used instead of *wa*, he was. The genitive prefix is *de* or *d'*.

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (AFRIDI OR AFRIDI) DIALECT.

SPECIMEN I.

(Sir Harold Deane, K.C.S.I., 1898.)

ده يوه سپي دوه زلمې وو. نو هغه کشر خپل پلارته وو چه پلار ماته خپله برخه ي مال نه راکړه. نو هغه خپل مال په دواړو وويشه. نو خو روښي پس کشر زوي هر څه جمع کړل. او يو لړي ملک ته يي منځل وکړ. او هلته يي خپل مال په مسکني بای کړ. نو چه ټول يي خلاص کړ نو په هغه ملک بالديو ستر قاحل راځي. او هغه ملک ته. نو هغه لار او ده هغه وکړي يو معتبر سړي سره لیکر شه. او هغه ي خپل پيرانو ده خړولو دپاره خپلو پيو ته واستوه. او هغه به په خوشحالي سره په هغه لېسو چه خپل پيرانو خړول خپله خپله سره کړي وه خو هېچا نه وپيژنول. بيا چه په خود شه نو کوي وچه ي ما ده پلار خومره لیکران په چه شان منځي مومي او ده ده لوري مرم. ده به پورته شم او خپل پلار ته به لار شم. او وپرتنه به واييم چه پلار ما ي خدای گناه کړي ده او دتا هم او د دي ليني نه يم چه دتا زوي شم. خو په لیکرانو کېن م واجوه. او هغه پورته شه. او خپل پلارته راځي. خو چه هغه يا لړي وه نو خپل پلار وليده او ترس يي پروکړ. او وپر منده يي کړه. او دیر ترغاړه ووت. او څېب يي کړ. او لوي وپرتنه وو چه پلار ما ي خدای او دتا گناه کړي ده. او د دي ليني له يم چه دتا زوي شم. ويلي پلار يي خپلو لیکرانو ته وو چه هه جامه راوړي او ده ته يي واغندوي. او يوه گنه يي په اس کړي. او پيري وپرتنه په پيو کړي. او راډز يي چه منځي وځوړو او خوشحالي وکړو. ځکه چه دا لوما زوي مړ وه او ژوندې شوي ده. وړک وه او پيدا شوي ده او دقي خوشحالي جوړه کړله.

اس ده هغه مشر زوي په بتي کېن وه. او چه هغه راځي او کورته ځړدي شه. نو ده سره او ده گډېدو آواز يي واړويده. نو يو لیکر ته يي تاري کړي. او بېسته يي تر وکړه. چه د دي څه مطلب ده. نو هغه وپرتنه وو چه دتا ورو راځي ده. او پلار ي خيبرات کړي ده. ځکه چه هغه يي روغ جوړ موندلي ده. نو هغه وپرتنه شه او انکه نه ده. نو پلار يي راوړت. او مېنت يي وپرتنه وکړ. نو هغه په جواب کېن پلار ته وو چه گنه دومره ډير کال ما دتا خدمت کړي ده. او هېچري م دتا حکم نه ده ملت کړي. او بيا هم تا چيري ما نه يو پرخوشي راکړي نه ده. چه ما پر د خپلو دوستانو سره خوشحالي کړي وي. ويلي خو چه دا دتا زوي چه مال يي دپرتنه په کېنو بای کړي ده راځي. نو تا وپرتنه ولېستيا وپيژنله. نو هغه وپرتنه وو چه زويه ته مدام دما سره يي. او دما هر څه دتا وي. دا منايېب وو چه مو چادي وکړو او خوشحال شو. ځکه چه دا دتا ورو مړ وه او بيا ژوندې شوي ده. او وړک وه او مېدلتي شوي ده.

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (APRIDI OR APRIDI) DIALECT.

SPECIMEN I.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

[Pronounce d like the c in 'cell'.]

D^o yaw^o saŕi dwa zâm'n wû. Nô hagh^o k'sh'r khp'l^o plâr ta wuwe chi, 'plâra, mâ-ta khp'l^o brakhâ de mâl na râkra.' Nô hagh^o khp'l^o mâl p^o dwârô wuwesh'. Yau sô rwêzê pas k'sh'r zôe har s' jama' k'rl, au yau lirê m'lk ta yê mazal wuk'r. Au halta yê khp'l^o mâl p^o mastai bâe k'r. Nô chi töl yê khlâs k'r, nô p^o hagh^o m'lk bânde yau st'r qahat râghai, au haghâ tang sh'. Nô haghâ lâŕ, au d' hagh^o wâŕan yau mu'atabar saŕi sara nôkar sh'. Au hagh^o de khinzirânô d' saraw'lô dipârah khp'lô patô ta wâstaw'. Au hagh^o ba p^o khushbâlâi sara p^o haghâ bûsô chi khinzirânô khwar'l, khp'lâ khêta mara k'ri w', khô hêchâ n' wêrkaw'l. Byâ chi p^o khud sh', nô wu-yê-we chi, 'de mâ d' plâr sômra nôkarân pa khr shân marai, mûmî, au z' d' lw'gê m'm. Z' ba pôrta sh'm, au khp'l^o plâr ta ba lâŕ sh'm, au wêr-ta ba wây'm chi, 'plâra, mâ de Khudâe gunâh k'ri da, au de tâ hum, au d' dê lâyiŕ n' y'm chi de tâ zwai sh'm; khô p' nôkarânô kkh(ke) me wâchawa.' Au haghâ pôrta sh', au khp'l^o plâr ta râghai. Khô chi haghâ yâ lirê w', nô khp'l^o plâr wulid', au tars yê pre wuk'r, au wêr mandah yê kra, au wêr t'e-ghôrawat, au sap yê k'r. Au zôe wêr-ta wuwe chi, 'plâra, mâ de Khudâe au de tâ gunâh k'ri da. Au d' dê lâyiŕ n' y'm chi de tâ zwai sh'm.' Wêlê plâr yê khp'lô nôkarânô ta wuwe chi, 'kh' jama râwrai, au d' ta yê wâghûndawai, au yawa guta yê p' lîs kraî, au pagô wêr-ta p' pkhô kraî. Au râdrômai chi marai wukhrû, au khushbâlâi wukrû. Z'ka chi dâ de mâ zwai m'r w', au zhwandai sh'wai da; wruk w', au paidâ sh'wai da.' Au haghâi khushbâlâi jôra k'rla.

Us d' hagh^o m'sh'r zwai p' patî kkh(ke) w'. Au chi haghâ râghai, au kôr ta ulahdê sh', nô d' sarôd au d' gadêdô awâz yê wârweŕ. Nô yau nôkar ta yê nârê kyê, au pakht'na yê tre wukra, chi, 'd' dê s' matlab da?' Nô hagh^o wêr-ta wuwe chi, 'de tâ wrôr râgh'lai da, au plâr de khairât k'rai da, z'ka chi haghâ yê rôgh jôŕ mûnd'lai da.' Nô haghâ maraw'r sh', au in'na n' t'. Nô plâr yê râwawat, au minat yê wêr-ta wuk'r. Nô hagh^o p' zawâb kkh(ke) plâr ta wuwe chi, 'k'sa, dômra der kâlâ mâ de tâ khidmat k'rai da. Au hêchêre me de tâ hukam n' da mât k'rai. Au byâ hum tâ chêre mâ ta yau wurghûmai rûk'rai n' da, chi mâ pre d' khp'lô dôstânô sara khushbâlâi k'rai wai. Wêlê khô chi dâ de tâ zwai, chi mâl yê dêr ta p' kachnô bâe k'rai da, râghai, nô ta wêr-ta wulmastyâ wêrk'la.' Nô hagh^o wêr-ta wuwe chi, 'zoya, t' mudâm de mâ sara yê, au de mâ har s' de tâ dî. Dâ munâsib wû chi mû khâdî wukrû, au khushbâlâ sh'. Z'ka chi dâ de tâ wrôr m'r w', au byâ zhwandai sh'wai da; au wruk w', au mûnd'lai sh'wa da.'

[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (APRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN II.

په تير شوي مڼي زه د لواړمي په قلا کېښ وم * لښکر د اپريدو راځي او پس له ډير جنگ ښي قلا واخستله *
 او اسباب چه په قلا کېښ وه هغه ښي تاله واله کړه * زه ښي بندي په کار د تنگي غره روان کړم * د نمايښام ترگرمي وه
 چه بازار ته ښي ورسولم - شپه يم د بازار په تالو وشوه * سبا ښي بيا روان کړم * د بازار مرکزته چه يم وليده - نورياته
 رانه گندي کوندي وچکارېده * بيا ښي د منگل باغ په ډير باړي ته ورسولم * د باړي ملک چه شين وه * يو خوا بل خوا
 ښي غرونه په منځ کېښ راوه * د باړي په غاړه ښي پچي وو * د دشو پتو مرکزته شلته وه * دېر جوار - چني غني آډي
 کېښ غوښت او شولي کړلي وې * بيا ښي هغه مقام ته ورسولم چه اپريدو ورته دوتوب واخي * دغه خان په اوږو پورې
 وتکم * خوي اوږه وې او مع کښ چر وه - د چر چه پورېوتل کم په پوښته واورېدم * بيا ښي تېرا ته ورسولم - د تېرا
 پوتن ډير شين وه * مرکزته ښي آبي ته وه - ولي له آبي نه زياته وه * ځکه چه دويمه دريمه ورځ پر باران منډم ودرې *

TRANSLITERATION AND TRANSLATION.

Paḥ tār-shwi manī za da - Loḥrēi pa-qillā-kkhe wum, Laḥkar da
 In past autumn I of Landi-Kotal in-the-fort was. Army of
 Aprīdō rāghai, au pas-la dēra janḡa yō qillā wākhistala. Au
 the-Aprīdīs came, and after much fighting by-them the-fort was-captured. And
 ashāb che pa-qillā-kkhe wu, haḡha yō tāla-wāla-ka.
 the-artiles which in-the-fort were, these by-them were-destroyed-and-looted-made.
 Za yō handi pa lāra da Tangi ḡha rowān-kṛam. D'
 I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That
 nmākham turgumai wu, chī Bāzār-ta yō wu-rasawulam,
 a-moonless night was, when to-the-Bāzār-calley by-them I-was-caused-to-arrive.
 shpa-me da-bāzār pa-tālāo wu-shwa: sabā yō byā rowān-kṛam.
 night-my of-Bāzār at-the-tank was-passed: at-dmen by-them again I-was-conducted.
 Da Bāzār mizaka chī mo wulida, nā zyāta rā-ta kande
 Of Bāzār the-land which by-me was-seen, then very-much to-me rich

kōdarē wu-khkāreda. Byā yē da-Mangal Bāgh pa-lāre Bārē-ta
 (and) fertile it-appeared. Again by-them of-Mangal Bāgh by-way-of to-Bārē
 whāwulam: da Bārē m'lk kh' shīn wu: yau khwā bal
 I-was-brought: of Bārē the-country fine green was: one side (and the) other
 khwā yē ghrūna, pa-mians-kkhe, Bārē: da Bārē pa-ghāra-yē pati
 side of-it hills, (and) in-the-middle, the-Bārē-river: of Bārē on-the-banks-of-it fields
 wū: da daghō patō mzaka ahuhlana wa: dār jowār,
 there-were: of those fields the-land rice-fields was: much jowār,
 tini-tini-adai-kkhe ghōkht au shōlō kpalē wē: byā yē
 one-place-and-another millet and rice soon were: again by-them
 haghā-maqām-ta wu-rasawulam, chi Afridi war-ta Duwatōi wāyi:
 to-that-place I-was-caused-to-arrive, which the-Afridis it Duwatōi call:
 (2 streams)

daghā-tāi-pa ōbō pōrē wa-talam: kharē ōba wē, au magh-kkhe
 (at)-this-place the-water across I-went: dirty water it-was, and in-front
 char wu: da-char chi pōrē-watalam, nā pa bōkhtana wāwpadam.
 a-ford was: of-the-ford when we-crossed, then in a-quagmire we-got-involved.
 Byā yē Tirā-ta wu-rasawulam, da Tirā watan dār shīn
 Again by-them to-Tirah I-was-caused-to-arrive, of Tirah the-country very green
 wu: mzaka yē āhī na-wa: walō la-āhī-na zyāta wa,
 was: the-land by-them irrigated was-not: but than-irrigated-land better it-was,
 tikachi dwēma drēma wraī pre hārān mudām warēgi.
 because second (or) third day on-it rain always falls.

FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landi Kōtal. A great number of Afridis appeared round about, and after a great struggle took the fort by storm, and destroyed and looted anything and everything they could find in the fort. I was led as a captive across the Tangi hills. When we reached the Bāzār valley it was a moonless night, and I passed the night there near a tank. We started again in the morning. On looking at the ground in the Bāzār valley, it seemed to be very rich and fertile. Then they took me across the Bārā through the Mangal Bāgh. The country watered by the Bārā river was very fertile—on either side of the Bārā were hills between which the river flowed, flanked on both sides by fields, mostly paddy-fields. A great quantity of Indian corn is procurable. Millet and rice-fields are scattered about here and there. I was taken to a place called by the Afridis 'Duwatōi,' where we crossed the stream which was muddy. In front of us lay the ford, but we got into a quagmire before reaching it. Then I was taken to Tirah which was also fertile. The land is not irrigated, but is better than irrigated land; because of the rain falling every second or third day.

CHHACHHĪ PAŠTŌ.

The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Paštō spoken by 15,391 people inhabiting about thirty villages in the tract called Chhachh, situated in the north of the Attock District, in the Province of the Panjab. It is closely connected with the dialect of the Plains Yūsufzais across the River Indus, but has many irregularities. There is one thing noticeable about this Chhachhī dialect, *viz.* that the aspirated letters of borrowed Panjābī words, which, in pure Paštō are disaspirated, are retained in Chhachh. This does not appear in the present specimen. An example is the Panjābī word *bhūsā*, chaff, which in pure Paštō is *būs*, but in Chhachhī is *bhūs*, *bhūsā*, etc.

Paštō is also spoken in the south of Attock District by about 6,500 *Khataks* in a few villages of the Makhad area of the Pindigheb Tahsil, close to the River Indus. The dialect there spoken is the South-western, and is closely allied to the dialect spoken by the *Khataks* of Kohat District, with whom the Makhad Pathāns are connected.

In Chhachhī Paštō, the letter *خ* sometimes becomes *س* or *ز*. Thus, *ساکھا* *sakha*, with, is written *ساکھا*; and *دکھا* *deka*, because, becomes *دکھا*. Also, the Urdū method of writing cerebral letters is frequently adopted in addition to the Paštō one. Thus, *dār*, much, is written *دیر* instead of *دیر*, and *baghāra*, clothed, is written *بغیر* instead of *بغیر*.

I am indebted to Lieutenant A. J. O'Brien, Assistant Commissioner, Attock, for the following specimen.

The following figures show approximately the number of speakers of each dialect of Paštō in Attock:—

North-eastern dialect	15,391
South-western (<i>Khatak</i>) dialect	6,500
Total number of Paštō speakers	21,891

It may be noted here, that besides these Chhachhī Pathāns and the *Khataks* of Makhad, there are other speakers of Paštō in the Panjab Province. These inhabit that part of the Mianwali District which lies west of the Indus, and borders on Bannu, belonging to the North-West Frontier Province. They number 15,191, and their language is South-western Paštō, similar to that of the last named District.

[No. 9.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

(Lieutenant A. J. O'Brien, 1898.)

د نو سړي دوه رامين وو * له هغو نه وروځي پلار نه وو * چې ابي پلار د مال بخڅره چې مانه رسيدگي مالا رانا * نو هغه مال هغوي ته وويشت * اولري ورر بس دوه وكي خوي ټول مال يې خاني كه * او د نو ليري وطن سترې وځكه * او هلته خپل مال يې بدجيلي كي نرياد كه * او چې ټول يې ونگاوه يې هغه ملك كي لوې فضا پريوت * او دې محباجه شو * نو د هغه ملك يې سردار سخته ټوگر شو * هغه سردار دې بخيلو پلو كي ليوگان خړاولو ديارا واستاوه * او د هغه دا آرزو وه * چې له هغه پوښتونو چې ليوگان خوي خپله گيلا ځكوي * ولي چې چا هغه نه درلود * نو يې دوش كي راځي * او وو * چې خدا د پلارغو مړيو رانو ته ډيره لږگي ده * او ده د وليم مريم * زه پلخم * او پلار ته به ختم * او هغه ته به واليم * چې ابي پلار ما ته اسمان اوستا پخسور گناه كړيده * او اوس دې د لائق نه يم چې بيا ستا خوي ووتني شم * نو مال را بخيلو مزدور الوكي يې وشمارة * نو پورته شو * او خپل پلار ته و * او سي ليري و * چې خپل پلار وليد * بڼې يې حصيدو * لو پوښليست * او پغېر كي چې ونيو * او څير يې كبل كه * خوي پرته وو چې ابي پلار ما ته اسمان اوستا پخسور گناه كړيده * او اوس دې د لائق نه يم چې بيا ستا خوي ووتني شم * پلار يې خپل ټوكرانو ته وو چې خوره جامه ولوبسي * او د دې پلار كي * او دې پلاس گني او پخو پيركي واچوي * او مومنگا خورو او خوشحالي كاوي * ولي چې خدا دا خوي مورو * اوس وروځي شم * ورك و اوس م بيا موند * نو هغوي خوشحالي كوله *

او د هغه سړي لوي خوي يې پتي كي و * چې كور سخته راځي د سندرو او د گنډيدلو آوازي واويږي * نو يې ټوكري وبال * او ترې ليرې يې وكه چې دا څه دي * هغه ټوكرو وو چې ستا پير راځي دي * او ستا پلار او پ ميلمستيا كړي ته * زك چې دې يې روځ جوړ بيا موند * دا پير خپه شو * او د وروځو رڼه يې و د شو * نو پلار يې بهر راځي * او هغه يې ځمكه * هغه پلار ته پخوب كي وو * گورا د پير كاله زه ستا خدمت كوم * او څيري ستا له حكمته چارونكي نه يم * ولي تا څيري يې وروځي مالا رانكه * چې د خپلو دوستانو سره خوشحالي و كوم * او چې ستا دا خوي چې ستا مال يې پكجېرو باندې پرياد كه * ستا هغه د پلار لوبا ميلمستيا و كړه * هغه هغه ته وو * ابي خوي ته تل ما سخته يي * او هر چې شما كي هغه ستاني * ولي خوشحالي كوك او خوشحالي دل مناسب وو * ولي چې ستا دا زور مروه اوس وروځي شم * او ورسره و اوس پلاس راځي *

[No. 9.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Lieutenant A. J. O'Brien, 1898.)

Da yō saṛi dwa zāman wū La-haghō-na wrūkai
Of one man two sons were. From them by the-younger
 plār-ta wu-wi, chī, 'ai plārā, da-māl-bakhrā chī
the-father-to it-was-said, that, 'O father, of-the-property-the-share which
 mā-ta rasēgi mā-lā rā-kā. Nō haghā māl haghwē-ta wu-wēsha.
me-to comes me-to give. Then by-him the-property them-to was-divided.
 Ō luga wrāz pas wrūke-dzōe tōl māl yō-dzāe ka,
And a-few days after by-the-younger-son all the-property together was-made,
 ō da yō lirē wāṭan safar ē wu-ka; ō hultā khpal māl
and of a far country journey by-him was-made; and there his-own property
 pa-bad-chalan-kē harbād ka. Ō chī tōl ē wu-lagāwu,
in-profligacy wasted was-made. And when all by-him was-dissipated,
 pa-hagha-mulk-kē kō qāht prēwat, ō dai muhtāja shō. Nō
in-that-country a-great famine fell, and he in-distress became. Then
 da haghā mulk yō sardār sakha naukar shō. Hagha 'sardār
of that country a nobleman near servant he-became. By-that nobleman
 dai pa-khpulō-patō-kē lēwagān dzarāwalō dapārā wāstāwu. Ō da haghā
he to-his-own-fields waine feeding for was-sent. And of him
 da ārzū wa, chī, 'la haghā pōstakūna chī lēwagāni khwari
this wish was, that, 'with those huaka which the-sucine eat
 khpula gōdā dakāwi; wālē chī-chā haghā ta tsa na warkawal.
my-own belly I-may-fill; but by-any-one him to any-thing not was-given.
 Nō pa-hōsh-kē rāghai, ō wu-wi chī, 'dzamā da plār
Then in-sense (he)-came, and (by-him)it-was-said that, 'my of father
 isō mazdūrānō ta dēra dōdai da, ō za da walgi maram.
how-many servants too much food is, and I of hunger am-dying.
 Za pātsam, ō plār-ta ba-tsam, ō haghā-ta ba-wāyām, chī,
I (will)arise, and father-to I-will-go, and him-to I-will-say, that,
 'ai plārā, mā da āsmān ō stā pa-huzūr gunāh
'O father, by-me of Heaven and of-thee in-the-presence sin

karai-da, ō ōs da di lāiq na yam, chi biyā stā dzōe
has-been-done, and now of this fit not I-am, that again thy son
wu-wayalai-shum. Nō mā-larā pa-khpulō-mazdārānō-kē yō wu-shumāra.⁴⁴

I-may-be-called. Then me-to in-thine-own-servants one count.

Nō pōrta shū, ō khpul plār-ta lār; ō dai lā lirē
Then risen he-became, and his-own father-to went; and he at distance
wu, chi khpul plār wulid, prō wu-mahmūdū, ō
was, when by-his-own father (he-)was-seen, on-him compassion-was-felt, and
wu-zghakht, ō pa-ghōg-kō ō wu-nīwu, ō dēr ē kkhul
he-ran, and in-embrace by-him he-was-seized, and many by-him kisses

ka. Dzōe war-ta wu-wi chi, 'ai plārā, mā da
were-made. By-the-son him-to it-was-said that, 'O father, by-me of
nēmān ō stā pa-huzūr gunāh karai-da, ō ōs da di
Hence and of-thee in-the-presence sin has-been-done, and now of this
lāiq na yam chi biyā stā dzōe wu-wayalai-shum.' Plār
worthy not I-am that again thy son I-may-be-called.' By-the-father

ē khpul nankarānō-ta wu-wi chi, 'ghōra jūma rā-wu-hasai, ō
of-him his-own servants-to it-was-said that, 'excellent coat bring, and
di-ta baghara kai, ō da-di pa-lās guti, ō pa-khpō pazē
this(-person)-to clothed make, and of-his on-hand a-ring, and on-feet shoes
wāchawai, ō mūg khūrū, ō khushhālī kāwū, walē-chi dgamā dā
put-on, and (let)us eat, and merriment make, because my this
dzōe mur wu, ōs zhawandai shū; wruk wu, ōs mi biyā
son dead was, now living is; lost was, now by-me again
mūd.' Nō haghwi khushhālā kū-lā.
is-found.' Then by-them merriment was-made.

Ō da haghā sarī lōe dzōeyā ē pātē kē wu; chi kōr
And of that man the-great son his field in was; when the-house
sakhā rāghai da sandarō ō da gadēdalō āwāz ō wārwd.
near he-came of music and of dancing the-sound by-him was-heard.

Nō yō naukar ē wu-bālu, ō trō tapūs ē
Then one servant by-him was-called, and from-him inquiry by-him

wu-ka chi, 'dā tsa dai?' Hagha naukar wu-wi chi, 'stā
was-made that, 'this what is?' By-that servant it-was-said that, 'thy

wrōr rāghalai dai, ō stā-plār lōyā mālmasiā karai-da;
brother come is, and by-thy-father a-great feast has-been-made;

ai-ka-chi dai ē rōgh-jōr biyā mūd.' Dā rōr
because-that he by-him safe-and-sound again was-found.' That brother

khapa shū, ō da wartalō zira ē wu-na-shū. Nō plār
angry became, and of going mind of-him was-not. Then the-father

ē bahar rāghai, ō haghā ē pukhlā ka. Hagha
of-him out-side came, and by-him to-him entreaty was-made. By-him
 plār-ta pa-dzawāb-kē wu-wi, 'gorā, dōmrā kāla za stā khidmat
the-father-to in-answer it-was-said, 'look, so-many years I thy service
 kawum, ō hīcharē stā la-hukma jār-watalai-na-yam; walē tā
do, and ever thy from-the-order have-not-disobeyed; but by-thee
 hīcharē yō warghūmal mā-lā rā-na-ka, chi da khpulō dōstānō
ever one kid me-to was-not-given, that of my-own friends
 sara khushhālāi wu-kram; ō chi stā dā dzōe chi stā māl
with merriment I-should-do; and when thy this son who thy property
 ē pa-kanjro-bāndō barbād-ka, tā haghā dapārā
by-him on-harlots wasted-has-been-made, by-thee his for-the-sake
 lōyā mēlmastiā wu-kra. Hagha haghā-ta wu-wi, 'ai dzōya,
a-great feast has-been-made.' By-him him-to it-was-said, 'O son,
 ta tal mā sakha yē, ō har chi dzamā dai, haghā stā
thou always me with art, and everything which mine is, that thing
 dūi; walē khushhālāi kawai ō khushhālāi munāsib wū, walē-chi
is; but merriment to-make and merry-to-be proper was, because
 stā dā rōr mar wu, ōs zhawandai shō; ō wruk wu, ōs
thy this brother dead was, now living became; and lost was, now
 pa-lās rāghai.
to-hand came.'

BANGASH PAŠTŌ OF KOHAT.

Paštō is the principal language of the Kohat District, except in Shakardarra and the tracts along the Indus. Over the greater part of the District the dialect is the North-eastern; only in the east and south, amongst the Khataks, is the South-western dialect spoken. The boundary line between the two dialects passes through this District.

The following specimens are of the North-eastern dialect as spoken in that District. The first is a translation of the Parable of the Prodigal Son, and the other a short account of the Afghān tribes of North Kohat, and of their language. The principal tribe of North-West and North Central Kohat is that of the Bangashes, as that of the Khataks is of the south and east. The language is much affected by that of the Hindūs who have settled among them. The boundary between the Bangashes who speak Northern Paštō and the Khataks of the south of the District may be taken as passing through the town of Lachi. In the east of the District, the Akōra Khataks, who also speak South-western Paštō, run right up to the northern boundary of the District, and across it into the Khatak Pargana of Pēshāwar.

The following figures show the number of speakers of each dialect of Paštō in Kohat, according to the Census of 1911 :—

North-eastern dialect (<u>Bangashes</u>)	167,402
South-western dialect (<u>Khataks</u>)	85,221
Total number of Paštō speakers	252,623

Besides Hindū inflections such as the termination *ālā* to form nouns of agency, it may be noted that the past participle ends in *o*, that the genitive prefix is *d'*, and that there are a few other minor irregularities of pronunciation.

[No. 10.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANASH OF KOHAT) DIALECT.

SPECIMEN I.

(Sir Lucas White King, C.S.I., 1898.)

د ديو سړي دوه شامې وو. کشر زوي پلار ته وويل چه. اي پلار که شما شخه حصه ستا په مال کېن د سړي خو
 راته ئي راکوو. جوړ هغه په خپل ژوندانه کېن ورت وويش. په لير ورو کېن هغه کشر زوي ئي ډول مال جمع کړ
 او يو لړ وگن ته په سفر لاړ شه او هلته ئي هغه ډول مال په بدمعاشي کېن والو خاوه. او وه ئي لگاوه. جوړ هغه وخت
 په هغه ملک کېن يو لوي قلعې راغي. نو د دېر محتاج شه. او يو سړي هغه چه د هغه ملک اوسيدونکي وه او
 شه. نو هغه د پاره د سرگوزو خرڅولو خپلو پيو ته وليږه. کده په زړه کېن دا وه. شه چه د سرگوزي وڅوړي. او هغه ترينه
 پاتې شي. په هغه پس خورته په ئي شان شوو دم. ولي هغه هم نه دجا ته ورگوله. پس له هغه په خوند کېن
 راغي او وه ئي وويل چه. شما پلار خخه نومره مرکزيان ديز دېځي خوري او زه دلته کېن له زوي نه مريم. پاتېم چه
 د خپل پلار خخه لوشم او ورت ووايم چه. اي پلار ما ستا او د خدای گناه وکړه اوس زه ستا د زوي والي لږن ته يم.
 ما د خپلو مزدورانو په شان يو مزدور وگڼه. جوړ اوچت پايښه او پلار خخه لږ شه. د دې لار په وه. چه پلار وليږه.
 په ديمره ويښه سره ور وړغليد. او د غلن سره ئي شاره غځي کړ. او کښل ئي کړ. بيا ورت زوي وويل چه. اي پلار.
 ما ستا او د خدای گناه کړې ده. اوس ستا د زوي والي لږن ته يم. بيا پلار ئي خپلو نوکرانو ته وويل چه په
 جلدي سره ديمره زړوگي پلار راوړئ او ورت ور واښوئ دوي. او موږه ور پلاس کړئ. او پيوړي ور په پيو کړئ.
 راشي. چه موږ خوراک وکړو او خوشحالي وکړو. هغه چه شما دا زوي مړ شوي وه او بيا ژوندي شوي يه.
 او ورک شوي وه مونږکې شوي ده. خوشحالي ئي شروع کړئ.

او مشر زوي ئي په پني کېن وه. هرنگه چه هغه راروان شه. او کور ته راوړ شه. نو د ټکيدلو او د کړلو
 اوار ئي تر غور شه. او يو نوکر ئي راوباله او پوښتنه ئي تر وکړه چه. دا شه جل دي. هغه ورت وپوچه روري راغلي
 دي. او پلار چه د روغ جوړ ليږدې دي. موږه جيلمسياني تياره کړه ده. ده چه دا واورېده نو دېر خله شه او
 دلته ور لټون ته ئي زړه وښه. پس له هغه ئي پلار پلار وږغې او پخه ئي کړ. بيا هغه په خواب کېن پلار ته وويل.
 موږه چه له دېره کاږه ستا خدمت کوو. او هېچرم ستا ئي امري نه ده کړه. او تا خبره يو جيلې هم راته
 را کړه. چه د پارانو سره خوشحالي وکړم. بيا چه دا ستا زوي راتې چه ډول مال په کچرو باند وڅوړا وه دېره لږه
 ويلمسيان وکړه. پلار ورت وپوچه اي دلک ته مدام شما سره ئي او هر خه چه شما خخه دي هغه ډول ستا دي.
 ولې دا زوي مړ شوي وه اوس بيا ژوندي شوي ده. او ورک شوي وه مونږکې شوي ده خوشحالي کړل اړم وو.

[No. 10.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

D^a yau sarī dwa zāman wū. Kashar zōe plār-ta wuway'l.
Of one person two sons were. By-the-younger son father-to it-was-said,
 che, 'ai plāra, k^a tamā s^a hīsa stō pa-māl-kkh(ke) rasēgi, khō rā-ta
that, 'O father, if my any share thy property-in reaches, then to-me
 ē rākpa.' Jōr haghā pa-khpāl-zhowandūna-kkh(ke) war-ta wawāsh^a.
it give.' Then by-him his-life-in to-them it-was-divided.
 Pa-ligō-wrazō-kkh(ke) haghā kashar zōe ē tōl māl jama' kr^a.
A-few-days-in by-that younger son his all property together was-made,
 ō yau lire wūtan ta pa safar lār-sh^a. ō halta ē haghā tōl
and one far country to on journey he-went, and there by-him that all
 māl p^a-badm'āshī-kkh(ke) walūzāwo. Ō wa-ē-lagōwo, jōr haghā
property profligacy-on was-wasted. And was-by-him-spent, then that
 wūqt p^a-haghā-mulk-kkh(ke) yau lōe qahī rūghai, nō dal dēr muhtāj^a
time that-country-in one great famine came, and he very needy
 sh^a. Ō yau-sarī-sakhā che d^a haghā mulk osidūnkai wo lār-sh^a.
became. And one-person-to who of that country residing was went.
 Nō haghā da-pāra d^a sarkūzō sar'walō khp'lō-patō-ta wulēg^a.
And by-him for of seine feeding his-own-fields-to he-was-sent.
 Da-da pa-zr^a-kkh(ke) dā wa, 's^a che da sarkūzī wukhwari ō s^a
His mind-in this was, 'that which these pigs eat and which
 tre-n^a patō-shī. p^a haghā pakhūda ba-ē sām maṣawam, wālē
from-them remain, on these remains from-them myself I-will-satiate,' but
 haghā ham da-ta chā na warkawā'. Pas la-haghā pa-khud-kkh(ke)
that also him-to any-one not gave. After that to-himself
 rūghai, ō wa-ē-way'l che, 'tamā plār sakhā sōmra mazdūrān dēra
he-came, and said that, 'my father with how-many labourers much
 dōdai khwari, ō sa dalta-kkh(ke) la-lwagē-n^a mram; pāsam che d^a-khpāl
bread eat, and I here hunger-from die; let-me-rise that my-own
 plār sakhā lār-sham ō war-ta wuwayam, che, "ai plāra, mā
father to I-may-go and to-him I-may-say, that, "O father, by-me

stā ō d^a-Khudāe gunāh wakr^a. ōs z^a stā d^a zōcwālī lāiq na-yam;
thine and God's sin has-been-done, now I thy of sonship fit am-not;
 mā d^a-khp^alō mazdūrānō pa-shān yan mazdūr wugap^a. Jōr ūchat
to-me your labourers like one labourer count. Then up
 pāsīd^a ō plār sakha lār-sh^a. Dē lā līrē wo, che plār
he-arose and father to went. He yet far was, when by-his-father
wallid^a; pa-dēra-mīna-sara war-wuzghalid^a; ō da-zān-sara ē
he-was-seen; much-love-with to-him-he-ran; and body-with by-him
gharaghtai-kr^a; ō kkhul ō kr^a; biā war-ta zōc wuway^al
he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said
 che, 'ai plāra, mā stā ō da-Khudāe gunāh k^are-da. Ōs stā
that, 'O father, by-me thy and God's sin has-been-done. Now thy
 d^a zōcwālī lāiq na-yam.' Biā plār ō khp^alō naukarānō-t^a
of sonship fit I-am-not.' Again by-the-father his his servants-to
 wuway^al che, 'p^a-jaldai-sarā dēr kha zaṛūki bahar rāwraī, ō war-t^a
it-was-said that, 'haste-with very good clothes out bring, and on-him
 war-wāghūndawāī; ō gūta war p^a-lās karaī; ō pāpē war
for-him-clothe; and ring for-him on-hand make; and shoes for-him
 p^a-p^akhō karaī; rāshai, che mūg khōrak wakrū ō khushhālī wakrū;
on-feet make; come, that we meal may-make and happiness may-do;
 taka che tamā-dāzōc maṛ-sh^awai-wo, ō biā shwāndai sh^awai-dai; ō
because that my-this-son had-died, and again living is-become; and
 wruk-sh^awai-wo, mūndalai-sh^awai-dai.' Khushhālī ō shurū^a
had-been-lost, found-been-has.' Happiness by-them beginning
 kr^alai.
was-made(-by-them).

Ō mashar zōc ō p^a-paṭi-kkh(ke) wo. Har-kala che haghā
And the-elder son his fields-in was. When that he
 rā-rawān-sh^a, ō kōr-ta rā-nīzdē-sh^a, nō d^a gadīdalō ō d^a ghazalō
started, and house-to approached, then of dancing and of singing
 āwāz ē-tar-ghwag sh^a; ō yan naukar ē rā-wabāl^a, ō pukhtana
sound his-to-ears became; and one servant by-him was-called, and inquiry
 ē tre wukr^a che, 'da ē chal dē? Hagha war-ta
by-him from-him was-made that, 'this what matter is?' He to-him
 wu-we che, 'rōr-dē rāgh^alai-dai ō plār che dē
said that, 'brother-thy has-come and by-the-father when he
 rōgh-jōr līd^alai-dai, nō khā milmastīā ē tiāra-k^ared^a. D^a
in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him
 che dā wāwrēd^a nō dēr khafa sh^a, ō da-nana war-nanawatō-ta
when this was-heard then much angry he-became, and inside for-going-in

zé wu-na-sho, Pas la-hagha é plâr bahar waraghai, ô
 mind did-not-become. After that his father out came, and
 pakhuiâ-ô-kyâ. Biâ hagha pa-tawâb-kk(h) plâr ? wu-way'î.
 remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said,
 'gôra, che la-dûmrâ-kâlân' stâ kîngmat kawam, ô hê-hare me stâ
 'see, that from-so-many-years thy service I-do, and ever by-me thy
 bē-amri na-d'-k're, ô tã chare yau chēlai ham rā-tā
 disobedience has-not-been-done, and by-thee ever one kid even me-to
 rā-na-kr', che da-yārānō-sara khushbālî wu-krām. Biâ che dā
 has-not-been-given, that friends-with with I-may-make. Again when thîs
 stâ xôo raghai, che tōl māl pa-kanjro-bānda wu-khārî-wo, dāmra
 thy son came, by-whom all property harlots-on was-wasted, such-a
 lōya mîlmastîâ de wu-krā.' Plâr war-tā wo-we che, 'si
 great feast by-thee was-made.' By-the-father him-to it-was-said that, 'O
 halaka, ta mulām tamā sara yā, ô har s' che tamā sakha dî,
 son, thou always me with art, and every thing that me with are,
 hagha tōl stâ dî; walô dā rôr de mar-sh'wai-wo, ôs hîâ
 that all thine are; but this brother thy had-died, now again
 thwandai sh'wai-dai; ô wrak-sh'wai-wo mândalai-sh'wai-dai, khushbālî
 living has-become; and had-been-lost has-been-found, mîrîâ
 kaw'î lâzim wî.'
 to-make proper were.'

[No. II.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

(Sir Lucas White King, C.S.I., 1898.)

نقل دے چه کوهاب دېو راجه وه چه هغه ايلاد کړه وه - او ورځينی په کوهاب کېس اورک اړي خلق په چينلو
 بايد اوسېده * مدام په ژمي کېس ټنگېس خلق چه په پيوړ او په شالوزان کېس اوسېده - دلته په کډو سره په راتلل *
 او په جړونده کېس په دېرلي بالو ديزه کوله - د ټنگېسو ټنگې اوږو د کولو د پاره چينو له نه تله - نيزه ورځ چه هلته لږله
 نو اورکيزه د هغو کړي په کانرو او په قشو مات کړل * په دغه وېنځ کېس په دے دواړو قامونو کېس يو لوي جنگ او تال
 جوړ شه * خو سړي په کېس ژوبل شول او چي په کېس مړه شول - د ټنگېسو ټنگېک دېر راني - آخېر اورکيزه کوهاب
 پرېښولو او لاو غرو له وختل او رو رو ټنگېس خلق هم دلته پاتي شول *
 په اصل کېس د ټنگېسو ژبه پېښو ده * خو ټنگېسو آوازې خلق چندي خپل مذمت د پاره د لے راوځي تل - لکه د
 خرماڼو - او د بلي ټنگا او د کوب خلق دېرې همسابکان او مددگاران دي * هغو له نې زمکې او د قتر ورکړه دي
 او آباد کړي دي - هغو سره خبره اتره معايله ورکول اخیستل به کول - پېښو او چندي سره گډه بڼه شوه او تر ټوله
 ژبي ژبه جوړه شوه چه نه پېښو پاتي شوه - او نه چنديکو *
 هو څلور قامونه اصل د کوهاب چينستان او خاوندان دي - يو پيراني چه اصلي ټنگېس دي - دويم ټنگک
 ويري - دا دواړه قامونه پېښو او چنديکو سره گډه بڼه واني - دريم جنگل خيل - څلورم پير خيل - دا دواړه قامونه پېښو
 ژبه واني او مدام خبرې اترې په پېښو کېس کړي *
 په کوهاب کېس څلور قسم اوڼه استعمال کړي - يو خوړ ته چه له پيرا ته راځي - هغه ته ټوټ واني - دويم د
 چينو اوڼه - دريم د کوهيانو اوڼه دي - څلورم د ټميو اوڼه دي *
 د کوهاب پېر په يو ميدان کېس پروت ته - چه گير چاپېر ته په دوه درې ميل بالو شړونه پراخه دي - دے
 شړونو خلق ټول پېښانه دي *
 د کوهاب شال ټنگي ديز مشهور دي - ساچبان او نور دېر خلق په ديزه وېنه نې په پيم اخلي - او کيږي
 ديزه چاپېسته زنانه مردانه - پلنه داره او ساده جوړېږي - په دغه ورځو کېس دلته د سرکاري له قومونو د چاڼو نې
 له شېب ديزه آبادي ده * او د کوه خاي آب و هوا ښه ده *

[No. II.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

Naqal dai che Kohat d' yau Raja wo, che lugha alad-karai-wo.
 Story is that Kohat of one Raja was, that by-him had-been-founded.
 O wupunbai p'-Kohat-kkh(ke) Orakzai khalq p'-chinō-bānde osid'. Mudām
 And first Kohat-in Orakzai people springs-upon lived. Always
 p'-zhimi-kkh(ke) Bangakh khalq, che p'-Pewār-ō-p'-Shālōzān-kkh(ke) osid', dalta
 winter-in Bangash people, that Pēwār-and-Shālōzān-in resided, here
 p'-kadō-sara lē-rā'l, ō p'-Jarwanda-kkh(ke) p'-dārai-bānde dēra kawala.
 families-with used-to-come, and Jarwanda-in high-ground-upon camp was-made.
 D' Bangakhō khazō ōbō dakawalō d'pāra chinō la b'-tlā.
 Of the-Bangash the-women water filling for springs to used-to-go (went).
 Yawa wra't che halta lāralō, nō Ōmkzō d'-haghō garī
 One day that there they-went, then by-the-Orakzai their pliechers
 p' kāpō ō p' ghaahō māt-kr'l. P'-dagha-mianz-kkh(ke) p'-dō-duwāpō-
 by stones and by arrows were-broken. Meanwhile these-both-
 qāmūnō-kkh(ke) yau lōe jang ō fasād jōr-sh'. Šō sarī
 tribes-in one great quarrel and disturbances arose. Several men
 p'-kkh(ke) zhōhul-shw'l ō zinō p'-kkh(ke) mar'ahw'l. D' Bangakhō
 of-them were-wounded and some of-them were-killed. Of the-Bangash
 kohmak dēr rūghal. Akhir Ōmkzō Kohat prāchw'l, ō lāz ghro
 and much came. At-last Orakzais Kohat left, and went hills
 la wakhat'l, ō rō-rō Bangakh khalq ham dalta pāw-shw'l,
 to went-up, and gradually Bangash people also here remained.
 P'-asal-kkh(ke) d' Bangakhō shiba P'khtō d', khō Bangakhō
 In-reality of the-Bangash the-tongue Pashto is, but by-the-Bangash
 Awāq khalq Hindki khpal madat d'pāra dā-lē-rāwoghokht'l. Laka
 Awāq people Hindki their help for they-were-called. As
 d' Kharinātū ō d' Bilitang ō d' Kōt khalq d'-dwi hamsāyngan
 of Kharinātū and of Bilitang and of Kohat people of-them dependents
 ō madadgarān dī. Haghō-la ē zmakō ō daftar war-k'rai-dai,
 and assistants are. To-them by-them lands and holdings have-been-given.

ô ābād-k'raī-dai. Haghō sara khabarē-atarē muāmīlē warkaw' and (they)-have-been-settled. Them with conversation matters giving ākhist'l ba-kaw'l. P'khtō ô Hindkō sara gadawada shwa. ô tre taking used-to-do. Pashtō and Hindkō with mixed became, and from-it yawa navi zhiba jōra-shwa, che na P'khtō pātē-shwa, ô na one new tongue became, that neither Pashtō remained, and nor Hindkō.
Hindkō.

Hō-salūr qāmūna aṣal d' Kōhāt chakhtanan ô khāwandān dī; yau Four tribes real of Kōhāt proprietors and owners are; first Bēzādī che aṣlī Bangaṣh dī; dōyam Malakmīrī; dā duwārā qāmūna Bēzādī that real Bangaṣh are; second Malakmīrī; these both tribes P'khtō ô Hindkō sara gadawada wāi; drēyam Jangal Khēl; salōram Pashtō and Hindkō with mixed speak; third Jangal Khēl; fourth Pīr Khēl; dā duwārā qāmūna P'khtō zhiba wāi, ô mudām Pīr Khēl; these both tribes Pashtō tongue speak, and always khabarē-atarē p'-P'khtō-kkh(ke) kai. conversation Pashtō-in do.

P'-Kōhāt-kkh(ke) salūr qism' ôb' isti'māl-kai. Yau khuwn' dai che Kōhāt-in four kinds water are-used. One ravine is that la-Tīrā-na rāzī, haghā-ta Tōi wāi; dōyam d' chinō ôb', Tirāh-from comes, it-to Tōi they-call; second of springs water, drēyam d' kōhiānō ôb' dī, salōram d' bambō ôb' dī. third of wells water are, fourth of pumps water are.

D' Kōhāt khahr p'-yau-maidān-kkh(ke) prōt-dai, che gōr-chāpēra ô Of Kōhāt the-city on-a-plain-country-in is-situated, that around its p'-dwa-drē-mīla bānde ghrūna prāt' dī. D' dē ghrūnō khalq two-three-miles at hills situated are. Of these hills people tōl P'khtāna dī. all Pashtō-speaking are.

D' Kōhāt shālpātki dēr mashhūr dī. Sāhibān ô nūr Of Kōhāt the-shālpātki very famous are. British-Officers and other dēr khalq p'-dēra-mīna ô p'-baī'a-ākhli, ô kēraī dērē khāista, many people very-eagerly them purchase, and leather-sandals very nice, zanāna mardāna, pilādārē ô sādā, jōrēgi. P'-dagha-wrazō-kkh(ke) of-women of-men, embroidered and simple, are-made. These-days-in dalta d' sarkārī la faukūnō d' chāwanāi la-sabāba dēr' ābādī here of Government from troops of cantonment owing-to very flourishing-(it) d'. Ô d' dē tae āb-ō-hawā kh' d'. is. And of this place water-and-air good is.

FREE TRANSLATION OF THE FOREGOING.

It is said that Kôhât belonged to a Rājā who had founded it. In early days, the Orakzais used to live on the springs. In winter, the Bangashes, who resided in Pêwâr and Shâlôzân, always used to come here with their families and encamped on high ground in Jarwandâ. The Bangash women used to fetch water from the springs. One day when they went there, the Orakzais broke their pitchers with stones and arrows. On this, a disturbance ensued between these two tribes and several of them were wounded and some killed. The Bangashes received aid and consequently the Orakzais left Kôhât and went to the hills; and thus the Bangashes were left in the undisputed possession of the country.

2. In reality the language spoken by the Bangashes is Pashtô but they (Bangashes) called in the Āwâns to their aid. These people still live in Kharmatû, Biltang, Kôṭ and other villages, as the dependents and helpmates of the Bangashes, who have given them lands and holdings. They had conversation and dealings with one another, and thus Pashtô and Hindkô became mixed, and a new dialect was formed which was neither Pashtô nor Hindkô.

In reality four tribes are the real proprietors and owners of Kôhât—(1) Bâzadî and (2) Malakmîrî who are real Bangashes. Both of these tribes speak Pashtô and Hindkô mixed. (3) Jangal Khêl, and (4) Pîr Khêl. The latter two tribes speak Pashtô only.

3. Four kinds of water are used at Kôhât, (1) water from a ravine which comes from Tirâh and is called Tôl, (2) spring water, (3) well water, and (4) pump water.

4. Kôhât City is situated in a plain surrounded on all sides by hills which are at a distance of 2 or 3 miles. All the hill tribes speak Pashtô.

Kôhât is noted for silken turbans which are eagerly bought by European Officers and others. Leather sandals (both embroidered and simple), both for men and women, are beautifully made.

In these days Kôhât is in a very flourishing state owing to the cantonments and troops.

The climate of this place is very good and healthy.

SOUTH-WESTERN DIALECT.

The most northern tribe of the Afghāna which speaks the South-western dialect of Pashtō is that of the *Khataks*. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the *Sāghri* sept of this tribe is found near Makhad on the banks of the Indus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Pashtō, while the *Chhachh* Pathāns of the same District speak the North-eastern dialect. The number of *Khataks* in the Panjab District of Attock, according to the census of 1911, is about 6,500. In the Peshawar District the *Khataks* occupy the greater part of the Pargana named after them, where they have 55 out of 83 villages. Their home is in the hills south of Naushera, in the south-east corner of the District. According to the census, out of 709,466 speakers of Pashtō in the Peshawar District, 54,525 were *Khataks*. In Kohat, they occupy the east and the south of the District numbering 55,891, out of a total number of 193,383 speakers of Pashtō. In the Panjab District of Mianwali, adjoining Bannu, probably all the 15,191 speakers of Pashtō use the South-western dialect. The *Khataks* of the *Isakhel* Tahsil certainly employ it. The other main tribe of Kohat, the *Bangashes*, speaks the North-eastern dialect, but in Banna and Dera Ismail Khan, the South-western dialect is spoken by all Pathāns. The numbers of Pashtō speakers, in the latter two Districts as distinct from the number of Pathāns, are 218,845 and 70,905 respectively. In Dera Ismail Khan the language is spoken only in the North and West of the District, and is dying out, being supplanted by Hindkō. We therefore get the following figures for the population speaking the South-western dialect in Pashtō-speaking Districts, in British territory :—

Attock	6,500
Peshawar	54,525
Kohat	55,891
Banna	218,845
Dera Ismail Khan	70,905
Mianwali	15,191
Total	351,947

In Pashtō-speaking Baluchistan all the Pashtō is South-western, and, as shown in the introduction, the number of speakers is 224,455. Adding this to the above we get a total of 676,402 for the number of speakers of South-western Pashtō in territories directly or indirectly under British Government.

For extra British territory and for the Waziri territory no accurate figures are available.

KHAṬAK DIALECT.

South-western Paštō is spoken, first, by the Khataks. Of these there are two main branches, the Eastern, or Akōrā, Khataks, and the Western, or Tōrī, Khataks.

The Akōrā Khataks inhabit the Khatak country of Peshawar, and its continuation, the north-east corner of the Kohat along the west bank of the Indus. South of them, still along the Indus, are the Sāghrī Khataks, who are closely connected with the Akōrās and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Sāghrīs, along the bank of the Indus, we find the Dakhel Talsil of the Mianwali District. In the northern portion of this Talsil, we have the Bhāngikhēl Khataks who are offshoots of the Sāghrīs. The Western, or Tōrī, Khataks occupy the south and centre of the Kohat District. About Lachi, in that District, they meet the Bangashes, who occupy the north-west and north-centre, and who speak the North-eastern (Pakhtō) dialect of Paštō.

The following specimen is of the language used by the Akōrā Khataks of the Peshawar District. It is a version of the Parable of the Prodigal Son, for which I am indebted to the kindness of the late Sir Harold Deane, K.C.S.I.

Regarding the Khatak pronunciation, note that *le* and *de* are pronounced *l* and *s* respectively. The letter *ش* *sh* is pronounced, as in other southern dialects, as if it were *س* *s*. Regarding the exact Khatak pronunciation of this letter, Sir Harold Deane, when sending the specimens, wrote to me as follows:—'the man I have got to help me differs from me as to whether, with the *ش* *sh*, the Khatak includes a faint pronunciation of *س* *s*. I think he does—my man says "no,"—as I have transliterated it by *sh*.'

I do not give an interlinear translation, as the Khatak dialect is not so typically south-western Paštō as the specimens which are subsequently given of the Bannu dialects. Full translations are supplied to all the latter.

As for dialectic peculiarities, the past participle masculine singular usually ends in *ā*. Note also forms like *we* for *us*; *we* for *me*; *di tā*, of thee; *yāgam*, I will say.

[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (KHATAK) DIALECT.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

D' yau safi dwa zān'ta wū. Nō hagh' k'sh'r khp'l plār ta wuwi chi, 'plāra, mā-ta khp'la brakhā d' māl na rākra.' Nō hagh' khp'l jaādād p' dwāro wuwesh'lō. Yau sō wrōd pas k'sh'r zōyī har-s' jama' k'ī, au yau lirē m'lk ta yē safar wukrō. Au hārta yē khp'l māl p' mātāi wālūzaw'. Nō chi tōl yē khlāy krō, nō p' hagh' m'lk hāndī yau lōe qahaj rāghai, au haghā tang sh'. Nō haghā lārō, au d' hagh' wājan yau mu'atabar safi sara nankar sh'. Au hagh' d' khinzirānō d' saraw'lō dipāra khp'lō patō ta wātaw'. Au hagh' ba p' khushhālāi sara p' haghā bāsō chi khinzirānō khwar'l, khp'la khōta daka k'ī wa, kho hēchā n' wēr-kaw'l. Hyā chi p' khud sh', nō wu-yē-wi chi, 'tamā d' plār dōmra nankarān p' sh' shān rōtai mūmī, au z' d' lū'zhē m'r'm. Z' ba p's'm, au khp'l plār ta ba wēesh'm, au war-ta ba yāy'm chi 'plāra, mā d' Khudāe gunāh k'ī da au ditā hum. Au d' dō lūyiq n' y'm chi dī tā zwai sh'm, khō p' nankarānō kahi mī hisāb kra'.' Au haghā pāwōlō, au khp'l plār ta rāghai. Kho chi haghā lyā lirē w', nō khp'l plār wulidō, au tars yē pri wukrō. Au war wuzgh'lēdō, au war-t'r ghūpawātō, au kahl yē krō. Au zōyī war-ta wuwi chi, 'plāra, mā d' Khudāe au dī tā gunāh k'ī da, au dā dō lūyiq na y'm chi dī tā zwai sh'm.' Wēlō plār yē khp'lō nankarānō ta wuwi chi, 'sha jama rawrāi, au d' ta yē waghundawāi, au yawa gutī yē p' lās kraī, au panē war-ta p' pshō kraī. Au rātāi chi rōtai wukhwrō, au khushhālī wukrō. Z'ka chi dā tamā zwai m'r w', au ghw'ndai sh'wai dai; ruk w', au pūda sh'wai dai.' Au haghāi khushhālī jōra k'la.

Us d' hagh' m'sh'r zwai p' pāfi kshī w'. Au chi haghā rāghai, au kōr ta nīzō sh', nō d' sarōd au d' gadēdō awāz yē wāwrēdō. Nō yau nankar ta yē zhagh wukrō, au pūgh't'na yē tzi wukra chi, 'dā s' hēnā da?' Nō hagh' war-ta wuwi chi, 'dī tā wrōr rāgh'tai dai, au plār dī khairāt k'ī dai, t'ka chi haghā yē rōgh jōr mād'tai dai.' Nō haghā maraw'r sh', au dan'na n' tlo. Nō plār yē rawuwātō, au minat yē war-ta wukrō. Nō hagh' p' jawāb kshī plār ta wuwi chi, 'gōra, dōmra dēr kālā mā dī tā khidmat k'ī dai, au hēchēre mī dī tā hukum n' dai māt k'ī. Au hyā hum tā chēre mā-ta yau wurghūmai rāk'tai n' dai, chi mā pri d' khp'lō dōstānō sara khushhālī k'ī wai. Wēlō khō chi dā dī tā zwai, chi dūnyā yē dar-ta p' d'mō harlāda k'ī da, rāghai, nō tā war-ta mēlmastyā wēr-k'la.' Nō hagh' war-ta wuwi chi, 'zōya, t' hamēsha mā sara yē, au tamā har s' dī tā dī. Dā mūnāsib wū chi mūzsh shādī wukrō, au khushhālā shū, t'ka chi dā dī tā wrōr m'r w', au hyā ghwandai sh'wai dai; au ruk w', au mūd'tai sh'wai dai.'

BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pāthān tribes of Bannu, among whom the principal are the Marwats, the Nyāzais, the Bannūchis, and the Waziris.

The two following specimens come from Bannu. It may be noted that they use here and there Hindkī idioms. Examples of these are the words, *miliā*, joined; and *lagiā*, began. The dialect illustrated may be taken as an example of the elegant southern form of Paṣtō, as spoken by educated Pāthāns of Bannu. I am indebted for them to the late Dr. T. L. Pennell of the Afghan Medical Mission, Bannu. Specimens of dialects spoken by the uneducated members of various tribes will follow.

The only local peculiarities worthy of note are that *ru* is 'I,' and *cha*, not *chī*, the relative pronoun. There is a tendency to substitute *i* for *ē* or *ai*, as in *rou-wāsh*, it-was-divided; *māndai*, he was found.

[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1898.)

د یوه سړي دوه شامې وو. هغه کشر پلار ته ورسېد چې د خاړې رانې کړه. نو د
 خپل مال په هغو کوبه * اویس له غوړو کشر خپل هرڅه سره ټول کړل. او یوه لږې ملک ته په سفر روان ش. -
 او کله چې په بد بخوې سره خپل مال واوړاوه * نو چې ټول یې خرڅ کړه پس په هغه ملک بالهې یو لوی فحشا
 نازل ش. او دې په محتاجي مړ ش. نو لور دغه ملک د یوه زویدار سره ملېا ش. او دغه دې و خپلې کړولې
 ته د خپل پلار د خړولو پلار واستاوه. او دده ارزو لرله چې له هغو پوسونکو چې خپل پلار د خپله کېده دکه کړې. -
 مگر هغه هم چا نه وکول * پس په خپل خوش راغې. دې وکول چې دغه د پلار خومره دیر مزدورل دې چې د دیر
 دېږي لږې. او دده دله له لورې شکېرم * زه نه پورته شم او خپل پلار ته به ور شم ورته و به وایم چې ای بابا ما
 مخالفه له آسمانه اوستا په حضورم گناه کړې دی. زه لږنې دېږي نه یم چې ستا خوي و باله شم * ما په شان د یوه
 له مزدورانو ګټه * پس پورته ش او خپل پلار ته ورسول ش او چې لاسې وې پلار یې وېلېد. زه یې پر وسته ور ورو
 یې کړم. وروسته داوه ش او کول یې کړم * خوي ورته وکول چې ای بابا ما مخالفه له آسمان اوستا په حضورم گناه کړې
 ده. زه د دې لږنې نه یم چې ستا خوي و باله شم * لیکن پلار یې و خپلو غلامانو له وې چې زه یو پوښاک چې له لولو
 غوړه یې رانې وړې. او دده له یې وروسته وکولې. او کوله ور په لاس. او پښې ور په پټو کاندې. او سافلي مسخولې
 راولېږي حال یې کاندې چې مونږ یې سره وختو او خوشحالي وکړو * ځکه چې دا خوي م مړ شوې و او پیا ژوندې
 شوې دې. او ورک شوې و پیا موندل شوې دې * پس په خوي کولو لکما شول *

او دغه مخر خوي په خړونده کښ وې * چې راغې او کور ته کښې ش سړود او د زهاری واوریدل * نو یو له
 لوکړانو نه یې راوباله پوښته یې تر وکړه چې دا څه دې. دغه ورته وې چې دا ستا ورو راغلی دې اوستا پلار خورې
 مخوندې حال کړې دې. ځکه چې دوه جوړ یې موندلې دې * نو دې په قېر ش وایې نه غوښته چې دنده ور شي *
 او پلار ورسېدله د دغه کله یې. او هغه په خواب کې خپل پلار ته وکول چې کوره زه کومره کاله ستا خدمت
 کړم او هېڅې ستا له حکمه غوړېدې نه یم. او تا ماته هېڅې یو ورځوې راغې نه دې. چې له خپلو پلارانو سره
 خبرې وکړم * او چې دا خوي د راغلي دې چې ستا گداره یې له کچېو سره خړولې ده خورې مسخوندې د کده
 د باره حال کړم * ده ورته وکول چې ځکه نه تل له ما سره یې او کول ځه چې خما دې ستا دې * مو خوي او پیاوې
 کول کړم دې. ځکه چې دا ستا ورو مړ و پیا ژوندې ش * ورک وې او پیا موند ش *

[No. 13.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1898.)

(DISTRICT BANNU.)

Da yow^{*} safi dwa dzāman wū. Hagha kash^r plār-ta
Of one man two sons were. By-the younger the-father-to
 wu-wi cha, 'ai lābā, hagha hakhra da māl cha dz^{mā}
it-was-said that, 'O father, that share of the-property which to-me
 rasēzhī, rā-ē-kpa.^{*} Nō wu khpal māl pa haghō wu-wish^{*}.
accrues, give-it-to-me.' Then by-him his-own property to them was-divided.
 Au pas-la tsō wradzō kash^r khpal har-tsa sara tōl
And after some days by-the-younger his-own everything together all
 k^rl. au yowa lari mulk-ta pa safar rawān sh^{*}. Au
were-made, and a far country-to on journey started he-became. And
 halta ē pa-bad-khōe-sara khpal māl wālwazāw^{*}. Nō cha tōl
there by-him on-bad-living-with his-own property was-spent. Then when all
 ē kharts kl. pas pa-hagha-mulk-bāndi yō lōe
by-him used-up had-been-made, afterwards in-that-country-on a great
 qahat nāzil sh^{*}. au dai pa-muhtāji-sar sh^{*}. Nō lār
famine descended became, and he on-want-with became. Then (he-)went
 da hagha mulk da-yowa-zamīdār-sara miliā sh^{*}. au hagha dī
of that country of-a-land-owner-with joined became, and by-him he
 wa-khpali karwandī.ta da khinzirānō da tsarawālō da-pāra wāstāw^{*},
his-own field-to of swine of feeding for-the-sake was-sent,
 au da arzū larala cha la haghō pōstōkiō cha khinzirānō
and by-him desire was-had that with those husks which by-the-swine
 khwar^rl khpala gēda daka karī; magar hagha ham chā
were-eaten his-own belly full might-be-made; but that too by-anyone
 na war-kaw^rl. Pas pa khpal hōsh rāghai, wu-ē-way^rl cha,
not was-given. Then in his-own senses he-came, it-was-said-by-him that,
 *dz^{mā} da plār tsōmra dēr mazdūrān dī cha dēra dōdāi lārī au zu
'my of father how many servants are who much bread have and I

dalta la lwazhi halakēzham. Zu la-pūrt'-sham, au khpai plār-ta
here by hunger am-perishing. I will-become-arisen, and my-own father-to
 la-war-aham, war-ta wu-ba-wayam cha, "ai hālā, mā mukhālifa la āsmāna
I-will-go, him-to I-will-say that, "O father, by-me contrary to Heaven
 au stā pa huzūr mi gunāh karī-di. Zu lāiq da dī na
and thy in the-presence by-me sin has-been-done. I fit of this not
 yam cha stā dzōe wu-bāl' sham. Mā pa-ahān da yowa la
am that thy son called I-may-be. Me like of one from
 mazdūrānō wa-gaṇa." Pas pūrt' sh'. au khpai plār-ta
(thy)-servants account." Then arisen he-became, and his-own father-to
 war-rawān-sh', au cha lā lari wu plār ē dī walēd,
started, and when yet distant he-was by-the-father of-him he was-seen,
 zar' ē pri wassa, war. dau ē kar, war-tar
the-heart of-him on-him burnt, to-him, running by-him was-made, him-to
 ghāra sh', au shkal ē kar. Dzōe war-ta wu-way'l
on-the-neck became, and kiss by-him was-made. By-the-son him-to it-was-said
 cha, 'ai hālā, mā mukhālifa la āsmāna au stā pa huzūr
that, "O father, by-me contrary to Heaven and thy in the-presence
 mi gunāh karī-da. Zu da dī lāiq na yam cha stā dzōe
by-me sin has-been-done. I of this fit not am that thy son
 wu-bāl' sham.' Lēkin plār ē wa-khpālō-ghulāmānō-ta wu-wi
called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said
 cha, 'zar * yō pōshāk, cha la fōlō ghawar' wī, rā-ē-w'rai;
that, "quickly one suit, which from all excellent may-be, bring-for-him;
 au da-ta ē war-wāghōndawai; au gūta war pa lās; au paqai war
and him-on it clothe; and a-ring his on hand; and shoes his
 pa pshō kāndai; au sātali skhwandar rā-walai, hālāl ē kāndai,
on feet place; and nourished calf bring, slaughter of-it perform,
 cha mūzib ē sara wu-khwarū au khushhālai wu-karū; dzaka cha
that we it together may-eat and merriment may-make; because that
 dā dzōe mi maṣ sh'wai wu, au biā zhūndai sh'wai dī; au wruk
this son of-me dead become was, and again living become is; and lost
 sh'wai wu, biā mūd' sh'wai dī.' Pas pa-khwaṣhi-kawalō ingiā
become was, again found become is.' Then with-merriment-doing begun
 shw'l.
they-became.

Au da haghā mashar dzōe pa-karwanda-kahī wu. Cha rā-ghai,
And of him the-elder son in-the-field was. When he-came,
 au kōr-ta nazhdī sh', sarūd au druz-hāri wāwarēd'l.
and the-house-to near became, ringing and dancing were-heard-(by-him).

Nō yō la-naukarānō-na ē rā-wa-hāl*, pūshlana ē tri
 Then one from-the-servants by-him was-called, inquiry by-him from-him
 wu-kara cha, 'dā tsa di?' Hagha war-ta wu-wi cha, 'dā stā
 was-made that, 'this what is?' By-him him-to it-was-said that, 'this thy
 wrōr rā-ghalai dai, au stā-plār tsōrb skhwandar halāl
 brother come is, and by-thy-father the-fatted calf slaughtered
 kārī-dī, dzaka cha rōgh-jōr ē mūdali-dī.' Nō
 has-been-made, because that safe-and-sound by-him he-has-been-found, Then
 dī pa qahar sh*, wā-ē-na-ghwasht* cha dauana war-shi. Nō
 he in anger became, by-him-it-was-not-wished that inside he-may-go. Then
 plār warehana war-wu-wnt, dilāsa kāw* e, au hagha
 the-father outside came-out, soothing was-made to-him, and by-him
 pa-dzawāb-kshi khpāl plār-ta wu-way'l cha, 'gōra, zu dūmra kāla
 in-answer his-own father-to it-was-said that, 'look, I so-many years
 stā khidmat kawam, au hēchare stā la hukma ghārēdali-nā-yam,
 thy service am-doing, and ever thy from command I-have-not-swerved,
 au tā mā-ta hēchare yō warghūmai rā-kārī-na-dī, cha
 and by-thee me-to ever one kid was-not-given-to-me, that
 lo-khpālō-yārānō-sara khwashi wu-karam; au cha dā dzōe di
 with-my-own-friends merriment I-may-make; and when this son of-thee
 rā-ghalai dai, cha stā guzāra ē la-kanchaniō-sara khwarali-da,
 come is, by-which thy goods by-him with-harlots have-been-eaten,
 tsōrb skhwandar dī da da da-pāra halāl kar.
 the-fatted calf by-thee of him for-the-sake slaughtered was-made.'
 Da war-ta wu-way'l, 'ai halaka, ta tal la-mā-sara yē, au tōl
 By-him him-to it-was-said, 'O son, thou ever with-me art, and every
 tsa cha dzamā dai, stā dai. Nō khwashi au shādī kaw'l
 thing which mine is, thine is. Then merriment and rejoicing to-make
 lāzim dai, dzaka cha dā stā wrōr māy wu, biā zhūndai
 proper is, because that this thy brother dead was, again living
 sh*; wruk wu, biā mūd sh*.
 became; lost was, again found became.'

[No. 14.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

چرساک مدام گېفتارې او سېرناک هميش په قرار دي * لکه يو پکاري به لځل کيښتم زېده يوه لومبېره
 ټي ولېدنه چې ډير جائسکه رنگ او صاف ويسته ټي ورته پکاره شول * به زړه کيښ ټي فکر وکړ وټي وټل چې که دا
 لومبېره ونستم او بوسکي تر وياشم - نو اميد ټي چې به ډير قيمت به خرچ شي * نو به ډېر طمع به هلي لومبېره
 پس روان شه او غاړه هلي ټي معلوم کړ * بيا ټي ورته يو دوشل وکتېده او ټه پاس ټي پروا نه واخلول او ټهغه واپس و
 پاس ټي يوه مېرمنه کښېښودله او ټي ورته په يو ځاي کيښ پست شه * چې لومبېره له څار را ووتله او يو ټي پر ټه
 مېرمنه وکتېده په هغه طرف روانه شوکله * ليکن ټه ځان سره ټي ووتل چې يو ټي ټه مېرمنه ځو را باندي لکېږي مگر
 گلمان ټه بل م هم په کيښ کيږي او هوبهاران ټه ويږي ځاي ته ځانونه نه وړاندي کوي * چې دا فکر ټي وکړ نو ټه مېرمنه
 ستونځي له زړه نه لرې کړله او بي غمه په يو طرف روانه شوکله * په دغه ساعت کيښ يو ټوي پړانگ ټه غټره له سر
 راگوزر شه او ټه مېرمنه يو ټي پر وکتېده * چې خوراک له ورته * نلپاڼه په دوشل کيښ ولويده * پکاري چې ټه پړانگ
 ټه غوړ زېده شرب واورېده گلمان ټي وټه چې لومبېره ور پرېوتله * جوړ پتلوار راټي او دوشل ته ټي ورووتل * پړانگ
 چې ولېد گلمان ټي وټه چې کله ما له خوراک منع کوي * جوړ به خپله ټي وټه پري ټي کړ * پکاري په سبب ټه
 چرس په دام ټه خلکت کيښ بله چې او لومبېره په سبب ټه مېرمنه بله ته ځلېده شوکله *

[No. 14]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN DIALECT.

(DISTRICT BAYNU.)

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

Hirṣnāk mudām giriftār wi, au ṣabrnāk hamesh
A-greedy-man always fallen-in-trouble will-be, and a-patient-man always
 pa qarār wi, laka yō ṣhikārī pa-tṣangal-kṣhi garzēd*; yowa
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a
 lūmbra ē wulēdala, cha dēr ṣhāista rang au ṣāf wiṣhī*
she-fox by-him was-seen, (of-)which very beautiful colour and bright fur.
 ē war-ta ṣhikār-ṣhwal. Pa-zar-kṣhi ē fikr wu-kaṛ,
of-her him-to appeared. In-(his)-heart by-him thought was-made,
 wu-ē-way¹ cha, 'ki dā lūmbra wu-nisam au pōstakai tri
(and) it-was-said-by-him that, 'if this vixen I-may-catch and the-skin from-her
 wu-bāsam, nō ummēd dai cha pa dēr qimat ba-kharts-ṣhī.' Nō
take-off, then hope there-is that for great price it-will-be-sold.' Then
 pa di tama' pa-haghe-lūmbri-pasi rawān ṣh*, au ghār da
in this greed on-that-vixen-after started he-became, and the-hole of
 haghe ē ma'lūm kaṛ. Biā ē war-ta yō dōghal
her by-him ascertained was-made. Again by-him near-it a pit
 wu-kanōd*, au da-pās ē pri wāṣh* wāchaw¹, au da haghā
was-dug, and over it on-it grass was-spread(-by-him), and of those
 wāṣhō da-pāsa ē yowa murdāra kṣhe-ṣhōdala, au dai war-ta
grasses above by-him a carcass was-placed, and he it-for
 pa-yō-dzāi-kṣhī paṭ ṣh*. Cha lūmbra la ghār rā-wu-watala, au
in-one-place hidden was. When the-vixen from the-hole came-out, and
 bū ē pri da murdāri wu-lagēd*, pa haghā taraf
the-smell to-her from-it of the-carcass reached, in that direction
 rawāna ṣhwala. Lēkin da-dzān-sara ē wu-way¹ cha, 'bū ē
started (she) became. But with-her-self by-her it-was-said that, 'smell its
 da murdāri khō rā bāndi lagēzhi, magar gumān da balā
of the-carcass certainly me on comes, but suspicion of misfortune

mí ham pa-kāhi kēzhi, au hāshyārān da wiri dzāi-ta dzanāna
to-me also in-it is, and wise-people of danger the-place-to (their-)lives
 na wāndi kawī. Cha dā fikr ē wu-kar, nō da
do-not in make. When this thought by-her was-made, then of
 murdāri sandāi la-zar-na lārī k'rāla, au
the-carcase excitement from(-her)-heart distant was-made(-by-her), and
 bē-ghama pa yō taraf rawāna shwala. Pa-dagha-sā'at-kāhi
without-harm in an (other) direction started she-became. At-that-time
 yō wazhi prāng da ghr^a la sar rā-kūz sh^a, au da
a hungry panther of the-hill from the-top descended became, and of
 murdāri bū ē pri wu-lagēd. Cha khōrāk-la war-t^a, uātsāp^a
the-carcase the-smell its on-him reached. When food-for he-went, suddenly
 pa-dōghal-kāhi wu-lwēd^a. Shikāri cha da prāng da ghāriēdō
in-the-pit he-fell. By-the-hunter when of the-panther of falling
 ghrab wāwarēd^a, gumān ō wu-sh^a cha lūmbra war pre-watala,
the-noise was-heard, thought to-him came that the-tizen in-it is-fallen.
 Jōr pa-talwār rā-ghai, au dōghal-ta ē war-wūtak^al.
At-once quickly he-came, and the-plt-into by-him it-was-jumped.
 Prāng cha wu-lēd, gumān ō wu-sh^a cha,
By-the-panther when he-was-seen, the-thought to-him (the panther) came that,
 'gundī mā la-khōrāk manā' kawī. Jōr pa khēja ē
'probably me from-eating prevention he-is-making.' At-once on the-belly of-him
 wa-la praq ē kar. Shikāri pa sabab da hirs pa dām
on-him a-blow by-him was-made. The-hunter by reason of greed in the-net
 da-halakat-kāhi band sh^a, au lūmbra pa sabab da sabr
of-destruction bound became, and the-tizen by reason of patience
 la-balā-na khlāsa shwala.
from-misfortune free became.

BANNŪCHĪ DIALECT.

The two preceding specimens are in the language used by educated Pathāns of Banna. The following, which I also owe to the kindness of Dr. Pennell, is in the colloquial language used by the uneducated Bannūchīs or true inhabitants of the district. The principal peculiarities of this dialect are the following:—

The letters *j* and *dz* are frequently interchanged. Thus *زى* *ziē* or *ذى* *dziē*, a son.

The letter *ج* is pronounced something like *jh*, but is still transliterated *z*.

A long *ā* is pronounced as *ō* or *ū*, and a long *ō* or *ū* as *ē* or *i*. A short *a* is often changed to a short *u* or *o*, and a short *u* or *i* to a short *ē* or *e*.

As in the other southern dialects, the letter *پ* is pronounced *ph* and not *k*.

Note *mā* or *mō*, me, and *tā* or *tō*, thee. Also *akhpul*, own; *dz'ne*, from him.

[No. 16.]

ERANIAN FAMILY.

PASHTO.

EASTERN GROUP.

SOUTH-WESTERN (BANNUCHI) DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

د پټه سړي دوه شل دي - پدې هغه کشرې آخېل پلور ته ووتل چې - اي پلور د آخېل دنيو له هره شره
 بخره چې د مو کړي - مونه يې رو وويسته - پير پلور يې آخېل مول په دواړې جملې وويسته - داسې غي وريزي
 پسا کشر چلې يې آخېل خوند مول ووتل کو - و پټه کړې ملک ته راوړل ش - پير هغه وني يې آخېل مول په
 پير وويسته - چې د هر خه له خلوص ش - پير په داسې په دا ملک سره کووړه روغله - وړ دې شک ش -
 پير دې لوړو - وړ د شلو وکلن د پټه ريخ سړي سره پير ش - دغو د سرکيزي پيولي پوره آخېل مرکزي ته ووت او -
 دغه وني دې د آخېل کيده په خوشي سره په هغې کوي وني دکه ووتله چې سرکيزي وې خپور - چې په شد ش -
 پير يې ووتل چې د مو د پلور خمره نیکارون دي - ووتل په دکه کيده پير يې وويسته - ووتل د کوړې مرون - و دې
 چک شون و آخېل پلور ته وې وپرشون - ووتل د پايون وې چې - اي پلور مو د خدائي گناه کړې ده - وړ د کوبا -
 وړ د دغي لوبې نه پين - چې د تو وني شون - خو په نیکارون شي مي پوجاوه - دې ووتل - و آخېل پلور ته
 روغی - دې يا کړې و چې پلور ووتل - ووتل يې په ووتو - ووتل کرب يې کول و غوره کړې شول و کتل يې که -
 اس وني ووتل چې - اي پلور مو د خدائي وړ د تو گناه کړې ده - وړ د دغي لوبې نه پين - چې د تو وني
 شون - منکر پلور يې آخېل نیکارولي تا ووتل چې - هغه شي جومي ووتل يې - ووتل نه يې وړ ووتل يې - ووتل
 گشي وړ په ککه کي - ووتل پلور وړ په پشي کي - ووتل خوشي چې موي ووتل يې - ووتل خوشي ووتل يې - ووتل چې د مو
 وني مروت ووتل ش - ووتل ووتل ش - ووتل يې خوشي جوړه کړه *

اس د هغه منکر وني په مرکزي شي و - چې دې روغی - ووتل کرب کړې ش - پير يې د سره ووتل ووتل ووتل
 يې چې په غور ش - پير يې پټه پير ته ووتل ووتل - ووتل کرب يې گشي ووتل - هغه خواب ووتل چې ووتل د روغله
 دا - ووتل د آسره ميلستيا ووتل ته - ووتل چې ريخ جوړ يې ووتل - دې خپه ش - ووتل يې د غور ش چې کير ته
 کول يې - پلور يې ووتل - پلور يې که - د پلور ته ووتل - چې گده راسي د خدمت کون - ووتل پير مدي
 خپره ته دواړو يې - ووتل پير د موته پټه خپري يا له دا ووتل - چې مو د آخېل ملک يې سره خوشه ووتل -
 ووتل وني چې خول مول د پټه ووتل ووتل - هغه د پلور ته ووتل - پلور يې ووتل - چې آي ووتل
 ووتل ووتل ووتل - هر خه چې د مو دي - هغه ووتل د تو دي - خو خوشحاليدل و خوشي ميسر ووتل - چې
 ووتل ووتل ووتل ش - ووتل ووتل ش - ووتل ووتل ش *

[No. 15.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw* sari dwa dzamun wī. Nir haghe kush*r ē akh*pul
Of one man two sons were. Then by-that younger by-him his-own
 plōr-ta wū-w'yal cha, 'al plōra, di akh*puli dunyō-na har-tsomra
father-to it-was-said that, 'O father, of thy-own property-from as-much-as
 bakhra cha di mū kēzhi mū-ta ē rō-wūwēsha.' Nir plōr ē
portion that of me belongs me-to it divide.' Then by-the-father by-him
 akh*pul mōl puh-d'wāre dzamūni wū-wēsha. Dasi tsē w'rizi pasā
his-own goods to-both sons were-divided. Thus some days after
 kush*r dziē ē akh*pal ghūnd mōl rū-tēl-kū, wau
by-the-younger son by-him his-own all goods were-gathered-together, and
 yaw* lari mulk*-ta rāwūn-shu. Nir haghī ziē ē akh*pul mōl
one for country-to he-set-out. Then (on)-that place by-him his-own goods
 pu-bēparwūhī wu-walwūdzūwū. Cha di har-tsa-na khlōs
with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)
 shu, nir pu dā shī pa-dā mulk* stara lwūzha rōghala wau dī
had-become, then in this time in-that country great famine came and he
 tang shu. Nir dī lārū wau dī dughū waṭun di yaw* rēgh
in-straits became. Then he went and of that country (with) one noble
 sari sara nikar shu. Dughū di sarkizyē plwullā pōra akh*pulī m'zakki-ta
man with servant became. By-him of swine the-feeding for his-own field-to
 wūstāwū. Hagha ziē wī dū akh*pula gēda pu kh'washī sara pu
he-was-sent. In-that place very by-him his-own belly with zest with with
 haghī būri. wī-ē-dakawūla cha sarkizyē wī-kh'wēr. Cha pu
those husks would-by-him-have-been-filled that the-swine did-eat. When in
 sud shu, nir ē wū-w'yal, cha, 'di mō dī plōr tsomra
sense he-became, then by-him it-was-said, that, 'of me of father how-many
 nikārūn dī, wau ghūnd pu daka gēda māri ē mimi, wau zu
servants are, and all with full stomach food they get, and I
 di lwūzhi marū. Zu wī-chug-shū wau akh*pul plōr-ta wī-wēr-shū.
from hunger die. I will-arise and my-own father-to will-go.

wau wur-ta wiā-yū-wi cha, "ai plōra, mō di Khudāi gunāh
and him-to will-say that, "O father, by-me of God sin

kuṛi-da wau di tūyā, wau di doghl löyuq nu yū cha di tā
has-been-done and of thee, and of that worthy not I-am that of thee
ziē shū; khō pu nikārōni shō mī wū-chāwa." Di wū-lāṭēdū
son I-may-be; then among servants (among) me place." He turned
wau akh*puḷ plōr ta rōghai. Di yā hurri wu, cha plōr
and his-own father to came. He as-yet far was, that by-the-father

wūlēdū, wau zara ē pu wūsō, wau wur tarap ē
he-was-seen, and heart his on-him burnt, and to-him running by-him

kurul, wau ghanṛi-gharī shwul, wau kushal ē ku. Is
was-made, and in-embraces became, and kissing by-him was-done. Now

ziē wur-ta wū-w'yal cha, 'Ai plōra, mō di Khudāi wau di tō
by-the-son him-to it-was-said that, 'O father, by-me of God and of thee
gunāh kuṛi-da, wau da doghl löyuq na yū cha di tō ziē
sin has-been-done, and of this worthy not I-am that of thee son

shū.' M'ngar plōr ē akh*puḷi nikārōni tā wū-w'yal
I-may-be.' But by-the-father by-him his-own servants to it-was-said

cha, 'hagha shē jōnū rōw'riyē, wau dugha-ta ē wurwūghundiye.
that, 'that good clothes bring-them, and him-on them clothe,

wau yaw gutiyē wur pu guta kiyē, wau p'nōre wur pu pushe
and a ring to-him on finger put, and shoes to-him on feet

kiyē; wau rō-ṭāṭiyē cha mariyē wūkhari, wau khāshūli wūki,
put; and come that food we-may-eat, and merriment we-may-make,

zaka cha di mō ziē mur wū, zhūndai shu; wau wrak wū,
because that this my son dead was, living has-become; and lost was,

mīndō shu.' Wau highe ē khāshūli jōra-kara.
found has-become.' And by-them by-them merriment was-made.

Is di highe mush'r ziē pu m'zaki shē wu. Cha di rōghai wau
Now of him elder son in field (in) was. When he came and

kir-ta nuzhdē shu, nīr ē di surid wau di gadēdō awōz
house-to near became, then to-him of song and of dancing sound

ē cha pu g'wēzh sha. Nīr ē yaw nikar-ta awōz wū-ka,
to-him when in the-ear came. Then by-him one servant-to call was-made,

wau pusht'na ē dz'ne wū-k'ra. Highe dz'wāb wīrk'ta cha,
and inquiry by-him from-him was-made. By-him reply was-made that,

'writ di rōghūla-dā, wau plōr di astara mēlmastiā wēr-k'ri-da,
'brother thy come-is, and thy-father thy great feasting been-made-has,

zaka cha rēgh jōr ē wūlēdū.' Dāi kh'pa shu.
because that safe sound by-him he-has-been-seen.' He angry became.

Zara ē na ghāshita cha kir-ta nanawudzi. Plōr ē rōwuwit;
Heart his not wished that house-to he-should-go-to. Father his came-out;

pakhulā ē ku. Da plūr-ta wū-w'yal cha, 'kula rāse
entreaty by-him was-made. By-him father-to it-was-said that, 'when since
 di khidmat kawū, wau hechari mī-di khabura na dō achawaliyē;
thy service (I)-do, and never by-me hint not been thrown-out;
 tur isā pērī di mō-ta yaw' churikai yā na dā rōkuri,
till now (till) by-thee me-to a calf as-yet not that was-given,
 cha mā di akh'puli mulguriyē sara khwahṛula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And
 dā ziē cha ghūnd mōl di pu dūmauni wū-khwēr highi-ta
by-this son that whole goods thy with look-fellows have-been-eaten him-to
 di laiya malmastiā wēr-k'ra.' Plūr ē wur-ta wū-w'yal
by-thee great feasting has-been-made. By-the-father by-him him-to it-was-said
 cha, 'Ai ziya, tū mudam rūtsanga yē; har tsa cha di mō di,
that, 'O son, thou ever me-with art; all that which of me is,
 haghā ghūnd di tō di. Kho kh'washhālēdal wau kh'washī munāsib wu,
that all of thee is. Then to-make-merry and rejoicing suitable was,
 cha wrir di mur wu, zhūndai shu; wruk wu, mindō
when brother thy dead was, living has-become; lost was, found
 shu.
has-become.'

[No. 16.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (BANNŪCH) DIALECT.

(DISTRICT BANNŪ.)

SPECIMEN II.

An Account of Bannu District.

آوله بكون جىكل وډ - مې جگني آيون وډ - چه برونه اكره ويايي - په داغ جگني شي اوله يونانيون وي - په دې
 يونان د راجه رامچندر ورير راجه بهرت وډ د راجه رامچندر ويرا كېله خمله ووكړه - وكن يې يوخست - بيا مې
 وينده پس په دني جېولريون خمله ووكړه - بيا په دني جېني وډ منگلي ووخستل - وډ دا د پشني دوه قومونه وي -
 بيا په دني شېك خمله ووكړه شېك د شېي كوم مله وډ - وډ دغه د غوري د اولونده وي - په دا شي شېك
 موشه وډ د دوزن وويكي وي - اير وكن د بالو شېي په كوم مشير شه *

شوي گرمي برونه دو - ايو د گرمي جگني - وډ د كيوبي - وډ د پكولي د نالوي ايو جگني - هره سره
 دېره كړي - منگړه وگرمن گرچاني خچيري شولوي شوي دا دير دي - وډ نسب توري غيلكي وډ د قس بشي
 دېر شي جوړه وي *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Auwala Bannū jangal wu. Yā dāgē ābōl wu. Cha
 Originally Bannu wilderness was. One place populated was. That
 wur-ta Akra wiāyē. Pa dagh dāgē ghā auwala Yānāniō wi.
 it-to Akra they-call. In that place (in) originally Greeks were.
 Pu di bōndi di Rāja Rām Chandar wir Rāja Bahrāt wau
 In these as of Rāja Rām Chandra the-brother Rāja Bharat and
 di Rāja Rām Chandar mir Kukknē hamla wū-k'ra. Watan
 of Rāja Rām Chandra mother Kaikayī attack was-made. The-country
 & wōkhist. Biā tō mīnda pas pu diē Chahūtrīōni
 by-them was-taken. Then some time after on these by-the-Chahūtrīs
 hamla wū-k'ra. Biā pu diē Hīnō wau Mangali wōkhatal, wau
 attack was-made. Then on these the-Hīns and Mangals came-up, and
 dā di Pashtāni dwa qaumīna wi. Biā pu daghē Shatīk hamla
 these of the-Pashtāns two races were. Then on them by-Shatīk attack

wū-k'ra, Shatik di shodzi nūm Bānū wu, wau dughah di Kururī
was made. Shatik of wife name Bānū was, and they of the-Kururī
 di sulāda wi. Pu dā shi Shatik mur-shu, wau di dū
of the-descendants were. At this juncture Shatik died, and of him
 za-mun wariki wi. Nir wujau di Bānū shodzi pu nūm mashir
the-sons young were. Then the-country of Bānū wife by name known
 shu.
became.

Sardi garmi harōhara dā. Eba di Kurami chushi wau di
Cold heat moderate are. Water of the-Kuram they-drink, and of
 kayiōni, wau dā palōyēi di tālowē shu chushi. Hara
well, and the adjoining-(peoples) of tanks water drink. All
 sabza dēra kēzhi, mangar gurē, kurkaman, kurehālī,
vegetables abundant are, but molasses, turmeric, Arum-culacensis-root,
 khañirē, shōtōlī, shōwī, dā dēr di, wau kasab-daurī tsapliō
dates, clover, Alaham-trees, these abundant are, and workpeople sandals
 wau di kat paghō dēri shi jōrawī.
and of beds legs very well make.

FREE TRANSLATION OF THE FOREGOING.

Bannu was originally a wilderness, and was inhabited only in one place which is now known as Akra, and which was originally held by the Greeks. They were attacked by Bharata, the brother of Rāma-chandra, and by Kaikāyī,¹ Rāma-chandra's mother, who captured the country. Some time after them the Chabūtrīs invaded the land, and they, in their turn, were attacked by two Pāṭhān tribes, the Hūis and the Mangals. They were attacked by Shatīk. His wife was named Bānū, and they were descendants of the Kurujīs. Then Shatīk died, leaving only young sons, so the country became known by the name of his wife, Bānū.

Both the heat and the cold of this land are moderate. The drinking-water is that of the Kuram, or is drawn from wells, while the neighbouring peoples drink tank-water. All kinds of vegetables are abundant, but, specially, molasses, turmeric, Aram-roots, dates, clover, and Shisham-trees. The artisans make excellent sandals and bedstead-legs.

¹ Kaikāyī was Bharata's mother. She was Rāma-chandra's step-mother.

MARWAT DIALECT.

The Marwats are a tribe inhabiting the south of the Banna District, and the following are two specimens of the dialect spoken by them, for which I am also indebted to the kindness of Dr. Pennell.

In addition to those common to the Standard South-western Pashtō Dialect, it has the following peculiarities :—

1. The letter *sh* is pronounced *ś*. Thus *ś* = *sa*, for *śh*, was.
2. The termination *am* of the first person of the tenses formed from the present stem is changed to *ā*.
3. The word *yā*, and, becomes *ā*.
4. Some consonants are omitted, as the letter *d* in *mazdār*, a servant, which becomes *maśār*. Consonants are often doubled, especially in the termination of the past participle. Thus *khākhā*, eaten.
5. The word for 'he' is often *dā*. The genitive prefix is *dī*. 'To him' is *aur*.

[No. 17.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

دواړه سړي د دوه زامن وو - کوم پلار ته ووژل چې - آي پلار له اخېل مال څخه څومره برخه چې ما کړي ما
 ته راځه - خو وريخو وريستو کم اخېل مال واړه ټول گه - آ لږي ملک ته هي سفر وکړه - هغه جاني باندي له بد خوښ
 واړه مال والوړه وه - هر گله واړه مال وولگاوه - بيا د ملک باندي د پره نيسي راغله - دې مخه له - بيا د دغه
 ملک د پره مالک سره کور ته - د اخېلي مړگي ته د مړوږو څخه خور ته اي واستاوه - د ورځا وه - له کومه باره
 سوږوږو څخه له ما يو څوړلي - مگر دا کي دوه ته جا نه وړکوله * بښه دې اخېل عقل ته راضي - دواړي وکله چې -
 د ما د پلار څوړه مړوران دي - آ داو ته به دکه مجده مړي موند کړي - آره حاجي د لږي مړي - زه به
 چيکيږم - آ اخېل پلار څوانه ته ورځون - آ وکله به والي چې - آي پلار ما د تا آ د خدايي گناه کړي ده زه د
 دغي لږي ته کي چې ستا زوني وولگړو شون - ما له اخېلو مړورانو چې يو مړور ووتل - بس دې چيک ته - آ اخېل
 پلار طرب ته روان ته - دې لا لږي وه - چې پلار وليد - زړه اي به دواړي وولگړو - دوه ته ور ووتيدو - آ خدايي
 وکړه - آ خپ اي گه - زوني پلار ته ووکله - چې آي پلار ما د تا آ د خدايي گناه کړي ده - زه د دې لږي ته
 کي چې ستا زوني وولگړو شون - مگر پلار اي اخېلي مړورانو ته ووکله چې - وارو چې ته جامه ورواغندو - ځکه دې به
 گنه کو - کي وړ په پسر کو - آ يو سخت تر راتلونو آ حال اي کو - چې مړوږو څخه ووتو - دغي د پاره چې دغه زوني
 دواړو مړوږو ته وکړي ته - آ وړک شلې وه آ بيا موندو ته - بيا ځي کولو باندي وکيدل *

[No. 17.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT,

(DISTRICT BANNU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yawa sarī d'wa zamun wū. Kam plār-ta wu-wayal
 Of a man two sons were. By-the-young-one father-to it-was-said
 cha, 'ai plāra. la akhpal māl ts'kha tsūmra bar'kha cha mā
 that, 'O father, (from) thy-own goods from as-much portion as to-me
 kēzhi mā-ta rā-ka.' Tsō w'radzō w'ristō kam akhpal māl wāra
 becomes me-to give. Some days after by-young-one his-own goods all
 tūl ka, a hurri m'luk ta i safar wu-ka. Hagha
 together were-made, and far country to by-him journey was-made. That
 jāi bāndi la had-khōi wāra māl wālwaza-wu.
 place in from had-living all property (by-him)-made-to-fly-away-was.
 Har-kula wāra māl wūlaga-wu, hiā di m'luk bāndi
 When all goods (by-him)-had-been-expended, then (on) country on
 dera nēsti rāghala. Dai muhtāj sa. Biā di dagha m'luk di
 great famine came. He in-want was. Then of this country (with)
 yawa māluk sara nsukar sa. Dō akhpali m'zukki ta di sūdūrō
 a ruler with servant became. He his-own land to of swine
 tsara-kh'war-ta i wāstāwu. Dū razā wu tsa kūma bāra
 the-feeding-for by-him was-sent. He pleased was that which chaff
 sūdūrō kh'wagulla mā wū-kh'warullai; magar dā hū dā ta
 by-the-swine was-eaten by-me should-be-eaten; but that too him to
 chā na warkawulla. Pasa dai akhpal, 'aqal ta rāghai; wū
 by-person not was-given. After-this he his-own sense to came; was
 i wayala cha, 'di-mā di-plār tsūra mazūran dī, a wārō
 by-him said that, 'of-me of-father how-many servants are, and all
 ta pa dakā gida marī mānda kēzhi, ā zu hāji di-lwazhi
 to on full stomach food acquired becomes, and I in-this-place of-hunger

marēzhī. Zu ba-chigēzhī ā akhpai plār khwā-ta ba-wartā, ā
am-dying. I will-rise-up and my-own father direction-to will-go, and
 wu-ta ba-wāyī cha, "ai plāra, mā di-tā ā di-Khudai gunāh
him-to will-say that, "O father, by-me of-thee and of-God sin
 karī-da, zu di daghi lāq na yū cha stā zōe wūgānū
been-done-has, I of this worthy not am that thy son considered
 sū. Mā la-akhpālō mazūrānō cha yū mazūr wūgānā." Pas
I-may-be. Me among-thy-own servants like one servant consider." Then
 dai chig-sa, ā akhpai plār taraf-ta rawān-sa. Dai la
he rose-up, and his-own father direction-to started-became. He as-yet
 lurri wu, cha plār wulid; zara i pa dū hāndi
far-off was, when by-the-father he-was-seen; heart of-him (on) him on
 wuswādgūlō; dū-ta wur wūpadidā; ā kh'wāi war-kara,
burnt; him-to to-him (expletive) ran; and embrace was-made,
 ā tsap i ka. Zōe plār-ta wū-wayala cha, 'ai plāra, mā
and him by-him made. By-son father-to was-said that, "O father, by-me
 di-tā ā di-Khudai gunāh karī-da; zu di di lāq na yū
of-thee and of-God sin been-done-has; I of this worthy not am
 cha stā zōe wūgānū sū.' Magar plār i akhpai
that thy son considered I-may-be.' But father by-him his-own
 mazūrānō-ta wū-wayala cha, 'wāṛō cha sha jāma wur-wāghundō;
servants-to was-said that, "(of)-all which good clothes on-him-clothe;
 guta wur pa guta kō; kapai wur pa p'shō kō; ā yō
ring to-him on finger place; shoes to-him on feet place; and a
 s'khandar rāwulō ā ḥalāl i kō; cha mūzha kh'washī wū-kū;
calf bring and killed it make; that we rejoicing may-make;
 daghi di-pāra cha dagha zōe di-mā mur sūi wu, zhūndai
this on-account-of that this son of-me dead become was, living
 sa; ā w'ruk sulli wu, ā biā mūndō sa.' Biā
has-become; and lost become was; and again found has-become.' Then
 kh'washī kawullō hāndi wulagēdal.
rejoicing making on they-commenced.

[No. 18.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

مروټ آ نيازيو يو د كله چه چكړې كړې - يوه زينځي ما خواته آواز وکړه - چه د لنگ دړه په نوبك طرف د
 ديو گړد چكړې - يو مروټ چيني وهي - چكړې ته بولي - د مروټو دير زور وده - قذو چه د دول آواز وارويښو - تر
 ماشپنه پوري اخیل لشکر اي تيار کړه - مازديگر په وخت د دويو اور په سيمي خپل چه بليري - د مروټو کوري
 ترشيري له اخیلو کورو اي ووباشل - ولي چه بيگو خان د هاني خان زوني دغو يانو حمله کوي - ايلي اخیل کور
 ته سپنه رڼه يوه ستره توره پسته راوي ده - د جنگ په خالي دو بار غونډ شوته وکړه - گنده د مسعود زوني د
 صباح تشوري ده - د اخیلي بالي ستره توره مرگ اي وکړه - چه آدم زوني واده کوته قربان شول *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Marwat ā Niyāzīō yō di bala cha jagrī
The-Marwats and Nyāzīs one with the-other among-themselves fighting
 k'wī. Yawa ziṭkai mā kh'wā-ta āwāz wuka, cha di Tang Darri
are-doing. By-a youth me direction-to call is-made, that of Tang Pass
 pa qibla taraf di-diyo gard chigēzhī. Yō Marwat chighī w'hī;
on west direction of-them dust is-rising-up. A Marwat shouting makes;
 jagrī-ta bōli. Di Marwatō dēr zār wu. Daghō cha di
fighting-to calls. Of Marwats great strength was. By-them when of
 dōl āwāz wārweḏū, tur māshpīna pōrī akhpāl lashkar i taiyar
drum sound was-heard, up afternoon till their-own army by-them ready
 ku. Māzdigar pa-wakht di-dūyō ōr pa 'Esā Khēl cha
was-made. Evening at-time of-them camp-fire in 'Esā Khēl among-them
 balēzhī. Di Marwatō tūri b'raḡhēzhī la akhpālō kōrō i
burns. Of the-Marwats sword shines from their-own houses them
 wūbāsal. Wali cha Bēgū Khān di Hātī Khān zōe daghō bandi
they-turn-out. But when Bēgū Khān of Hātī Khān son them on

hamla k'wi, Asikal akhpai kōr-ta spina zhira yawa sara
attack makes, by-the-Asikais their-own house-to a-grey beard a red
 tūra pastana rawarī-da. Di jang pa tsai dā hāz ghāndi
sword back been-brought-has. Of war in place by-him falcon like
 ghūta wuk'm. Kalanda di Mahmūd zōe di s'bāh s'tūri da, di
attack was-made. Kalanda of Mahmūd son of morning star is, by-him
 akhpali bālī sara dūra marg ī wuka, cha Adam-zōe
his-own spear with so-much destruction by-him is-made, that the-Adamzōes
 wāra dō-ta qurbān s'lul.
all him-to sacrifice became.

FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyāzis are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darri. A Marwat shouts, and gives the battle cry. Great was the strength of the Marwats. When the sound of the war-drum was heard, they made their army ready by the afternoon. By evening were their camp-fires burning amongst the Nyāzis of Isakhel. Bright flash the swords of the Marwats, as they expel the Nyāzis from their homes. But when Begū Khān, the son of Hātī Khān, attacks them, the Asikais bring back to their homes a grey beard and a red sword. Instead of war, he made an onslaught like that of a falcon. Kalanda, the son of Mahmūd, is the star of the morning. With his own spear so great destruction did he work that the Adamzōes all were ready to be a sacrifice for his sake.

* Begū Khān was one of the chiefs of the Asikais, who are a Marwat clan. * Grey beard "is used in the sense of 'honour.' The men were themselves uninjured but their swords were red with the blood of their enemies the Nyāzis. For another version of this song see Thorburn's *Squad*, p. 227.

WAZIRĪ PAŠTŌ.

I give four specimens of the south-western Paštō spoken by Waziris. Two come from Bannu, and were provided, like the preceding ones, by Dr. Pennell. The other two I owe to the kindness of the late Mr. J. G. Lorimer, I.C.S., and come from Waziristan itself.

Wazirī Paštō is an important dialect, and is spoken over a large area. An excellent grammar of it has been written by Mr. Lorimer, which is mentioned under the head of authorities in the General Introduction.

The pronunciation of the vowels closely resembles that of Bannūchī Paštō, and the changes need not be again recorded here. In Bannu, the postposition *kə* is pronounced and written *ghə* after a word ending in a consonant. In the same locality the word *wa* or *wi* is often used as a mere expletive, and is represented in the interlinear translation by the mark '...'. Note the tendency to change an *f* into a *p*, as is also the case in other dialects. Thus *pakir*, a *faqir*. We may also note forms such as the following which do not occur in standard Paštō, but occur in other neighbouring dialects. *Zā*, I; *dī mō*, of me; *dī tō*, of thee; *dū*, by him; *dāni*, from him; *yīgh kush'rī*, by that younger one; *pu dughā mulk shē*, in that country.

[No. 19.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (WAZIRI) DIALECT.

(DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

د پوهه غويي دوه زمي دي - زير وکشرې اخيل پلور نه وويل چه - پلور د مو اخيله بڼو چه د تون موله
کبري موله يي روښنه - ليري يي خو وري پس پچ کشرې اخيل مول راواخت - زير وکري ملک نه توان شون -
زير يي هغه داليا ته پچ ژاني کښ لوله وداموني ته وپرکوه - چه د هر خه نه خلوص شون زير ته دچ ملک شي ستره
خوري روښنه - زير دې مڼ ملک شون - زير دې چک شون - په دغه ملک شي د يوا اوپر سره پکړ شون - زير
پچ اوپر د اخيلي زيرې پلور پوره اخيلي مزي ته وولوي - وويل ته د شون اخيله بڼه په خوشي سره په پچ
پورې وي دکه نه - چه زيرې وځوي - زير چه په حول شون - زير يي وويل - چه د مود پلور څومره دیر نیکاري
وي - وويل په دکه گنده مري وبي - وويل د کورې مري - وويل وچک شون - و اخيل پلور ته وپيرشون - زير
ورته ورايو چه - اي پلور مود خدائي گناه بود نو مڼ کړې ده - خود دغي لوي ته لوان - چه د غويي شون -
خو په بیکاري شون مي وچاوه - دې چک شون - و اخيل پلور ته وراخي - زير دې ليا کړي مڼ چه اخيل پلور
وليدون - وويل يي په د شون وکړ يي کول - زير يي په بدله کوه - وکشل يي کښ - اوس زير يي ورته وويل
مود خدائي د تو مڼ گناه کړې ده - وويل دغي لوي ته لوان چه زير د تو زير شون - منکر پلور يي اخيل
ليکاري ته وويل چه - هغه شي جومي راوي - و دغه ته اي وړ وکند - پوه گني وړ په دغه کي - پورې مڼ وړ يا
پشي کي - زير روښني - چه موي وچري - و خوشي مڼ وکي - دغي د پوره چه د مو زير مڼ وويل - وويل
شون - وکړ مڼ روښند شون - زير يي خوشي جوړه کړه *

ويي يي هغه مشر ويلي په مزي کښي وويل - چه دې روښني - و کورک کړي شون - ليري يي د سروز و د
تدويدو ترخ يي په شون شون - ليري يي وپيرکړه ترخ وکړ - پشکه يي خني وکړه - پچ خواب وپرکړه چه - دا خود
ورپروښکه دا - پلور د ستره مري وپرکړه دوه - بلکه چه روښنه وليدای *

[No. 19.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

(SOUTH-WESTERN (WAZIRI) DIALECT.)

(DISTRICT BANNU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw² sari dwa zamun wi. Nir wa kush²ri akhpul p²lör ta
Of one man two sons were. Then ... by-the-younger his-own father to
 wu-wail cha, 'p²löra di mö akhpula bakh²ra cha di-tö
it-was-said that, 'O-father of my own share that of-you
 di-möla kezhi mö-ta ö rö-wu-wēsha.' Nir ö tsö w²razi pas
of-goods comes me-to it decide.' Then by-him some days after
 yieh kush²ri akhpul möl rä-wākhist. Nir wa lurri mulk-ta
by-that younger his-own goods were-taken. Then ... far country-to
 rawān-shū. Nir ö haghā duayā pu yigh zāe kshe tōla wa
he-set-out. Then by-him that properly in that place (in) all ...
 dāmūnō-ta wir-k²ra. Cha di har-tsu na kh²lōs shū,
loose-people-to was-given. When (from) everything from freed he-became,
 nīr pu dughu mulk shē stara khwuri rōgh²la. Nir di hū tang
then on that country (on) great scarcity came. Then he too in-distress
 shū. Nir dai chug-shū pu dughu mulk shē di yawa amir
became. Then he arose in that country (in) (with) one rich-man
 sara nikar shū. Nir yigh amir di-akhpul tītsari pīwunō-pāra
with servant became. Then by-that rich-man of-his-own slave feeding-for
 akhpul m²aki-ta wulōzhū; wa wula ta wi dū akhpula gēda
his-own field-to he-was-sent; and there in ... by-him his-own belly
 pu-kh²washī-sara pu-yigh-bōrī wi ö dakawula, cha
(with)-happiness-with with-those-husks ... by-him would-have-been-filled, that
 tītsari wi-khiwēr. Nir cha pu-hōl shū, nīr ö wu-wail cha,
wine used-to-eat. Then when in-sense he-became, then by-him it-was-said that,
 'di-mö di-p²lör tsōmra dēr nikārōn di, wa tōl pu-daka-gēda māpē
'of-me of-father how-many very servants are, and all with-full-stomach food
 mimi, wa zū di-l²waghi marū. Zū wi-chug-shū, wa akhpul p²lör-ta
get, and I from-hunger die. I will-arise, and my-own father-to

wā-wirshū; nīr wī wur-ta wayā-yā cha, "ai p'lōra, mō dī-Khudāi gunāh
will-go; then will him-to I-say that, "O father, by-me of-God sin
wā dī-tō hū k'pī-dī, khō dī-dughī lōyūq na yū cha dī-tō
and of-thee too has-been-done, therefore of-this worthy not I-am that of-thee
ziē shū; khō pu-nikārōni-kshe mi wūchāwa." Dai chug-shū wa
son I-may-be; therefore (in)-servants-in me place." He arose and
akhpul p'lōr-ta wī-rāghai. Nīr dai byā lurri wū, cha akhpul p'lōr
his-own father-to came. Then he yet far-off was, when by-his-own father
wulidū, wa zaru ē pu-bad shū; wur t'rap ē k'ral;
he-was-seen, and heart his in-grief became; to-him running by-him was-made;
ghayizh ē pu-badallā k'ra, wa kushal ē kū, Ōs
embrace by-him on-neck was-made, and kissing by-him was-made. Now
ziē wur-ta wu-wail, 'mō dī-Khudāi dī-tō hū gunāh k'pī-dī,
by-the-son him-to it-was-said, 'by-me of-God of-thee too sin has-been-done,
zū dī-dughī lōyūq na yū cha zū dī-tō ziē shū.' Mangar p'lōr
I of-this worthy not am that I of-thee son may-be.' But by-father
ē akhpul nikārōn-ta wu-wail cha, 'hagha shō jāmē rawrō, wa
by-him his-own servants-to it-was-said that, 'these good clothes bring, and
du-ta ē wur wughandē; yawa gutē wur pu-guta kē, paṇi hū
him-to them to-him clothe; o ring to-him on-finger put, sandals too
wur pu-p'shō kē; nīr rōdgiē cha marē wu-khīri wa kh'washī hū
to-him on-feet put; then come that food we-may-eat and merriment too
wu-kī, dī dughē dī-pōra cha dī-mō ziē mur wū, zhūndai shū;
make, of this on-account that of-me son dead was, alive has-become;
w'rak wū, rōmūdū shū.' Nīr ē kh'washbōli jōra k'ra.
lost was, found has-become.' Then by-them merriment prepared was-made.
Wīs ē hagha mush'r ziē pu-m'zaki-kshe wū. Cha dai rōghai,
Now his that elder son (in)-field-in was. When he came,
wa kūr-ta nuzhdē shū, nīr ē dī-sarōz wa dī-gulādō zhagh ē
and house-to near become, then to-him of-singing and of-dancing noise his
pu-ghwezsh shū. Nīr ē wa nikar ta zhagh wukū; pushtuna ē
in-ears came. Then by-him ... servant to call was-made; inquiry by-him
dzunī wu-k'ra. Yigh dzawāb wir-k'rū cha, 'dā khō dī wrir
from-him was-made. By-him reply was-made that, 'that indeed of-thee brother
rōgh'la dā; p'lōr dī stāra marē wir-k'rī-dō, dzaka cha rogh
come is; by-the-father of-thee great feast has-been-made, because that sound
sha wulidū.'
become he-has-been-seen.'

[No. 20.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (WAZIRI) DIALECT.

(DISTRICT BASNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

داسي ويائي - چه د وېر څلور زامن وي - يو لېلو ېل ميسي ېل عيسي ېل لايلو - چا لېلو مېر وېر -
 و اسپيني قزو ته تېشه وکړه - ميسي پکېر و - و د ميسي دوه زامن ېر وي - يو احمد نعيدو - ېل اتيمون نعيدو -
 د عيسي پورې و - چه نوم يې مسعود و - و د مسعود څلور زامن وي - يو آلي ېل بالي ېل شاول ېل اپريد
 نعيدو * دا ميسي دروېش و - پکېرې وېي کړل - و مېرې وېي ېر وېي - لير غره مېرې ځني مشه کړل -
 دېر وړې وړې وړې کړل - ليرې وړې - ليرې آ مېرې پېرې بولې کړل - ليرې آ مړته دېانه خدايي
 زېږته کړه *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Dāsi wayāi, cha di-Wazir tsalwēr zamun wī. Yō Lālō, bul
 Thus they-say, that of-Wazir four sons were. One Lālō, another
 Misi, bul 'Esi, bul Lāyiqō. Biā Lālō mur wukū
 Misi, another 'Esi, another Lāyiqō. Again by-Lālō murder was-committed
 wa Aspini gh'wō-ta tēshta wu-k'ra. Misi pakir wū, wa di-Misi
 and White Mountain-to fleeing was-made. Misi faqir was, and of-Misi
 d'wa zamun hū wī, yō Ahmad namēdō, bul Atimūn namēdō.
 two sons too were, one Ahmad was-called, the-other Atimūn was-called.
 Di 'Esi yō ziai wū, cha nūm ē Mas'id wū. Wa di-Mas'id tsalwēr
 Of 'Esi one son was, that name his Mas'id was. And of-Mas'id four
 zamun wī, yō Āli, bul Bālī, bul Shāwūl, bul Aprūd namēdō.
 sons were, one Āli, another Bālī, another Shāwūl, another Afrūd was-called.

Dā Misi Darwēsh wū; pakiri wi-ē-k'ra, wa mēyzhē
 That Misi Darwēsh was; poverty used-by-him-to-be-adopted, and sheep
 wī ē hū piwuli. Nir yaw' mēyzhē dzini munda k'ul;
 used by-him too to-be-fed. Then by-a sheep from-him running-away was-made;
 dera w'raz ē wurra k'ul; nir ē wu-niwala.
 many days by-he catching-(attempt) was-made; then by-him it-was-caught.

Nir ē ā méyṣh pu-p'shē-bōndi k'shal k'ra. Nir ē ā
 Then by-him that sheep (on)-foot-on kissing was-made. Then of-him that
 martaba dilā-ta Khudāi ziyōta k'ra.
 rank this-matter-on by-God increased was-made.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazir had four sons—Lālō, Misi, 'Esi, and Lāyiqō. Lālō committed murder, and fled to the White Mountain. Misi became a *faqir* and had two sons, one named Ahmad, and the other Atimun. 'Esi had one son named Ma'ūd, whose four sons were named Āli, Bāli, Shāwul, and Afrid.

The Misi above mentioned was a Darwesh. He followed vows of poverty and used to feed sheep. Once a sheep ran away from him, and he searched for it for many days and at last found it. When he found it, he raised it up, and kissed it on the feet. Then, for that reason, God increased his rank among the saints.¹

The above are specimens of the Waziri Pashtō spoken in the District of Bannu. I am indebted to the late Mr. J. G. Lorimer, I.C.S., formerly Political Officer in Tochi, for specimens of the dialect as spoken by the Waziris in Waziristan. Regarding this form of the language, Mr. Lorimer (who is the author of a *Grammar and Vocabulary of Waziri Pashtō*), with the specimens, gave me the following information:—

* Waziri Pashtō is the dialect (or rather, comprises the various dialects) of Pashtō spoken in Waziristan and part of the Bannu District, the boundaries of which can be seen in any map of the frontier.

* The Waziris, or more properly Wazirs, are divided into two main divisions, Mahsūds² (10,000) and Darwesh Khels (24,500). The Darwesh Khels again are divided into Ahmadzais (12,000) and Utmānzais (12,500). The Utmānzais live in the Tochi and the hills adjoining it on both sides and extend on the north almost to Thal in the Kohat District. The Ahmadzais live round Wana and in the western part of the Bannu District along the border. The Mahsūds inhabit the heart of Waziristan and are completely surrounded by the other Waziri tribes and by the Bittannis. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accent, vocabulary, and even idiom, from the dialects spoken by the Pathāns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Pathān and an untravelled Waziri meeting for the first time are scarcely intelligible to each other, and are certain to misunderstand one another to some extent. Each, however, rapidly becomes able to understand the other's language, but I know no instance of a northern Pathān who has learned to speak Waziri Pashtō.

¹ The meaning is that for his act of kindness and forgiveness, God made Misi the most powerful intercessory saint of all the Waziri hills; and now the Waziris hesitate to swear falsely on his name, much more than either on God's or the Qurān.

² The figures in brackets represent the estimated fighting strength of each tribe, and do not include women and children.

* The cultivated bed of the Tochi valley is inhabited by the Dawaris (perhaps 8,000) whose speech is not very different from that of their Utmānzai Wazir neighbours. Other miscellaneous non-Waziri tribes, such as the Saidgis and Gurbuz, speak the dialect of the Waziri section with which they have most intercourse.

* It would be impossible to give specimens of all Waziri dialects, which shade into each other imperceptibly and vary from tribe to tribe and even from section to section. The dialect of families of the same section which have been separated for some generations often is not the same. Pronunciation varies almost from village to village and so great is the confusion that even the same man will sometimes pronounce the same word differently. In spite of these differences any two Waziris can converse freely.

* I have selected as a type the dialect of the Mōhmīt Khēls who are one of the three main divisions of the Utmānzai (or Tochi) Wazirs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmānzais, the Walt Khēls and the Ibrāhim Khēls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tōri Khēls, but it has been revised and cast into the same Mōhmīt Khēl dialect as the other specimens.

* Waziri Pashtō is seldom or never written. The Arabic character, especially in the matter of vowels, is quite inadequate to expressing it phonetically. The written correspondence of the people, which is very small, is carried on through letter-writers (chiefly Mullās in execrable Persian.)

For this reason, Mr. Lorimer wrote the specimens only in the Roman character. The system of representing the sounds is the same as that used in this Survey, the only special letters being *ā*, which serves to represent the sound of the *a* in 'there,' as pronounced in Scotland and North England, and *ē* which represents the sound of *eu* in the French 'beurre.' In the specimens following, it only occurs before the letter *r*.

It will be seen that there is little difference between this form of the dialect and that spoken in Bannu.

[No. 21.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (WAZIRI) DIALECT.

(WAZIRISTAN.)

SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

D' yawa sarī dwa zām'n wī. Kain zēl yē wa-plōr-ta
 Of one man two sons were. By-the-small son his to-father-to
 wu-wē ch' 'ō plōra, mō-tā agha bakhra rōka ch'
 it-was-said that, 'O father, me-to that share give which
 pa-dagh-mōl-kshē mī dō. Agha khpul ch' ts' dunyō wa
 on-this-property-in mine is. By-him his-own what ever goods were
 agha yē wār-ta wu-wēsh'la. Dārē wr'zē na wē tārō sh'wyē
 the-same by-him to-them were-divided. Many days not were past become
 ch' kam zēl yē ghund mōl rōghund kā au uriyā
 when by-the-small son his all property collected was-made and far-off
 watan-ta rawōn shā, au wōlata khpula dunyō pa-badkōri-kshē
 country-to going he-became, and there his-own goods on-evil-behaviour-in
 yē kharōpa kra. Au ch' ghund khpul mōl yē w'rk
 by-him spoilt were-made. And when all his-own property by-him lost
 kā, nōr, pa watan dāra khwōri rōghla, au agha pa-khpula dār
 was-made, well, upon country much want came, and he by-himself very
 tang shā, au d' haghā watan wa-yawa-sarī-ta lōr wārgad shā.
 distressed became, and of that country to-one-man-to went joined became.
 Yagh sarī wa-khpula-mz'ka-ta wu-lōzhā ch' 'dā tītsarī
 By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)
 wupyāya, au dai pa-dā-bōndi rōzī wā ch' khpula g'dda d'
 pasture, and he on-this-(thing)-upon contented was that his-own belly of
 p'rgai pa-kwutēlikhē-bōndi mara kra, ch' d' tītsarō
 acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads
 khwarōk wā; wēlē chā ts' wār na kra. Byā dai
 the-food was; but by-any-one anything to-him not was-given. Then he
 kīm wakht ch' pa-yish shā, nōr, ' wuwāyil ch' 'd' mō
 what time that in-senses become, well, by-him it-was-said that, 'of me
 d' plōr d' kōr tsēmra mazdirōn marai khwuri, au z'nē
 of the-father of the-house how-many hired-men bread eat, and from-them
 pōtyē kēzhi, au z' d' lw'zhi mrā. Z' wu
 remaining-over there-generally-is, and I of hunger am-dying. I will

ch'g shā, khpul plōr-ta wu-wār-drimā, wār-ta wyaiyā wu
 upright become, my-own father-to will-to-him-I-go, to-him I-say will
 ch', 'ō plōra, d' Khudai hā gunagōr yā, au d' tō hā gunagōr
 that, 'O father, of God also sinner I-am, and of thee also sinner
 yā, au z' dāsō kabīlā na yā ch' d' tō zyai rōta
 I-am, and I in-such-a-way fit not am as-that of thee son to-me
 wu-wyaiyi. Pa-khpulē-nikarōnē-kshē mi dār-sara nīkar ka, ch'
 they-should-say. On-thine-own-servants-among me with-thee servant make, who

pa rīpai nīkarōn dī." Nōr agha ch'g shā wa-plōr-ta rogħai; welē
 on rupees servants are." So he arisen become to-father-to come; but
 agha lyā d'-plōr-na lirē wā, ch' plōr wulidā au
 he as-yet of-father-from distant was, when by-the-father he-was-seen and
 z' yē pē wusid. Plōr yō wār-mandā kr'l.
 heard his on-him burned. By-father his toward-him-running was-made,
 pa-ghyēgh-kshē wunīwā, au kshai yā kā. Zai yō
 on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his
 wār-ta wu-wē ch', 'ō plōra, z' d' Khudai gunagōr yā au d' tō
 to-him it-was-said that, 'O father, I of God sinner am and of thee
 pa-nazir-kshē hā gunagōr yā, au z' dagħa sara na jorēghā
 on-the-right-in also sinner am, and I this-(thing) with not can-adopt-myself
 ch' tōk d' tō zyai rōta wu-wyaiyi. Welē byā plōr yō
 that any-one of thee son to-me should-say. But again by-the-father his
 wa-khpul-nīkarōnē-ta wuwē ch', 'pa-ghundē-jōmē-kshē ksh'yō jōmē
 to-his-own-servants-to it-was-said that, 'on-all-the-clothes-among beautiful clothes
 dī haghā rōryai, wa-d'-ta wār-wōghundai; au gutyō hā wār
 (that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also, to-him
 pa guta kai, au pāpō hā wār pa pshē kai. Rōdrimai
 on the-finger make, and shoes also to-him on the-feet make. Come
 ch' ghund migh marai wukhwurī, mashghil shi; ch' dā zyai
 that all we food may-eat, merry may-become; because this son
 d' mō m'r wā, au byā ghwandai shā; dā w'rk wā rōz'ne,
 of me dead was, and again living has-become; he lost was from-me,
 ēs, mi mīndā. Au ghundē mashghilō shiri kr'la
 now by-me he-has-been-found. And by-all merriment beginning was-made.

Dā st'r zyai yō pa-mx'ka-kshē wā. Ch' agha rogħai,
 That big son of-him on-the-land-in was. When he came,
 wa-kōr-ta nazdē ghā, d' gadawalē d' nindōrē zbhagh yō
 to-the-house-to near became, of dancing of entertainment sound by-him
 wōrwēdā. Yaghā yō nīkar rōwughwushth ch' 'dā ts' dī?
 was-heard. By-him a servant was-called-to-him saying, 'this what is?'
 Yaghā nīkar wār-ta wuwē ch', 'd' tō wrōr. rogħai dai,
 By-that servant to-him it-was-said that, 'of thee the-brother come is,

au d' tō plōr wālmastia k'ryā dō r'k'
 and of thee by-the-father entertainment-of-guests been-made has; for-this-reason
 ē k'ryā dō ch' dai rēgh ramī rōghai. Agha khapa
 by-him been-made it-hus that this-one sound safe has-come. He vered
 shā. wa-kōr-ta n'n'na na wārā. Plōr yō
 became, to-the-house-to inside not was-going. The-father of-him
 d'-wōrehanē rōwuwōt au sinatī yē wār-ta wukra. Yagha
 out-side came-out and petition by-him to-him sent-made. By-him
 wa-plōr-ta dzawōb wārka ch'. 'Wuk'ssa, dāmra kōllna d' tō
 to-father-to answer was-given saying, 'Look, so-many years of thee
 khidmat kī au hēchārē mi d' tō hukam wōt
 the-service I-do and ever-at-all by-me of thee the-command broken
 k'rai na dai, au hēchārē tō wa-mō-ta yō w'rgħimai hā
 been-made not has, and ever-at-all by-thee to-me-to one kīd even
 rō-na-kā ch' r' d'-khpulō m'lg'rō sara khwaghī pē wukā;
 was-not-given that I of-my-own companions with gladness on-it might-make;
 wēlē dagha zyai ch' d' tō rōghai ch' d' tō duryō
 but this son when of thee has-come by-whom of thee the-goods
 pa-kharōpē gh'zē-bōndi w'rka k'ryā dō, tō pa-dā-kshā hā' wa-dagh-
 on-bad women-upon lost been-made has, by-thee on-this-in even to-this-
 zāl-ta wālmastia warkra. D' wār-ta wuwēyil ch',
 on-to entertainment-of-guests to-him-has-been-made. By-him to-him it-was-said that,
 'ē zōya, ta hamēsh d'-mō-sara yē, au d' mō har-ē ch'
 'O son, thou always of-me-with art, and of me everything that
 dī bagha d' tō dī; bōda dagha dī ch' mīgh dā
 there-is the-same of thee is; becoming this is that ice this
 khwushōlī wukī au khwagh shī r'k' ch' dū d'
 rejoicing should-make and happy should-become because that this of
 tō wrōr m'r wā, au ēs byā zhwandai sh'wai dai; w'rka
 thee the-brother dead was, and now again living become is; lost
 sh'wai wā, au mīnd'lai sh'wai dai.
 become was, and found become is.

* In this even = in these circumstances even = in spite of this.

[No. 22.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (WAZIRI) DIALECT.

(WAZIRISTAN.)

SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Z', Sāhib, tī'lai wā; Jōnī Khālē, Bakka Khālē wa-munsiffi-ta
 I, Sāhib, gone had; by-the-Jūnī Khālē (and) Bakka Khālē to-arbitration-to
 bōt'lai wā; d' dē mukaddamē wē pa-nōr-bōndi. Byā yō-sarai
 taken-away I-was; of them cases were on-others-upon. Then by-a-man
 mō-ta wuzhaghēdā ch', 'yawa sarī dōlē bōndi wāhlai
 me-to it-was-said (lit. made noise) that, 'by-a person here upon struck
 wā pa tira, pa ts'nda wāhlai wā.' Byā d' dē na
 I-was with a-sword, on the-forehead struck I-was.' Then of him from
 p'ābtanna wukra ch', 'chā wāhlai yē?' D'
 inquiry (by-me)-was-made saying, 'by-whom struck thou-wast?' By-him
 wuwē ch' 'khpulē sh'zē wāhlai yā.' Mō wuwē ch'
 it-was-said that 'by-my-own wife struck I-was.' By-me it-was-said that
 'ts' wajē na yē wuwāhlē?' Dā wuwē ch',
 'what reason from by-her wast-thou-struck?' By-him it-was-said that,
 'dāsē wuwāhlā ch' d' mō tsalōr tarbrina wī; byā
 'in-such-a-way I-was-struck that of me four cousins there-were; then
 haghā khōr mō ta yē rōkra; byā mō dē sura
 that sister (of-theirs) me to by-them was-given; then by-me her with
 guzrān kā. Byā yawa shpa z' d' khōb-na bēdōr
 getting-along was-made. Then one night I of-sleep-from awake
 shwā sh'za pa-tamba wuwata. Byā mō ta
 became (my)-wife by-the-door was-going-out. Then me to
 shak prēwat' ch' dā sh'za pa chā maiyina
 doubt fell that this woman upon someone in-love
 dō. Byā mi tira rōwōkhasta, wār-psāē rawōn shwā.
 is. Then by-me (my)-sword was-taken-to-me, her-after going I-became.
 Byā ch' dā wā, wōr wā, au tyāra wa
 Then when this was (so), rain there-was, and darkness there-was
 dāra sakhta. Byā rawōna shwa. d' k'li-na wuwata,
 very intense. Then going she-became, of-the-village-from went-out,

' i.e. a suspicion entered my mind.

pa-khwu^{sh}i ragh^{ai} rawōna shwa. Akhār yē marai dār
an-(a-)lonely stony-plain going she-became. Finally by-her journey much
 wukā. Byā pa yawa dūōi chⁱ dai marai nōst dai,
was-made. Then at a-certain place that there-is a-man seated is,
 wūn ē tar^{lai} dai. Byā dō wār-rūghla wagh sari-ta. Chⁱ
his-horse by-him tied is. Then she to-him-came to-that man-to. When
 wār-rūghl^{la} wār-ta wu-wē, "k^a mārai khwūrō dār-ta
to-him-she-came him-to it-was-said (by her), "If food thou (will)-eat thee-to
 rōw^{ryē} mi dō." D^a wuwē chⁱ, "lōs mi mardōr
it-brought by-me is." By-him it-was-said that, "hands my warden
 di, pa-wōs-kāhē jūm dai rōwūkhla chⁱ lōs wuwīnzā
are, on-the-horse-in a-cup there-is take-and-bring-it-here that hands I-may-wash
 marai wukhwūrā." Dōra wu-na-shwa, yēhō rōr^{rē}
food I-may-eat." This-much was-not-become, water was-fetched-(by-her)
 wa-dagh-ta. D^a dō mār^a chⁱ wā rawōn shā,
to-him-to. Of her the-husband that was going became,
 au dai nōst dai; yagha-pōri wu-yō-wōyā
and this-(other) seated is; there-upon he-was-by-him-struck
 pal-tira chⁱ sar yē wughwurzādā. Chⁱ dō yēhō rōr^{rē}
with-the-sword so-that head his rolled-down. When by-her water was-fetched
 dai m^r wā. D^a sh^{zē} mār^a yagh dūōi na uriyā
that-(one) dead was. Of the-woman the-husband that place from distant
 sh^{wai} wā chⁱ, "dā sh^{zē} wu mō wuwīnā." Chⁱ dō wār-rūghla
become had thinking, "this woman will me see." When she to-him-came
 dē zhagh wukā, "pa khudai dā bazagūr-wē, yō zhagh
by-her shout was-made, "by God may (?) you-be-adjured (?), one shout
 wuka." D^a zhagh na kā chⁱ, "dā sh^{zē}
make." By-him (the-husband) sound not was-made thinking, "this woman
 wu mi m^r kō chⁱ zhagh wukā." Byā-chⁱ-dō dā m^ryā
will me dead make if about I-make." Then-that-is the corpse
 sh^{zē} pa wōs wutōrā; wōs ē rawōn kā; pa
by-the-woman upon the-horse was-tied; the-horse by-her startled made; in
 khpula makha lōr shā; au mār^a kōr pa lōri
its-on^a direction gone it-became; and (her) husband of-house in direction
 rawōn shā; au dō pasō rawōna shwa. Dōra dai rasawalai
going became; and she behind going became. So-much^a he arrived
 na wā chⁱ dō wurasēda wa-kōr-ta. Ras, dā kōr-ta
not was when she arrived to-the-house-to. Enough, she the-house-to

^a i.e. hardly had this happened when.

^b The meaning is: "I adjure you by God," but Mr. Lorimer was not able to analyse the expression, and doubted if it is grammatical; perhaps it is of the nature of an interjection.

^c A meaningless expletive like "well, then."

^d i.e. in the direction it chose itself.

^e i.e. he had not long reached home when she arrived also.

wurasôda, dâra zâifa khapa wa. Sabô dai rawôn shâ,
arrived, very worn-out sad she-was. Next-day he going became,
 mâr¹ yê ch², "x³ p'shtianna wukâ ch⁴ yô sarai
the-husband of-her thinking, "I inquiry will-make saying a man
 pa-khwushî raghai-kyhâ m'r dai ch⁵ dâ châ m'r dai
in-(the)-lonely stony-plain-in dead is (and) asking he by-whom dead is
 au tsôk dai." Dâ wug⁶ rzêdâ d⁷ m'ri pâta wa-d⁸-ta
and who is-he." He came-back of the-dead-man (the)-clue to-him-to
 molima na shwa Dai rôghai wa-kôr-ta byâ. Sônga yô târa
known not became. He came to-the-house-to again. A-spear by-him sharp
 kra ch⁹, "sh¹⁰ za mi ês mpa kpi." Yawa shpa d¹¹
was-made thinking, "wife mine now dead supposing-I-were-to-make." One night by-him
 wârta wuwê ch¹², "tamâkî rôka." Dê wuwê "pa-kêta-kshê tyâra dô."
to-her it-was-said that, "tobacco give-me." By-her it-was-said "on-the-room-in darkness is."
 D¹³ wârta wuwê ch¹⁴, "ta ch¹⁵ wa-khwushî-raghîzi-ta tîê wôr
By-him to-her it-was-said that, "thou when to-(the)-lonely-stony-plain-to wert-going rain
 hâ warêdâ, pa-hagha-na tyâra pa-kêta-kshê khô na dô." Dê
also was-raining, than-that-(than) darker on-the-room-in however not it-is." By-her
 wuwê ch¹⁶, "mô ta molim na wê ch¹⁷ agha d¹⁸ mô âshuô
it-was-said that, "me to known not thou-wert that that of me acquaintance
 tû m'r dai." Dôra wu-na-shwâ¹⁹la, agha d²⁰ mâr²¹ tîra
by-thee dead is." This-much did-not-become, by-her of (her)-husband the-sword
 wukh²²sta; mâr²³ war wuniwâ, sônga yô wârta barôbara
was-taken; by-(her)-husband the-door was-seized, (the) spear by-him her-at level
 kra, wu-ê-wâh²⁴la, dô pê wâr-rôghla, wu-yê-
was-made, by-him-at-her-it-was-struck, she on-it to-him-came, (by-him)-to-her-it-was-
 wâh²⁵la pa sônga pa-nas-kshê. Ch²⁶ d²⁷ dê pa nas sônga
struck with the-spear in-the-belly-in. When of her in the-belly the-spear
 wuwat²⁸la yaghê pa-sônga-kshê dâr zôr wukâ, tîra
went-through (lit. went out) by-her on-the-spear-on much force was-made, (her)sword
 wâr wurasêd²⁹la pa ts³⁰nda ê wu-ê-wôyâ. D³¹ zhagh
to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout
 wukâ dê wa-vriqa-ta ch³², "tarbrê, rôshai, m'r yô
was-made of-her to-the-brothers-to saying, "cousins, come, dead by-her
 kra³³." Dai, wâr-rôghl³⁴l, dô yê pa-sônga-kshê niw³⁵tyê
I-have-been-made." They to-him-came, she of-him upon-the-spear-on caught
 wa. Vrinê tîrê wukshê, dô ê wuwâh³⁶la,
was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,

¹ i.e. hardly had she said this when.² i.e. took up his position at the door.³ i.e. she rushed on the spear.⁴ i.e. forced herself with great exertion up the spear.

mra yā kra. D' dē d'-mār'-na p'āhtanna wukra
 dead by-them she-was-made. Of her of-the-husband-from inquiry was-made
 ch', "d' migh khōr tē wajē na mra shwa." D'
 saying, "of us (the)-sister what reason from dead has-become." By-him
 wārta wuwēyl ch' "pa-yawa-khwushī-raghzi-kshē mō d' sarī
 to-them it-was-said that "on-a-lonely-stony-plain-in by-me of a-man
 sara hīd'lyē wa, au sarai mi m'r kā, au rōta mōlim
 in-company she-seen was, and (the)-man by-me dead was-made, and to-me known
 na shā ch' tsōk wā."'
 not has-become that who he-was.''

FREE TRANSLATION OF THE FOREGOING.

A Story of Waziri Life.

Once, Sāhib, the Jāni Khēls and the Bakka Khēls took me away to arbitrate in some disputes which they had with other tribes. On that occasion a man said to me, 'I have been struck with a sword here, upon my forehead, by a person.' I asked him who had done it, and he replied that it was his wife. Then said I, 'why did she do it?' and he answered, 'this is how it happened. I had four cousins, and they gave me their sister to wife, so I began to live with her.

One night I happened to wake, and saw my wife open the door and go out. I suspected that she had some lover, and so I took my sword and followed her. It was pouring rain, and the night was intensely dark. She started from the village, and began to traverse a lonely, stony, plain. She went a long way. At a certain place there was a man seated, with his horse tied up (close by). She went up to him and said, "I have brought you something to eat, if you would like it." He answered, "my hands are unclean. There is a cup on the horse. Bring it here that I may wash them, and then eat." This had hardly happened, when she went off to fetch him water.

Now I, the husband, drew near to him as he remained seated, and struck his head off with my sword so that it rolled on the ground. When she came back with the water he was dead, but I, her husband, had withdrawn to a distance that she might not see me. When she came up to him and saw him there, lying dead, she cried out, "I adjure you by God, give one shout." I, the husband, gave no shout, for I thought she would kill me if I did so. Well, then, the woman tied the corpse on to the horse and started it off in the direction it chose for itself, while I, the husband, went back home, followed by her. I had hardly reached home, when she came in too. Enough, she arrived much worn out and sad.

Next morning I, the husband, set out to inquire if any man had been found dead in the lonely, stony, plain, and, if so, who he was, but I came back without finding any clue.

* The woman is addressing the unknown murderer of her lover. She wishes to recognise him by his voice.

I came back to the house and sharpened my spear: for I said, "I will now kill my wife." One night I asked her for some tobacco, and she answered, "inside the house it is too dark to find it." Then said I, "when thou wentest to the lonely, stony, plain, not only was it pouring rain, but it was also darker than it is now inside the house." Said she, "I never knew that my love was dead at thy hand," and scarcely had she spoken when she snatched up my, her husband's, sword. I, her husband, took up my position by the door and levelled my spear at her. I thrust it at her, and she rushed upon it, so that it struck her in the belly. When it had passed right through her, she forced herself with great exertion up the spear till she was within reach of me, and then she struck me on the forehead with the sword. I shouted out to her brothers, "Cousins, come. She has slain me." They came rushing in, and there she was caught upon the spear. Her brothers drew their swords and smote her and killed her. Then they asked of me, her husband, why she had been killed. Said I, "I saw her with a man on the lonely, stony, plain. I slew the man and I know not who he was."

SOUTH-WESTERN PAŠTŌ OF KANDAHAR.

For the following specimens of the Paštō spoken round Kandahar and Pishin I am indebted to the kindness of the Agent to the Governor-General in Baluchistan. I only give them in transliteration. It will be seen that the language is very nearly standard Paštō. The main peculiarity is the preference for *s* instead of *sh* (as in the Marwāt dialect). Thus *sam*, not *sham*, I am. The word for 'in' is *kē*, not *kshē*. The verbal prefix *wa* is pronounced *wo*, but this last sound is common all over the Paštō and Pakhtō-speaking areas even when the syllable is written *wa*.

In preparing the specimens for the press I have made no distinction between *a* and *ā*. The distinction no doubt exists, but was not indicated in the manuscript as received from Quetta. I have not ventured to supply the omission.

[No. 23.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN I.

Da yawa safi dwa dzāman wū. La-haghō-na kashar dzōi
Of one man two sons were. From-them-from by-the-younger son
 plār-ta wowayal chē, 'ai plārā, da māl hissa chē mā-ta
father-to it-was-said that, 'O father, of property portion which me-to
 rasēzhi, haghā wu-mā-ta rā-ka.' Nō haghā māl pa dāi
falleth, it to-me-to to-me-give.' Then by-him property on them
 wowēsha. Au pas-la lazhō wradzō kashar dzōi har-tsa
was-divided. And after a-few days by-the-younger son every-thing
 sara tōl-kra, au da larē malk pa safar walār, au
together was-collected, and of far country on journey he-went, and
 halia yē khpāl māl pa-bēlārāi-kē wālūdzawa. Chē
there by-him his-own property on-profligacy-in was-wasted. At-what
 wakhtō chē har-tsa yē wālūdzawa, pa-haghā-malk-kē dēra
time that every-thing by-him was-wasted, in-that-country-in a-mighty
 kākhti awa, au haghā ar-sō. Nō da haghā watan
famine occurred, and he began-to-be-in-want. Then of that country
 da yawa lōi safi-ti dzān warasāwa. Haghā dai khpālō kishō-ta da
of one big man-to he joined. By-him he his-own fields-to of
 sōdarānō da-powulo da-pāra wāstāwa. Au dē ghūsh chē pa
swine of-feeding for-the-sake was-sent. And by-him it-was-wished that on
 haghō pōstō chō sōdarān yē khūrī, khpāl nas
those husks which by-the-swine by-them were-eaten, his-own belly
 daka-kī; au chā na war-kawal. Nō pa hūsh rāghai, au
he-might-fill; and any-one not to-him-gave. Then on sense he-came, and
 wo-yē-wayal chē, 'dzamā da plār da tsōmrō magdūrānō
it-was-by-him-said that, 'my of father of how-many servants
 dēra dōdai sta, au dza la lōzhē mram. Dza ha-walār-sham
much bread is, and I from hunger am-dying. I will-arisen-become
 au plār-ta ba-warsam, au warta wo-ba-wāyam chē,
and father-to will-go, and him-to will-say that,
 'Mā da Khudāi au stā dēra gunāh karē-da, au ōa da
"By-me of God and of-thee great sin done-has-been, and now of

dō laiq na yem chē stā dzōē wobāla-sam. Mā da kbpālō
this worthy not I-am that thy son called-I-may-be. Me of thine-own
 mazdūrānō tsakha da yawa pa-shān jōr-kra. "Nō dai walāp-sha,
servants among of one as consider." Then he arisen-became,
 au da kbpāl plār wa-lāri-ta rāhi sha; au haghā lā larō
and of his-own father towards travelling become; and he yet distant
 wō chē plār wold, au raham yē rāghai,
was that by-the-father (he)-was-seen, and compassion to-him came,
 war wuzghast, pa-ghezḥ-kē wonēw, mach yē kar.
to-him he-run, on-neck-on he-was-taken, kiss by-him was-done.

Dzōi warta wowayai chē, 'ai plārā, mā da Khudāi au
By-the-son him-to it-was-said that, 'O father, by-me of God and
 stā dēra gunāh karē-da, au ōs dā na shāi chē
of-thee great sin done-has-been, and now it-is not proper that
 biā stā dzōē wobāla-sam.' Plār wa-kbpālō-naukarānō-ta
again thy son called-I-may-be.' By-the-father to-his-own-servants-to
 wowē chē, 'tar-shō-lā sha kāli rā-wobāsai, rā yē warai,
it-was-said that, 'good-than good robe to-me-bring-forth, to-me them bring,
 au pa da yē wāghūndai; au da-da pa-lās-kē gūti, au pa
and on him it put-on; and of-him on-hand-on ring, and on
 pshō mōchepē kai. Mūzh ba khōrū, au khushālī ba kawū;
feet shoes put. We will eat, and merriment will make;
 walō chē dzmā dā dzōē mār wō, ōs zhwandai sawai dai;
because that my this son dead was, now alive become is;
 wruk wō, ōs mūnda sō.' Nō haghō khushālī kawala,
lost was, now found became.' Then by-them merriment was-made.

Au da haghā māghar dzōē pa-kišt-kē wō. Chē kōr-ta
And of him the-elder son on-field-in was. When the-house-to
 nīzhdō rāghai, da ghazalō au da hatan ghwazḥ yē wār-wōda.
near he-came, of songs and of dancing noise by-him were-heard.
 Nō yan naukar yē rāwoghūst, pushtana yē wokra chē,
Then one servant by-him was-called, inquiry by-him was-made that,
 'dā tsa dī?' Haghā war-ta wowayai chē, 'stā wrōr rāghalai
'this what is?' By-him him-to it-was-said that, 'thy brother come
 dai, au stā plār lūya mēlmastiā karē-da, da dē da-pāra chē
is, and by-thy father great feast made-is, of this on-account that
 haghā yē rōgh-jōr womūnda.' Dai khapā sha, na yē
he by-him safe-and-sound was-found.' He angry became, not by-him
 ghūst chē dānana lār-shī. Nō da-da plār dabāndi
it-was-wished that within he-should-go. Then of-him the-father outside
 rāghai, au dai yē pakhlā kai. Da wa-plār-ta pa-dzawāb-kē
came, and he by-him entreaty was-made. By-him to-father-to on-reply-on

wowē chē, 'gūra, la dāmra kalō stā khidmat kawum, au
it-was-said that, 'see, from so-many years thy service I-am-doing, and
 hets-kala stā la hukma na yam garzēdalai, au tā
ever thy from command not I-am having-transgressed, and by-thee
 hets-kala yau marghūmai wa-mā-ta rā-na-kai, chē dza la-khpalō
ever one kid to-me-to to-me-not-was-given, that I with-my-own
 dōstānō-sara khūshī wokam; au chē stā dā dzōē rāghai, chē stā
friends-with merriment might-make; and when thy this son came, by-whom thy
 māl yē lār kauchnai jār-kai, da haghā da-pāra
property by-him with harlots devoured-has-been-made, of him for-the-sake
 tā lāya dōdai wokra. Hagha war-ta wowayal chē, 'Ai dzōya,
by-thee great bread was-made. By-him him-to it-was-said that, 'O son,
 ta la-mā-sara yē, au tsa chē dzmā dī, haghā stā dī.
thou with-me-with art, and anything what mine is, that thine is.
 Nō khūshālī kawal, au khūshēdal būya, walē chē stā dā
Then merriment to-make, and to-be-merry seek, because that thy this
 wrōr mar wō, zhwandai sō; au wruk wō, ōs mūnda sō.
brother dead was, alicē became; and lost was, now found became.'

[No. 24.]

ERANIAN FAMILY.

EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwēdali mē di chē Amīr Dōst Muḥammad Khān yawa-plā
Heard by-me is that the-Amir Dōst Muḥammad Khān once
 pa-zhami-kē Turkistān-ta tai. Chē Hindū-Kush-ta worasēda shpa
in-winter-in Turkistān-to was-going. When the-Hindū-Kush-to he-reached night
 wa, au wāwra ūrēdala. Da paltanē da spāhyānō da bār
it-came, and snow was-falling. Of the-infantry of the-sepoys of a-loaded
 ūsh ghōzār suwai-wō, bār yē lowēdalai wō. Spāhyānō
camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys
 haghā bār pa-biyar-ta tāra au pa ūsh yē bāndē
that load again was-being-tied and on camel it upon
 kāwa. Pa-haghā-wakht-kē yawa paltani da Amīr Dōst
were-making. At-that-time-at by-one soldier of the-Amir Dōst
 Muḥammad Khān da-pāra tēr shkandzal wōkra. Amīr
Muḥammad Khān concerning utterance abuse were-made. The-Amir
 Dōst Muḥammad Khān da dūi la-tsānga tērēda. Dūi na lida.
Dōst Muḥammad Khān of them by-side was-passing. They not saw.
 Hagha shkandzal da au Wazīr Muḥammad Akbar Khān da da
That abuse by-him and Wazīr Muḥammad Akbar Khān of him
 dzōi dwarzō wārwēda. Amīr khpal ghwazhūna kāna
the-saw by-both was-heard. By-the-Amir his-own ears deaf
 wāchawal, au Wazīr Muḥammad Akbar Khān wo-na-zghamala. Zhagh
were-turned, and by-Wazīr Muḥammad Akbar Khān was-not-(it)borne. Shout
 yē kra ohē, 'dā kam spī woghāpal?' Da Wazīr
by-him was-made that, 'it by-which dog was-barked?' Of the-Wazīr's
 zhagh laka tālanda la nōrō zhaghō judā wō. Har-cha
shout like thunder from other shouts different was. Every-one
 pēghānd. Spāhyānō chē haghā dad lway zhagh wārwēda,
recognized. By-the-sepoys when that strong resonant shout was-heard,
 da tōlō rang wālwat. Khōlē yē war-la-waraghlē. Amīr
of all colour fled. Mouths of-them were-shut. By-the-Amir
 Dōst Muḥammad Khān jelau wo-niw, nārē kra, 'Muḥammad
 Dōst Muḥammad Khān rein was-drawn, cry was-made, 'Muḥammad

Akbar, hūsh kawa, chē bal zhagh dē tar khōla
Akbar, attention make, that another utterance your from mouth
 wo-na-wodzi. Da dūi hāl wo-gūra, pa-dzāi da dē
not-issues. Of them the-plight see, instead of this
 chē da-dūi-la shkandzalō khapa sē, khāi chē pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on
 dūi zra wosō-dzi. Ka ta da dūi pa dzāi wāē, nō
them heart you-should-burn. If you of them in place had-been, then
 ba da dūi hāl sha dar-ta ma'lūm sawai-wō. Amīr dā
would of them the-plight well you-to known have-been. By-the-Amir this
 wowayal, tēr-sō. Wazir ham chu-p-kaṛas pa-plūr-pa-sē rahē-sō.
was-said, he-proceeded. The-Wazir also silently on-the-father-after followed.

Spāhyāno Amīr ham pa zhagh bāndē wopīzhānd. Hagha
By-the-sepoys the-Amir also by voice on-account-of was-recognized. By-that
 pūch-khūli spālī nārē kṛa, 'Ā, Amīr Sāhib, tā dza wo-na-pēzhandalam.
foul-mouthed sepoy cry was-made, 'O, Amīr Sāhib, by-you I am-not-identified-I.
 Dymā nūm Khatōl dai; da Marwand dzōi yem; Andar yem; da Bakhsī
My name Khatōl is; of Marwand son I-am; Andar I-am; of Bakhsī
 la kahla yem; pa-shāhi-paltan-kē da pendzamē tōli dershām dzwān
from the-family I-am; in-Royal-regiment-in of fifth company thirtieth man
 yem. Ta mā sha wopēzha-na, au wārwa. Ka Khudāi wakht rāwōst
I-am. You me well identify, and listen. If God the-time bring-about
 au dza stā pa-mukh-kē maṛ na swam, dza haramānī yem.
and I your in-face-in killed not become, I illegitimate am.'

Pas-la dzō kālō pa-yawa-moqadema-kē chē dēra sakhta wa, da dushman
After a-few years in-a-fight-in which very hard was, of the-enemy
 da khwā yawa ghashtali ghat mashar wa-Amīr-ta war-wrāndē sō; tūra
of the-side one stalwart burly chief to-the-Amīr-to advanced became; sword
 yē wokshala; pōrta yē kṛa; ghūst yē chē
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that
 pa-Amīr-bāndē wārni wokē. Hagha shūghalai spālī halta rīzhē wō;
on-the-Amīr-upon strike he-moy. That gallant sepoy there close was:
 pa talwār yē dzān da turē au da Amīr ter-myānda kai.
with haste by-him his-body of the-sword and of the-Amīr between was-placed.
 Hagha tūra chē pa Amīr pōrta sawē-wa, pa da wologēda. Dē
That sword which on the-Amīr uplifted had-been, on him fell. He

khandal au nārē yē kṛa chē, 'Khodāya, tā-la-dē shukar wī
was-laughing and cry by-him was-made that, 'O-God, ther-to thanks be
 chē da Amīr Sāhib da Hindū-Kush da shpē pūrawarai maṛ na
that of the-Amīr Sāhib of the-Hindū-Kush of the-night indebted killed not

awam, ' Dā yē wowayal, au dā Amīr dā ās pa-pshō-kē
I-am.' This by-him was-said, and of the-Amīr of the-horse at-the-feet-at
 wolwēda, sa yē wokbatāla.
he-fell, breath by-him was-given-up.

FREE TRANSLATION OF THE FOREGOING.

I have heard that Amīr Dōst Muḥammad Khān was once proceeding in winter to Turkistān. When he reached the Hindū Kush it was dark and snow was falling. A loaded camel belonging to the infantry soldiers had slipped and its load fell off. The sepoys were tying up the load again and putting it on the camel, when one of them used some very abusive language about Amīr Dōst Muḥammad Khān. The Amīr was passing, but was not noticed by them.

Both Amīr Dōst Muḥammad Khān and his son Wazīr Muḥammad Akbar Khān heard the abusive language. The Amīr turned a deaf ear to it, but the Wazīr could not tolerate it. He shouted (asking) who the dog was that had barked. The Wazīr's voice of thunder differed from (all) other voices and every one recognized it.

When the soldiers heard that strong resonant voice all changed colour, and kept their mouths shut. Amīr Dōst Muḥammad Khān drew rein and cried: 'Muḥammad Akbar, beware lest another sound escape your mouth. Behold their plight; instead of being annoyed at their abuse, your heart should suffer for them. Had you been in their place their plight would have been well known to you.'

The Amīr said this and proceeded. The Wazīr was silent and followed his father.

The sepoys recognized the Amīr too by his voice, and the foul-mouthed soldier cried, 'Amīr Shāhib, you have not identified me. My name is Khaṭōl and I am the son of Marwand. I am an "Andar," and belong to the family of Bakhshī. I am the 30th man in the 5th Company of the Imperial Regiment. Please fully identify me and listen to me. If God gives me the opportunity and I do not die in your presence may I be (reckoned) of illegitimate birth.'

After some years, in a hard fight which occurred, a stalwart and burly chief among the enemy advanced against the Amīr. He drew his sword and, lifting it, was about to strike at the Amīr. The gallant soldier was close by. He hastily placed his body between the sword and the Amīr, and the sword (blow) which was aimed at the Amīr fell on the soldier. The latter laughed and cried: 'O God, thanks be to Thee that I have not died (still) owing to the Amīr the debt under which he laid me that night on the Hindū Kush.' As he uttered these words, he fell at the feet of the Amīr's horse and breathed his last.

STANDARD LIST OF WORDS AND SENTENCES IN PAŠTŌ.

English.	Paštō (of Peshawar).	Wak̄ī (Wak̄īstān).	Paštō (Pāhār and Kandahar). ¹
1. One	Yau	Yō (m), yawa (f)	Yau.
2. Two	Dwa	Dwa (m), dwe (f)	Dwa.
3. Three	Drē	Drē	Drē.
4. Four	Salōr	Ṭsalōr or galwār	Ṭsalōr.
5. Five	Pinta	Pinsa	Pindya.
6. Six	Shpag	Shpōsh	Shpash.
7. Seven	Uw ^a	Ōwa	Uwa.
8. Eight	At ^a	Wōta	Ata.
9. Nine	N ^a h ^a	Na	Na.
10. Ten	Laa	Laa	Laa.
11. Twenty	Sh ^a l	Sh ^a l	Shal.
12. Fifty	P ^a nāsa	P ^a ndāsa	Pindya.
13. Hundred	S ^a l	S ^a l	Sal.
14. I	Z ^a	Z ^a	Dza.
15. Of me	Me or i ^a mā	D ^a mō, ē mō	Dzma.
16. Mine	Me or i ^a mā	D ^a mō, ē mō	Dzma.
17. We	Mōg or māga	Mish	Māzā.
18. Of us	Z ^a māg	D ^a mish, ē mish	Dzmažā.
19. Our	Z ^a māg	D ^a mish, ē mish	Dzmažā.
20. Thou	T ^a	Ta	Ta.
21. Of thee	De or atā	D ^a tā, ē tā	Stā.
22. Thine	De or atā	D ^a tā, ē tā	Stā.
23. You	Tāst	Tua or tōst	Tāst.
24. Of you	Stāst	D ^a tōst, ē tōst	Stāst.
25. Your	Stāst	D ^a tōst, ē tōst	Stāst.

¹ In this column no distinction is made between * and a.

English.	Pakhtó (of Peshawar).	Wazirí (Waziristan).	Pakhtó (Fishes and Kandahar).
26. He . . .	Hagha or agha . . .	Agha . . .	Hagha.
27. Of him . . .	Yé or d' haghá . . .	D' yagh, é yagh . . .	Da haghá.
28. His . . .	Yé or d' haghá . . .	D' yagh, é yagh . . .	Da haghá.
29. They . . .	Hagha . . .	Agha . . .	Haghá.
30. Of them . . .	Yé, d' haghá, or d' haghó . . .	D' yaghá, é yaghá . . .	Da haghá.
31. Their . . .	Yé, d' haghá, or d' haghó . . .	D' yaghá, é yaghá . . .	Da haghá.
32. Hand . . .	Láa . . .	Láa (m) . . .	Láa.
33. Foot . . .	Pháa, pronounced kápa . . .	Pháa (f) . . .	Pháa.
34. Nose . . .	Páa . . .	Páa (f) . . .	Páa.
35. Eye . . .	Séga . . .	Séga (f) . . .	Starga.
36. Mouth . . .	Khalá . . .	Khwala (f) . . .	Khala.
37. Tooth . . .	Ghakh . . .	Ghakh (m) . . .	Ghakh.
38. Ear . . .	Ghwag . . .	Ghagh (m) . . .	Ghwagh.
39. Hair . . .	Wakhá . . .	Wakhá (m) . . .	Vakhá.
40. Head . . .	Sar . . .	Sar (m) . . .	Sar, kól.
41. Tongue . . .	Z'háa, zh'háa . . .	Z'h'háa (f) . . .	Z'háa.
42. Belly . . .	Géda . . .	G'háa (f) . . .	Naa.
43. Back . . .	Shá . . .	Shá (f) . . .	Shá.
44. Iron . . .	Óspana . . .	Óspana (f) . . .	Óspana.
45. Gold . . .	Sr' zar . . .	Sra zar (m, pl.) . . .	Sra zar.
46. Silver . . .	Splu zar . . .	Splu zar (m, pl.) . . .	Splu zar.
47. Father . . .	Plár . . .	Plár (m) . . .	Plár.
48. Mother . . .	Mór . . .	Már (f) . . .	Mór.
49. Brother . . .	Wór . . .	Vór (m) . . .	Wór.
50. Sister . . .	Khur, khór . . .	Khór (f) . . .	Khór.
51. Man . . .	Sárá or sarai . . .	Sarai (m) . . .	Sarai.
52. Woman . . .	K'háa . . .	S'háa (f) . . .	Shadna.

English.	Pakhto (of Peshawar).	Waziri (Waziristan).	Pakhto (Pishin and Kandahar).
53. Wife . . .	Takar, artilim, <u>khān</u>	Sh ^a zu or wātūn (f)	Māndūn.
54. Child . . .	Māshām . . .	Wōkai or gh ^a nkal (m)	Halak.
55. Son . . .	Zak . . .	Zyal (m)	Zai.
56. Daughter . . .	Lār . . .	Lār (f)	Lār.
57. Slave . . .	Meōyē . . .	(Wauting)	Mrai.
58. Cultivator . . .	Zamindār . . .	(Do.)	Boagar.
59. Shepherd . . .	Shpān . . .	Shpān (m)	Shpa.
60. God . . .	Khudāi . . .	Khadai (m)	Khudai.
61. Devil . . .	Shaitān . . .	Shaitān (m)	Shaijān.
62. Son . . .	Natur, pronounced nwar	Myar (m)	Nmar.
63. Moon . . .	Spāgnai . . .	Shpāgnai (f)	Spāgnai.
64. Star . . .	Storē . . .	Stōrai (m)	Stōrai.
65. Fire . . .	Or . . .	Yōr (m)	Ūr.
66. Water . . .	Ob ^a . . .	Ēbō (f, pl.)	Ūba.
67. House . . .	Kōr . . .	Kār or kūt (m)	Kār.
68. Horse . . .	Āa . . .	Wōa (m)	Āa.
69. Cow . . .	Ghwā . . .	Ghwō (f)	Ghwā.
70. Dog . . .	Spē . . .	Spai (m)	Spai.
71. Cat . . .	Pāghō . . .	Pāgha (f)	Pāgh.
72. Cock . . .	Ching . . .	Ching (m)	Charg.
73. Duck . . .	Hilal . . .	Elal (f)	Hilal.
74. Ass . . .	Khar . . .	Khar (m)	Khar.
75. Camel . . .	Ūgh . . .	Yāgh (m)	Ūgh.
76. Bird . . .	Margh ^a . . .	Marghai (f)	Margha.
77. Go . . .	Za or lāy ghā . . .	Ti ^a (infinitive)	Wiār-za.
78. Eat . . .	Khwara . . .	Khwar ^a l . . .	Wokhōra, Khōra.
79. Sit . . .	Kāhāna, pronounced kānā . . .	Kāhānōl ^a l . . .	Kebōna.

English.	Pakhtō (of Peshawar).	Wakhi (Wakhiestan).	Pashtō (Pishin and Kandahar).
80. Come . . .	Rāsa or rāsha . . .	Rāsl' . . .	Rāsa.
81. Heat . . .	Wawāha (Imperative), wāh' (Inf.).	Wah' . . .	Wowaha, waha.
82. Stand . . .	Wadrāga (Imper.), wadrāsl' (Inf.).	Dawd' . . .	Wedra.
83. Go . . .	M'ar-sha (Imper.), (Inf.).	M'ar' . . .	Mar-as.
84. Give . . .	Gīw mam-rā-kpa; gīw lāw= war-kpa.	Wār-kp' . . .	War-ia.
85. Run . . .	Wanghala (Imper.), wahākh' (Inf.).	Tayhāsl' . . .	Wanghala.
86. Up . . .	Pōra . . .	Pōa . . .	Lawar, porta.
87. Near . . .	Nīala . . .	Naxdō . . .	Nīahdō.
88. Down . . .	Khata, pronounced khkata . . .	Kis . . .	Khata, mawar.
89. Far . . .	Līra . . .	Uciyā . . .	Larō.
90. Before . . .	Makhāmakh or makh kō . . .	W'āndi . . .	W'āndō.
91. Behind . . .	Wrosta . . .	Wrosl' . . .	Tarahā, wrosta.
92. Who? . . .	Sak . . .	Tōk . . .	Tōk, cha.
93. What? . . .	S' . . .	Ts' . . .	Tsa.
94. Why? . . .	Walē, a'la . . .	Wala . . .	Wala.
95. And . . .	An . . .	An . . .	An.
96. But . . .	Walē, khō, lēkin . . .	Wala . . .	Wala.
97. If . . .	K' . . .	K' . . .	Ka-charō.
98. Yes . . .	Hō or ō . . .	E . . .	Ha.
99. No . . .	Na . . .	Na . . .	Na.
100. Also . . .	Armān . . .	Armānd' . . .	Hāl-hāl.
101. A father . . .	Plār . . .	Yō plār . . .	Yau plār.
102. Of a father . . .	D'plār . . .	D' yawa plār . . .	Da yawa plār.
103. To a father . . .	Plār ta, plār la . . .	Wa yawa plār ta . . .	Yau plār-ta.
104. From a father . . .	La plār na, d' plār na, or la plāra.	D' yawa plār na . . .	La yawa plāra.
105. Two fathers . . .	Dwa plārna . . .	Dwa plārna . . .	Dwa plāra.
106. Fathers . . .	Plārna . . .	Plārna . . .	Plārna.

English.	Pashō (of Peshawar).	Waziri (Waziristan).	Pashō (Tibet and Kandahar).
107. Of fathers . . .	D ^a plārīnō . . .	D ^a plārīnyō . . .	Da plārō.
108. To fathers . . .	Plārīnō ta, la . . .	Wa plārīnyō ta . . .	Plārō-ta.
109. From fathers . . .	La plārīnō na, etc. . .	D ^a plārīnyō na . . .	La plārō na.
110. A daughter . . .	Lār . . .	Yawa līr . . .	Yawa lār.
111. Of a daughter . . .	D ^a lār . . .	D ^a yawa līr . . .	Da yawē lār.
112. To a daughter . . .	Lār ta, la . . .	Wa yawa līr ta . . .	Yawē lār-ta.
113. From a daughter . . .	La lār na, etc. . .	D ^a yawē līr na . . .	La yawē lār-na.
114. Two daughters . . .	Dwa lāpa . . .	Dwō līpa . . .	Dwō lārō.
115. Daughters . . .	Lāpa . . .	Līpa . . .	Lārō.
116. Of daughters . . .	D ^a lāpa . . .	D ^a līpa . . .	Da lārō.
117. To daughters . . .	Lāpa ta, la . . .	Wa līpa ta . . .	Lārō-ta.
118. From daughters . . .	La lāpa na, etc. . .	D ^a līpa na . . .	La lārō na.
119. A good man . . .	Kh ^a sarī . . .	Yō sh ^a sarai . . .	Yau sha sarai.
120. Of a good man . . .	D ^a kh ^a sarī . . .	D ^a yawa sh ^a sarī . . .	Da yau sha sarī.
121. To a good man . . .	Kh ^a sarī ta, la . . .	Wa yawa sh ^a sarī ta . . .	Yau sha sarī-ta.
122. From a good man . . .	La kh ^a sarī na, etc. . .	D ^a yawa sh ^a sarī na . . .	La yau sha sarī na.
123. Two good men . . .	Dwa kh ^a sarī . . .	Dwa sh ^a sarī . . .	Dwa sha sarī.
124. Good man . . .	Kh ^a sarī . . .	Sh ^a sarī . . .	Sha sarī.
125. Of good men . . .	D ^a kh ^a sarō . . .	D ^a sh ^a sarō . . .	Da sha sarō.
126. To good men . . .	Kh ^a sarō ta, la . . .	Wa sha sarī ta . . .	Sha sarō-ta.
127. From good men . . .	La kh ^a sarō na, etc. . .	D ^a sh ^a sarō na . . .	La sha sarō na.
128. A good woman . . .	Kha kh ^a sa . . .	Yawa sha sh ^a sa . . .	Yawa sha shadra.
129. A bad boy . . .	Nākār ^a halak . . .	Yō wirōn sh ^a nkai . . .	Yau bad halak.
130. Good women . . .	Kh ^a kh ^a sa . . .	Sh ^a sh ^a sa . . .	Shē shadsē.
131. A bad girl . . .	Nākār ^a jīnai . . .	Yawa wirōna jīkai . . .	Bada jēnai.
132. Good . . .	Kh ^a . . .	Sh ^a (m), sh ^a (f) . . .	Sha.
133. Better . . .	D ^a hagh ^a na kh ^a , than that good.	(Pa yagh ^a na) sh ^a (than that good).	Qēr sha (very good).

English.	Pakhto (of Peshawar).	Waziri (Waziristan).	Pesh45 (Pishin and Kandahar).
134. Best	D* <u>tolō</u> na kh*, <u>tāna</u> nā <i>good.</i>	(Ita <u>ghund</u> na) sh* (<u>tāna</u> <i>all good</i>).	Tar <u>ghō</u> sh.
135. High	Uchak	Ch'g (m), ch'ga (f)	Iwar
136. Higher	[D* (or la)—na] uchak . . . .	.....ch'g (See 135)	Dar iwar.
137. Highest	La (or d*) <u>tolō</u> na uchak . . . .	.....ch'g (See 134)	Tar iwar iwar.
138. A horse	As	Yō wā	Yan ān.
139. A mare	Aspa	Yawa wōpa	Yawa aspa.
140. Horse	Asna	Wāna	Asna.
141. Mare	Aspō	Wōpa	Aspō.
142. A bull	Ghway*	Yō ghōtakai	Yan ghwayai.
143. A cow	Ghwa	(Yawa ghwa	Yawa ghwa.
144. Bulls	Ghwayān	Ghōtaki or ghōyā	Ghwaya.
145. Cows	Ghwā	Ghwa	Ghwā.
146. A dog	Spō	Yō spai	Yan spai.
147. A bitch	Spai	Yawa spai	Yawa spai.
148. Dogs	Spl	Spl	Spl.
149. Bitches	Spai	Spai	Spai.
150. A he goat	Chōla	W*	Yan wā.
151. A female goat	Chōlai	Wm	Yawa bā.
152. Goats	Chōll (m), chōlai (f)	W* (m), wā (f)	Bā.
153. A male deer	Hōai, pronounced dā	Laksh'wāi (m)	Yan hōai.
154. A female deer	Ūai	Laksh'wāyā (f)	Yawa hōai.
155. Deer	Ūai	Laksh'wāi (m), laksh'wāyā (f).	Hōai.
156. I am	Z' y'm	Z' yā	Dm' yam, yam.
157. Thou art	T' yō	Ta yā	Ta yā.
158. He is	Hagha dē	Agha dai (Sāc ē, agha dō)	Hagha dai.
159. We are	Māg yā	Māh yā	Māh yā.
160. You are	Thō yai	Tōrō yātai or yai	Thō yāi.

English.	Pakhto (of Peshawar)	Waziri (Waziristan).	Pishā (Pishin and Kandahar).
161. They are . . .	Hagha di . . .	Agha di . . .	Hagha di.
162. I was . . .	Z ^a wum . . .	Z ^a wā . . .	Dga wum.
163. Thou wast . . .	T ^a wē . . .	Ta wē . . .	Ta wē.
164. He was . . .	Hagha wū . . .	Agha wā . . .	Hagha wo, wō.
165. We were . . .	Māg wā . . .	Mish wi . . .	Mūgh wā.
166. You were . . .	Tisā wai . . .	Tōsē wai . . .	Tasē wai.
167. They were . . .	Hagha wū . . .	Agha wi . . .	Hagha wā, wō.
168. Be . . .	Sha . . .	Sha (= become) . . .	Sa.
169. To be . . .	Shw ^a l . . .	(Wanting) . . .	Swal.
170. Being . . .	Shunkē . . .	(Do.) . . .	Kēpt.
171. Having been . . .	Sh ^a wē . . .	(Do.) . . .	Sawai.
172. I may be . . .	Z ^a wush ^a m . . .	Z ^a yā . . .	Kēgham.
173. I shall be . . .	Z ^a ba wush ^a m . . .	Z ^a wā . . .	Wo ba sam.
174. I should be . . .	Z ^a wush ^a m . . .	Z ^a wai . . .	.....
175. Beat . . .	Wuwāha . . .	Wuwaiya . . .	Waha.
176. To beat . . .	Wah ^a l . . .	Wah ^a l . . .	Wahal.
177. Beating . . .	Wahunkē . . .	(Wanting) . . .	Wahala.
178. Having beaten . . .	Wah ^a l . . .	(Do.) . . .	Wahala.
179. I beat . . .	Z ^a wah ^a m . . .	Z ^a waiyā . . .	Dga waham.
180. Thou beatest . . .	T ^a wahē . . .	Ta waiyē . . .	Ta wahē.
181. He beats . . .	Hagha wahl . . .	Agha waiyi . . .	Hagha wahl.
182. We beat . . .	Māg waha . . .	Mish waiyi . . .	Mūgh waha.
183. You beat . . .	Tisā wahal . . .	Tōsē waiyai or waiyētai . . .	Tasē wahat.
184. They beat . . .	Hagha wahl . . .	Agha waiyi . . .	Hagha wahl.
185. I beat (Past Tense) . . .	Mā wuwāha . . .	Mā wu-wāyā (masc. obj.), wu-wāh ^a la (fem. obj.); or wu-mi-wāyā and wu-mi- wāh ^a la.	Mā wowsha.
186. Thou beatest (Past Tense). . .	Tā wuwāha . . .	Tā wu-wāyā (masc. obj.), tā wu-wāh ^a la (fem. obj.); or wu-dī-wāyā and wu-dī- wāh ^a la.	Tā wowsha.
187. He beat (Past Tense) . . .	Hagha wuwāha . . .	Yagh (or aghā or yaghū) wu-wāyā or wu-yā-wāyā (masc. obj.); wū-wāh ^a la or wu-yā-wāh ^a la (fem. obj.).	Hagha wowaha.

English.	Pap̄p̄ (of Fushar).	Waz̄et (Waz̄irman).	Pap̄h̄ (Pabin and Kaulhar).
188. We beat (<i>Past Tense</i>).	Mūg wuwāha . . .	Mūg wu-wōyā̄ (<i>num. obj.</i>); wuwāh'la (<i>gen. obj.</i>).	Mūgh wuwāha.
189. You beat . . .	Tāst wuwāha . . .	Tōst wu-wōyā̄ (<i>num. obj.</i>); wu-wāh'la (<i>gen. obj.</i>).	Tāst wuwāha.
190. They beat . . .	Hagho wuwāha . . .	Agh̄ (<i>or yagho</i>) wu-wōyā̄ (<i>num. obj.</i>); wu-wāh'la (<i>gen. obj.</i>).	Hagho wuwāha.
191. I am beating . . .	Z' wah'm . . .	Z' wāh̄ . . .	Dga waham.
192. I was beating . . .	Mā wāh'lo . . .	Mo wōyā̄ (<i>num. obj.</i>); wāh'la (<i>gen. obj.</i>).	Mā wāha.
193. I had beaten . . .	Mā wāh'lo wō . . .	Mo wāh'lai wā̄ (<i>num. obj.</i>); wāh'lo wa (<i>gen. obj.</i>).	Mā wahalai wō.
194. I may beat . . .	Z' wuwah'm . . .	Z' wu-waiyā̄ . . .	Dga wahalai sam.
195. I shall beat . . .	Z' ha wuwah'm . . .	Z' wu (<i>object here</i>) wu- waiyā̄.	Dga ha wuwahai.
196. Thou wilt beat . . .	T' ha wuwah̄ . . .	T' wu (.....) wu-waiyā̄ . . .	Ta ha wuwah̄.
197. He will beat . . .	Hagha ha wuwah̄ . . .	Agha wu (.....) wu-waiyā̄ . . .	Hagha ha wuwah̄.
198. We shall beat . . .	Mūg ha wuwah̄ . . .	Mūgh wu (.....) wu-waiyā̄ . . .	Mūgh ha wuwah̄.
199. You will beat . . .	Tāst ha wuwah̄ . . .	Tōst wu (.....) wu-waiyā̄ <i>or wuwaiyōstai.</i>	Tāst ha wuwah̄.
200. They will beat . . .	Hagha ha wuwah̄ . . .	Agha wu (.....) wu-waiyā̄ . . .	Hagha ha wuwah̄.
201. I should beat . . .	Z' wuwah'm . . .	Z' wuwaiyā̄ . . .	.....
202. I am beaten . . .	Z' wāh'lo kōg'm . . .	Z' wāh'lai gh̄ (<i>not common, and liable to be understood differently as meaning 'I can beat'.</i>)	Wāha sam.
203. I was beaten . . .	Z' wāh'lo gh̄w'm . . .	Z' wāh'lai gh̄w̄ (<i>not com- mon, and liable to be under- stood differently as meaning 'I was able to beat'.</i>)	Wāha sawai wum.
204. I shall be beaten . . .	Z' ha wuwah'lo gh̄m . . .	Wu-z' wu-wōyā̄ gh̄ . . .	Wo ha wāha sam.
205. I go . . .	Z' z'm . . .	Tā̄ . . .	Dga dgam.
206. Thou goest . . .	T' zō . . .	Tāō . . .	Ta dga.
207. He goes . . .	Hagha zī . . .	Tāi . . .	Hagha dga.
208. We go . . .	Mūg zū . . .	Tāi . . .	Mūgh dga.
209. You go . . .	Tāst zai . . .	Tāi <i>or gh̄stai</i> . . .	Tāst dga.
210. They go . . .	Hagha zī . . .	Tāi . . .	Hagha dga.
211. I went . . .	Z' lāg'm . . .	Lōḡ . . .	Dga wāgum.
212. Thou wentest . . .	T' lāgō . . .	Lōgō . . .	Ta wāgō.
213. He went . . .	Hagha lāg . . .	Lōg . . .	Hagha wāg.
214. We went . . .	Mūg lāg . . .	Lōg . . .	Mūgh wāg.

English.	Pakhto (of Peshawar).	Waziri (Waziristan).	Pashto (Pishin and Kandahar).
215. You went . . .	Tān lāpat . . .	Lāpat . . .	Tān wāpat.
216. They went . . .	Hagha lāp'l . . .	Lāp'l . . .	Hagha lāp'l.
217. Go . . .	Za or lāp-ahā . . .	Tā . . .	Dzā.
218. Going . . .	Tlānka . . .	Tlānka (m.s.), tlānkyā (f.s.); tlānki (m.pl.), tlānkyā (f.pl.).	Tlānka.
219. Gone . . .	T'lā . . .	T'lā (m.s.), t'lāyā (f.s.); t'lā (m.pl.), t'lāyā (f.pl.).	Tlānka.
220. What is your name ?	Sā ā nām dā ?	Tā nāmāhā or tā nām dā dai ?	Sā nām tga dai ?
221. How old is this horse ?	Dā ā d' ā kālō dā ?	Dā wā d' ā kālō dai ?	Dā ā dā t'ā kālō dai ?
222. How far is it from here to Kashmir ?	D' dā ā ā Kashmir āmra lā dā ?	Kashmir d' dā dā ā āmra uriyā dai ?	Lā dā dāyā Kashmir āmra lā dā dai ?
223. How many sons are there in your father's house ?	Sā d' plār pa kōr kō ā āim'n dā ?	Ē ā ā plār pa kōr kō ā āmra āim'n dā ?	Sā plār t'ā dāman lāi ?
224. I have walked a long way to-day.	N'n mē dār mazal k'ā dā .	N'n pa khpulā pēhō mē dār mazal k'ā dai.	Mā nan lūā mazal k'ā dai.
225. The son of my uncle is married to his sister.	Z'mā d' ā t'ā āi sara d' hagha d' khōr wād' dā .	D'mō d' ā t'ā āi d' yagh khōr k'āyā dā .	D'mā dā āi d' āi dā hagha khōr ghāhā dā .
226. In the house is the sad- dle of the white horse.	D' apin ā āin kōr kō dā .	Pa-kōr-kōhā dā apin wā āin dai.	Dā apin ā āin pa khōnā kō dai.
227. Put the saddle upon his back.	D' hagha pa ghē āin kōdā .	Pa ghō yā āin kōhāghā .	Zin yā parghā kōhāghā .
228. I have beaten his arm with many stripes.	D' hagha āi mē dār gusār- ānā wād' dā .	D' yagh āyā pa dār gōrānā mī wād' dai.	Mā dā hagha d' āi pa dār ghāhāghā wād' dai.
229. He is grazing cattle on the top of the hill.	D' ghurāi pāmā bāndi māl āarāi.	Agha d' ghurāi pa āar māl pāyāi.	Hagha bōdā dā ghāra pa āar pōyāi.
230. He is sitting on a horse under that tree.	D' hagha wūnā lāndi pa ā bāndi āar dā .	Agha d' yaghā wūnā lāndi pa wā āwōr dai.	Hagha dā hagha drakhō lāndi pā ā āpōr dai.
231. His brother is taller than his sister.	D' hagha wōr d' hagha d' khōr ā lwar dā .	Yagh wōr d' yagh pa khōr ā āhā dai.	Tā wōr yōkhōr tghā dā .
232. The price of that is two rupees and a half.	D' hagha bāyā d'wā nīmā rupai dā .	Yagh bāyā d'wā nīmā rupai dā .	Bahā yā d'wā nīmā rupai dā .
233. My father lives in that small house.	Z'mā plār pa hagha wūnā kōr kō āi (or āghāi).	Ē mō plār yagh wūnā kōr kōhā yōi.	Plār mō pa hagha kōhā kōr kō āi.
234. Give this rupee to him	Hagha ā dā rupai wār-kā .	Wagh ā dā rupai wār-kā .	Dā rupai hagha-tā wār-kā .
235. Take these rupees from him.	Hagha ā dā rupai wākhā .	Agha rupai yagh ā wākhā .	Lā hagha rupai wākhā .
236. Beat him well and bind him with ropes.	Khā yā wūwāhā ān pa p'rō- wātā .	Agha āhā wū-wāyā t'ā yā pa p'rō wātā .	Hagha āhā wūwāhā ān pa wūhā yā wātā .
237. Draw water from the well.	D' kāl ā āhā wūbānā .	D' kāl ā āhā wū-wōghā .	Lā tākā āhā wōkāghā .
238. Walk before me . . .	Z'mā pa wāmā ān . . .	Ē mō pa mākhā kōhā tga . . .	Tā mē lā mākhā dā .
239. Whose boy comes be- hind you ?	Dār-pāhā dā d' chā hālak rāi ?	D' chā ghāhā d' ā d' wūnā rōdāi ?	Dā chā hālak tā ā wōrānā rōdāi ?
240. From whom did you buy that ?	Dā dā d' chā ā wākhā ?	Agha dā d' chā ā wākhā ?	Hagha dā ā chā ā-wākhā dāi ?
241. From a shopkeeper of the village.	D' kāl d' dākhānā ān .	D' kāl d' yāwā āndōghā ān .	Dā kāl ā dākhānā .

ORMURĪ OR BARGISTĀ.

Ormuri is the language of the tribe known to its neighbours as 'Ormur,' but called by its own members 'Baraki.' The latter name is said to be derived from that of one Mir Barak whom they claim as their ancestor. For the same reason they call their language 'Bargistā,' or 'Barg'stā.' According to Ghulām Muḥammad Khān,¹ they are said to have come at some unknown time from Ērān, and to have settled in the Lōgar Valley, south of Kābul. Subsequently they advanced to Kāniguram in Waziristān, where they now occupy some four or five hundred houses. When the Afghāns, as described above (p. 7), occupied the country, the Ōrmurs fell under their domination. Taking to trade, they wandered to various distant places in pursuit of their calling, with the result that we find a few villages belonging to them in the Peshawar district. Here they have given up their own language and speak Paṣhtō. In the Lōgar Valley, in some villages the Ōrmurs speak Persian, while in others,—Leech mentions the village of Barak,—they have retained their own form of speech, which is also the case in Kāniguram.

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1838, pp. 727ff.) gives a short Ōrmuri-English vocabulary and a few phrases in the language. He also remarks as follows:—

'The Barakis are included in the general term of Parsiwān or Tajak: they are original inhabitants of Yemen whence they were brought by SULṬĀN MAHMŪD, of Ghazni; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of Somnath. There are two divisions of the tribe, the Barakis of Rājān in the province of LOGHAR, who speak Persian, and the Barakis of Barak, a city near the former, who speak the language called Baraki; SULṬĀN MAHMŪD, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of Kāniguram in the country of the Waziris, where they settled The Barakis of this place and of Barak alone speak the Baraki language.

We receive a warning from the study of this vocabulary, not to be hasty in referring (? inferring) the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mīr Yūṣuf who led the first Barakis from Yemen into Afghanistan; his design was to enrol and separate his few followers from the mass of Afghāns (called by them Kāsh) who would no doubt at first look upon the Barakis with jealousy as intruders. The muleteers of Cabul, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

Whether Leech is correct or not in stating that Ōrmuri was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Iranian language, and retains old Iranian forms that have become greatly altered in other members of the family.²

Major H. G. Raverty (JASB, xxxiii, 1863, pp. 207ff.) also gives a short list of 'Bārakai' words, and adds:—

'The Bārakais, who are not Afghāns, are included among the people termed Tājiks (supposed to be of Arab descent,) [and] dwell at, and round about, Kāniguram, and about Bārak in the province of Loghar, and But-khāk on the road between Jalālābād and Kābul, south of the river of that name.'

¹ P. 5 of the *Qawā'id-i-Bargistā*.

² For instance, Herodotus has recorded for us one Media word used in his time. It is *ε-ωδαν*, a dog, which is preserved almost unchanged in the Ōrmuri *spak*. On the other hand Persian has degraded this to *sep*, and other Iranian dialects to forms such as *saba*, *sepa*, *sepa*, *sepi*, or *er*.

It might seem waste of time to give an account of the language of so small and insignificant a tribe. But it raises several most interesting philological and ethnological questions, and is moreover almost entirely unknown to all writers on Eranian subjects. Ōrmuri is a veritable fly in amber. Spoken in the Logar valley and in the heart of Waziristān, it is in both localities surrounded by a Pashtō-speaking population, and yet bears only the most distant relationship to that language. It is true that its vocabulary borrows freely from Pashtō, but this is borrowing and nothing more. Pashtō is an East Eranian language. Ōrmuri is a West Eranian language, and its nearest relatives are the dialects of western Persia and Kurdish.¹ Another interesting point is that Ōrmuri, although a West Eranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindū Kush.² At the present day these languages are being gradually superseded by Pashtō, and are dying out in the face of their more powerful neighbour. Those of the Swāt and Indus Kōhistan are disappearing before our eyes. There is reason to believe that this has been going on for several centuries. In historic times they were once spoken as far south as the Tirāh valley, where now the only language heard is Pashtō, and the fact that Ōrmuri shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Waziristān and, perhaps, the Logar country, before they were occupied by the Afghāns. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Ōrmuri as I have been able to compile.

These are based on the information contained in a work written partly in Urdu and partly in Pashtō entitled the *Qasaid-e-Bargista*. It was composed by Ghulām Muḥammad Khān, who was at the time District Inspector of Schools in the Dera Ismail Khan District, at the request of Major Macnally, the Political Agent with the force that invaded Waziristān in the year 1881. It is a full and carefully written work, containing a grammar, a vocabulary, and a collection of short sentences and stories in Ōrmuri. Unfortunately, being printed in the Persian character, the vocalization of many Ōrmuri words has been left doubtful, and this I have endeavoured to remedy, so far as was possible, by reference to other sources. These are the materials collected for this Survey, and, especially, a valuable list of Ōrmuri verbs written in the Roman character, kindly placed at my disposal by Mr. M. Longworth Dames. When these sources failed, I consulted the local officials, and am much indebted to Sir John Donald, K.C.I.E., the Resident in Waziristān, for help ungrudgingly rendered to me in the midst of other pressing duties.

It should be understood that the following pages are in no way a mere translation of Ghulām Muḥammad Khān's work. The entire vocabulary is original. As for the grammar it is arranged on the English system, and this differs widely from that employed by Urdu and Persian grammarians, which is followed by him. Moreover, in some

¹ The question of the linguistic position of Ōrmuri in regard to other Eranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled 'The Ōrmuri or Bargista Language' published in the *Memoirs of the Asiatic Society of Bengal* [Vol. VII (1918), No. 4].

² Such are the frequent elision of intervocalic *r*; the common epenthetic changes of vowels and consonants in the formation of the plurals of nouns and of the masculine singular of past participles; the form of the second personal pronoun in the plural *i*; and the characteristic ending of the infinitive in *ē*.

important particulars I have found myself compelled altogether to abandon rules laid down by him, and to frame new rules based on the comparison of examples collected with some labour from widely separated pages of his book. As an example I may quote the Appendix to Chapter VII, on the particles *at* and *dī*. At the same time, as he has been in most cases my sole authority, I have, in each case, been careful to include within marks of parenthesis the number of the page and line in his book where the facts will be found on which my statements are based.¹

Beyond the two papers of Leech and Raverty, respectively, and Ghulām Muḥammad Khān's work, I know of no treatise dealing with Ōrmurī, and it is hoped that the following pages will be found useful, not only by officers on our Frontier, but also by students of Iranian languages in Europe.

¹ Thus, 'zerē', woman (49, 5) means that the word will be found on line 5 of page 49. Occasionally words are quoted from other sources. The Specimens are indicated by Roman numerals. Thus, 'serādeF (I, 12)' means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.

CHAPTER I.

WRITTEN CHARACTER.

1. The Ōrmurī language is not a written one, and, except for a few songs, possesses no literature. For written communications, the speakers generally employ either Pashtō or Persian. It can be written in the Pashtō alphabet, with one additional letter. Thus:—

ا	alif	ش	sh
ب	b	ښ	sh
پ	p	ږ	sh
ت	t	س	s
ټ	t	ض	z
ث	s	ط	l
ج	ts	ظ	z
چ	j	ع	j
ځ	ch	غ	gh
ه	h	ف	f
خ	kh	ق	q
د	d	ک	k
ډ	d	گ	g
ښ	z	ل	l
ر	r	م	m
ړ	r	ن	n
ز	z	و	w
ځ	dz	و	w
ښ	zh	و	w
ښ	zh	و	w
س	s	و	w

2. Of the above, the purely Pashtō letters are ځ, ښ, and ښ. Of those, ځ in Pashtō represents the two sounds here represented by ځ and ځ, respectively. Ghulām Muhammad Khān separates the two sounds, ځ representing *ts* (or, as he puts it, *j+s*), and in alphabetical order following ټ; while ځ represents *dz* (or, as he puts it, *j+z*), and in alphabetical order follows ښ. The Pashtō ښ is only required for borrowed Pashtō words, and, as in South-Western Pashtō, is pronounced like the Persian ښ *zh*. The Pashtō ښ *sh* is also pronounced as in the South-Western dialect, something like the Persian ښ *sh*. Ghulām Muhammad Khān states that it is sounded like a combination of ښ *sh* and ځ *kh*. In Ōrmurī it is freely interchanged with ښ *sh*, as in ښ *shōr* (p. 29, l. 9) or ښ *shōr* (p. 251, l. 15), a city.

Peculiar to Ōrmurī is the letter ښ *sh*. According to Ghulām Muhammad Khān, who devised the Persian form of the character, its sound is a mixture of ځ *kh*, ښ *sh*, and ښ *r*. Its correct representation has given much trouble to Pashtō scribes. Thus, a report received from Bannu writes the Ōrmurī word ښ *shē*, three, ښ *shē yā khē*, three.

and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

3. In transliterating Ormurī words, I have followed the usual system of this Survey, except that I have omitted as surplusage the ligatures under $kā$ (ک), ts (ت), dh (د), sh (ش), and gh (غ). *T* and *s* do not seem to come together in Ormurī, so that there is no danger of confusing *ts* and *ts*, and there are no aspirated consonants like the Hindi *kā* and *ghā*. Hence we have:—

<i>kā</i>	=	ک
<i>ts</i>	=	ت
<i>dh</i>	=	د
<i>sh</i>	=	ش
<i>gh</i>	=	غ

4. As is customary in books lithographed in the Persian character, Ghulām Muḥammad Khān is very lax in his representation of the vowel sounds of the language. He represents the well-known *fatha* *ī* *Afghānī* by \ddot{a} , as in \ddot{a} *ts*, what? But the *hamza* is commonly omitted in the printing, so that we usually find \dot{a} . He also, as often as not, represents it by *kaara* or by *zamma*. Thus the word \dot{a} *ts*, today, is so written on p. 55, l. 8, but is \dot{a} on p. 158, l. 4; and \dot{a} *ts* (p. 157, 8), take thou, is \dot{a} on p. 74, 6. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small ' above the line. It has a very brief utterance, and is described as nearly mute (*sākin*, p. 12, 14; 85, 11).

Ghulām Muḥammad Khān is also most uncertain in his representation of *majhāl* and *mā'rūf* sounds of \dot{e} and \dot{u} —if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means *e* or *i*, or *o* or *ū*, respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.

ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

i. The Article.

5. The definite article is *a* prefixed to the noun to which it refers (117, 10ff.). Thus, *sarai*, a man; *a-sarai*, the man; *a-sarai mullak*, the man died; *a-sarai a-pandūk khacalak*, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in *a-Lahōr ai sir dzāik hū*, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns *kuk*, someone, and *ts'*, something, sometimes have this force. Thus, *kuk sarai ai hyōk*, there was a certain man; *ts' shai ai hyōk*, there was a certain thing (p. 55).

The numeral *sō* or *s'* (fem. *eyi*), one, is also used in this sense. Thus, *hafō pištak ka*, '*s' sarai tar-mun i-tsang' hangī*,' he wrote (that), 'a man is sitting near me' (151, 13); *kū-mun liki ai s' khall pī'n*, write a letter to me (256, 5); *eyi sū'at sabr kēw'n*, wait a moment (257, 10). Occasionally the definite article is prefixed, as in *a-s' sarai s' pandūk khacalak*, a certain man ate a pomegranate (110, 9); *a-s' sarai eyi kharbūz'* (fem.) *khacāk*, a certain man ate a musk melon (110, 10).

The syllables *ai* and *di*, which are used to indicate the subject of an intransitive verb and the object of a transitive verb, often serve to indicate that a noun is indefinite. This will be explained under the head of syntax (§§ 97, 99-101, 141ff.).

ii. Gender.

7. There are two genders,—masculine and feminine (p. 16). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus:—

Masculine.	Feminine.
<i>sarai</i> , a man.	<i>zark'</i> , woman (49, 5).
<i>kacalanak</i> , a boy.	<i>dūk'</i> , a girl (49, 6).
<i>yānsp</i> , a horse.	<i>māndēni</i> , a mare (49, 6).

Other masculine nouns signifying living beings, and ending in consonants, form the feminine by adding *'*. Thus:—

<i>dzauān</i> , a youth.	<i>dzauān'</i> , a girl (49, 9).
<i>zāl</i> , an old man.	<i>zāl'</i> , an old woman (49, 10).
<i>banī-ādam</i> , human beings.	<i>banī-ādam'</i> (49, 11).
<i>ādam-zād</i> , a human being.	<i>ādam-zād'</i> (49, 11).
<i>ūṣh</i> , a camel.	<i>ūṣh'</i> (49, 12).
<i>jōng</i> , a young camel.	<i>jōng'</i> (49, 12).

When such a masculine noun ends in *ai*, this is changed to *iy'* in the feminine. Thus:—

<i>kharkhūntai</i> , an ass's colt.	<i>kharkhūntiy'</i> (49, 15).
<i>kūkrai</i> , a puppy.	<i>kūkriy'</i> (50, 1).

Sometimes, however, *ai* is substituted for *ai*, as in :—

lak'-sh'-wai, a deer.

lak'-sh'-wai.

The word *khwarkai*, a nephew, has its feminine *khwarkigt* (243, 12, 15).

When there is no distinction between the masculine and the feminine of nouns signifying living beings; then sex is distinguished by the use of the words *u'r* to indicate the male, and *shadz'* to indicate the female. Thus, *u'r hias*, a male bear; *shadz' hias*, a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are *wak*, water; *nar*, a house; and *shipi*, milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.

(1) A noun ending in any consonant except *ie* or *y* is generally masculine (48, 10). Such are :—

gap, a stone (48, 11).

shor, a city.

maindān, a plain.

dand, a pool in running water.

stud, ditto.

tāk, a mountain torrent.

ghār, a cave.

daryāb, a large river.

The following exceptions are feminine :—

sank, a rock (48, 14).

nar, a house.

dēgdān, a fireplace (220, 8).

sā'at, a moment (257, 10).

tkhan, wheaten bread.

pāts, bajrā bread (49, 1).

hancalk, an egg.

syūgh, a grape, a mother-in-law.

matat, an apricot.

miliz, an apple.

watk, a walnut.

warik, a worm.

skhwandir (the masc. is *skhwandar*), a beifer.

Ghwats, a calf, is of common gender (227, 9).

(2) Nouns ending in *ai* (not *ai*) are masculine. Such are :—

kandgholai, a pit (47, 5).

lashtai, a rivulet.

kūnai, a well.

ghūndai, a hillock.

pēchūmai, the slope up a mountain.

narai, a mountain pass.

raghāi, level ground at the foot of a hill.

The only exception is *ghrai*, a fireplace, which is feminine.

(3) Nouns ending in *a* are feminine (46, 11). Thus:—

- zark^a*, a woman.
- māc^a*, fruit.
- bāmm^a*, the earth.
- tānd^a*, a relish eaten with bread.
- u^an^a*, a tree.
- kand^a*, a watercourse.
- mirg^a*, a sparrow.

But *kulank^a*, a kitten, is of common gender (229, 9).

(4) Nouns ending in *ā* are feminine (47, 2). Thus:—

- sirwā*, soup.
- halwā*, a certain sweetmeat.
- saṃyā*, vermicelli.
- saudā*, merchandise.
- rahrā*, a desert.
- bēdīyā*, a wilderness.
- surtā*, a certain musical instrument.

But *baurā*, a humble bee, is masculine (235, 15).

(5) Most nouns in *i* are feminine. Thus:—

- khāi*, a field (46, 14).
- kirmai*, a hen (47, 12).
- sūpi*, a monkey (47, 10).
- khiryāsi*, a gutter (*id.*).
- shipi*, milk (*id.*).
- myāndēni*, a mare (47, 11).
- biyaṇi*, a filly (*id.*).
- murghāwi*, a wild duck (*id.*).
- chaimashki*, a chameleon (*id.*, 234, 11).
- m^aphī*, a fly (47, 12).
- myāsi*, a mosquito (*id.*).
- nachī*, a white ant (*id.*).
- pīsī*, a firefly (*id.*).
- nōri*, bread.

The following are, however, masculine (47, 15):—

- grī*, a mountain.
- hātī*, an elephant.
- qumrī*, a turtledove.
- tūtī*, a parrot.
- māhī*, a fish.

(6) As regards words ending in *āi* (also capable of being spelt *āy*), *rāi*, a road, is feminine, while *srāi*, a caravansarai, *gāi*, a bedstead, and *māi*, a month, are masculine (48, 7).

(7) Most nouns in *ā* (including those in *ā* and *ē*) are feminine (48, 2). Thus:—

phānā, spinach.
chāw, a mountain cave, a roof.
khā (masc. *khār*), a she-ass.
shā, night.

But the following is masculine:—

wangū, a certain poisonous insect,

and the following are of common gender:—

lēcū, a wolf (48, 4; 229, 14).
gurū, a kid (48, 5).

iii. Number.

9. There are two numbers,—singular and plural. The following are the rules for the formation of the plural from the singular. They are based on those given by Ghulam Muhammad Khān, but considerable additions have been made:—

(1) Nouns ending in a consonant add *ī*. Thus:—

Singular.	Plural.
<i>dand</i> , a pool in a river,	<i>dandī</i> (52, 8).
<i>gap</i> , a stone,	<i>gapī</i> (52, 9).

And so hundreds of others. Dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural, as in *gidar*, a jackal, pl. *gidrī* (230, 2). Compare, however, No. 7, below. The word *mēkh*, a locust, does not take *ī*. Its plural is *mēkh* (234, 14).

(2) Nouns ending in * also generally add *ī*. Thus:—

<i>bām*</i> , the ground,	<i>bāmmī</i> (51, 6; 53, 3).
<i>dāb*</i> , a water-hole,	<i>dābī</i> (51, 6; 218, 3).
<i>kund*</i> , a widow,	<i>kundī</i> (260, 7).
<i>wā*</i> , a tree,	<i>wānī</i> , or <i>wānī</i> (51, 6; 53, 4).

But many of these nouns drop the final * before the *ī*. Those noted by me are the following:—

<i>bāw*</i> , an eye lash,	<i>bāwī</i> (247, 9).
<i>bāsh*</i> , a sparrow-hawk,	<i>bāshī</i> (231, 13).
<i>dōpyār*</i> , a kind of stew,	<i>dōpyārī</i> (222, 3).
<i>dr*</i> , a hair,	<i>drī</i> (245, 6; 247, 11).
<i>dūw*</i> , a daughter,	<i>dūwī</i> (No. 115 in List of Words).
<i>girgish*</i> , a centipede,	<i>girgishī</i> (234, 10).
<i>khārbūz*</i> , a musk-melon,	<i>khārbūzī</i> (224, 3).
<i>kand*</i> , a water-course,	<i>kandī</i> (218, 2).
<i>kay-wragh*</i> , a kind of crow,	<i>kay-wraghī</i> (232, 3).
<i>lōr*</i> , a torrent,	<i>lōrī</i> (218, 7).
<i>mīrg*</i> , a sparrow,	<i>mīrgī</i> (232, 6).
but <i>tāk-mīrg*</i> , a wagtail,	<i>tāk-mīrdzī</i> (232, 13).
<i>mēw*</i> , a fruit,	<i>mēwī</i> (51, 3; 53, 3).

Singular.
nāwē, a hill valley,
parōrē, rice-straw,
pāwē, hollow ground,
wrūdē, an eyebrow,
wzē, a nanny-goat,

Plural.
nāwē (220, 3).
parōrē (223, 13).
pāwē (220, 4).
wrūdē (247, 11).
wzē (228, 7).

So all feminine nouns in *iyē*. Thus:—

bathiyē, a wild duck,
dōdīyē, maize bread,
kharkhūnīyē, an ass's colt (fem.),
kabliyē, a female fawn,
kīliyē, a field-bed,
wriyē, a ewe-lamb,

bathiyē (233, 4).
dōdīyē (221, 12).
kharkhūnīyē (51, 8; 52, 5).
kabliyē (230, 13).
kīliyē (219, 5).
wriyē (227, 15).

and many others. See also No. 9 for further examples.

but *wriyē*, a kind of food,

wriyē (222, 7).

(3) Nouns ending in *ā* change the *ā* to *ai*. Thus:—

buzwā, a spider,
baurā, a humble bee,
sirwā, soup,

buzwai (235, 9).
baurai (235, 15).
sirwai (53, 6).

and others. *Marzā*, a brother, is irregular. See No. 10, below.

(4) Nouns ending in *i* or *ē* do not change for the plural. Thus:—

grī, a mountain,
khai, a field,
piē, a father,

grī (51, 2, 11).
khai (51, 13).
piē (No. 100 in List of Words).

and others. Exceptions are *admī*, a man, and a few others, which are given below, under head 8. Also *chamashkī*, a chameleon, pl. *chamashkai* (47, 11; 234, 11), and *myāsi*, a mosquito, pl. *myāsai* (235, 6).

(5) I have noted four nouns in *ū*. Their plurals are made as follows:—

gurū, a kid,
shīncū, spinach,
kharū, a jenny ass,
lēwū, a wolf,

gurai (228, 6).
shīncai (222, 6).
kharai (227, 5).
lēwai (229, 14). See also No. 8, below.

(6) Most nouns in *ai* change it to *ai* in the plural. Thus:—

ghūndai, a hillock,
lašhtai, a draiz,
narai, a mountain pass,
sarai, a man,

ghūndai (52, 1).
lašhtai (51, 14).
narai (51, 15).
sarai (225, 14).

and others. Note:—

ghrai, a precipice,

ghrai (220, 7).

Some of these nouns do not change in the plural. Those noted are the following:—

ghōlai, a courtyard,
k'lai, a village,

ghōlai (220, 9).
k'lai (51, 12).

Singular.	Plural.
<i>kand-ghōlai</i> , a chasm,	<i>kand-ghōlai</i> (218, 4).
<i>karbōrai</i> , a kind of lizard,	<i>karbōrai</i> (234, 12).
<i>lyirai</i> , a lamb,	<i>lyirai</i> (227, 14).
<i>milkhai</i> , a kind of locust,	<i>milkhai</i> (234, 15).
<i>pēchūmai</i> , the slope up a mountain,	<i>pēchūmai</i> (51, 4, 12).
<i>z'rai</i> , a young man,	<i>z'rai</i> (226, 8).

(7) A long *ā* before a final consonant is usually shortened, and in such cases the final consonant is generally doubled. Probably the doubling occurs in every case; but, in Ghulām Muḥammad Khān's book, the mark *tashdid* is used very capriciously. In the following examples, I have doubled the consonants only in those cases in which he has marked *tashdid* :—

<i>biyān</i> , a colt,	<i>biyānī</i> (227, 2).
<i>bāz</i> , a falcon,	<i>bāzī</i> (231, 12).
<i>bāzār</i> , a market,	<i>bāzārī</i> (220, 15).
<i>dōdzār</i> , maize,	<i>dōdzārī</i> (223, 3).
<i>dēgdān</i> , a fireplace,	<i>dēgdānī</i> (220, 8).
<i>dōkān</i> , a shop,	<i>dōkānī</i> (221, 2).
<i>dālān</i> , a vestibule,	<i>dālānī</i> (220, 6).
<i>daryāb</i> , a river,	<i>daryābī</i> (215, 10).
<i>diwāl</i> , a wall,	<i>diwālī</i> (220, 10).
<i>dzawān</i> , a youth,	<i>dzawānī</i> (226, 9).
<i>ghār</i> , a cave,	<i>ghārī</i> (53, 8).
<i>kabāb</i> , roasted meat,	<i>kabābī</i> (148, 9).
<i>kirwās</i> , a kind of lizard,	<i>kirwāsī</i> (234, 8).
<i>kitāb</i> , a book,	<i>kitābī</i> (148, 9).
<i>kwalān</i> , a son,	<i>kwalānī</i> (243, 6).
<i>maīndān</i> , a plain,	<i>maīndānī</i> (53, 7).
<i>mār</i> , flour,	<i>mārī</i> (223, 9).
<i>murghān</i> , a bird,	<i>murghānī</i> (233, 7).
<i>nādān</i> , a fool,	<i>nādānī</i> (144, 1).
<i>shicān</i> , a kingcrow,	<i>shicānī</i> (232, 11).
<i>fānḍ</i> , the stalk of Indian corn,	<i>fānḍī</i> (223, 14).
<i>zghān</i> , the division of a field,	<i>zghānī</i> (219, 4).
<i>zurghāt</i> , curdled milk,	<i>zurghātī</i> (225, 3).
Similarly <i>rāi</i> , a road,	<i>rāi</i> (221, 4; 252, 18; 255, 1; 258, 9).
<i>srāi</i> , a caravansarai,	<i>srāi</i> (220, 11).

Under head 1 it was stated that dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural. In the following words, however, the *a* is retained, and the consonant is doubled, as in the above examples :—

<i>kamar</i> , a precipice,	<i>kamarra</i> (210, 11).
<i>matat</i> , an apricot,	<i>matatī</i> (224, 5).
<i>ridzan</i> , rice,	<i>ridzannī</i> (222, 11).

Similarly, we have :—

Singular.
u'u', a tree,
khil, a sheet,

Plural.
u'u'i or *u'u'i* (217, 8). See No. 2.
khitti (238, 15).

When the final consonant is preceded by some long vowel other than *ā*, this vowel undergoes changes, and the consonant is generally doubled. The following are the examples I have collected of such cases :—

<i>injir</i> , a fig,	<i>injiri</i> (224, 4).
<i>bār</i> , a kind of soup,	<i>bārrī</i> (222, 4).
<i>gūn</i> , a stick,	<i>gūnnī</i> (53, 11; 224, 11).
<i>mangūr</i> , a snake,	<i>mangarī</i> (230, 7).
<i>mōf</i> , vetch,	<i>mōfī</i> (223, 10).
<i>pōn</i> , an upper terrace,	<i>pōnī</i> (221, 6).
<i>tām</i> , an eye,	<i>tāmī</i> (245, 3; 245, 2).
<i>shāl</i> , paddy,	<i>shālī</i> (223, 4).
<i>shār</i> , a city,	<i>shārī</i> (53, 9).
<i>syūgh</i> , a grape,	<i>syūghī</i> (53, 10).
but <i>syūgh</i> , a mother-in-law,	<i>syūghadī</i> (224, 1).
<i>zēph</i> , a thorn,	<i>zēphī</i> (258, 9).

(8) Some words form the plural by adding *annī* or *gannī*. Those noted are :—

<i>ādmi</i> , a man,	<i>ādmiyannī</i> (54, 10; 226, 5).
<i>hātī</i> , an elephant,	<i>hātīyannī</i> (54, 11; 229, 3).
<i>lēwā</i> or <i>lēw'</i> , a wolf,	<i>lēwānī</i> or <i>lēwāyannī</i> (54, 12; 229, 14).
<i>māhi</i> , a fish,	<i>māhiyannī</i> (234, 2).
<i>pērai</i> , a demon,	<i>pēraiannī</i> (260, 12).
<i>fāfī</i> , a parrot,	<i>fāfīyannī</i> (54, 11; 233, 13).

(9) A final *k* becomes *ch* in the plural. Thus :—

<i>ispēk</i> , barley,	<i>ispēchī</i> (223, 2).
<i>chank</i> , the yard of a village guest-house,	<i>chanchī</i> (220, 13).
<i>gilak</i> , a rat,	<i>gilachchī</i> (234, 7).
<i>hanēalk</i> , an egg,	<i>hēulachī</i> (229, 14).
<i>kūch-mayak</i> , a crab,	<i>kūch-mayachī</i> (234, 4).
<i>kwalanāk</i> , a boy,	<i>kwalanachī</i> (226, 7).
<i>mīzdik</i> , a mosque,	<i>mīzdichī</i> (54, 5).
<i>pīsk</i> , butter,	<i>pīschī</i> (225, 4).
<i>pīkak</i> , tyre,	<i>pīkachī</i> (225, 6).
<i>pandūk</i> , a pomegranate,	<i>pandūchī</i> (223, 15).
<i>sank</i> , a rock,	<i>sanchī</i> (51, 3; 54, 3; 317, 5).
<i>spuk</i> , a dog,	<i>spuchī</i> (229, 5).
<i>phrak</i> , a flea,	<i>phrachī</i> (235, 7).
<i>tāk</i> , a mountain torrent,	<i>tachī</i> (with short <i>a</i>) (54, 4).
<i>tsarwōk</i> , a goat or sheep,	<i>tsarwōchī</i> (228, 8) (cf. No. 7).
<i>wafk</i> , a walnut,	<i>wafchī</i> (224, 7).

Singular.	Plural.
<i>wayk</i> , an insect,	<i>waychi</i> (224, 8).
<i>zwagh^k</i> , a certain kernel,	<i>zwagh^kchi</i> (225, 10).

The only exception that I have noted is:—

<i>pingrak</i> , a moth,	<i>pingrakⁱ</i> (235, 12).
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So, also, when a noun ends in *k*, the *k* becomes *ch*. Thus:—

<i>dūk</i> , a girl,	<i>dūchi</i> (226, 11).
<i>gāk</i> , flesh,	<i>gāchi</i> (222, 12).
<i>kulank</i> , a kitten,	<i>kulanchi</i> (229, 9).
<i>par^{gh}kh</i> , a swallow,	<i>prēshchi</i> (232, 7).

If a noun ends in *g*, the *g* becomes *dz* in the plural. The same is the case with some nouns in *g* and in *gh*. Thus:—

<i>luang</i> , the slope down a hill,	<i>luandzi</i> (219, 14).
<i>mrik</i> or <i>mrīg</i> , a slave,	<i>mrādzi</i> (1, 12).
<i>ping</i> , a cock,	<i>pindzi</i> , or <i>pludzi</i> (54, 6).
<i>prōng</i> , a leopard,	<i>prāudzi</i> (229, 12).
<i>krāg</i> , a hyena,	<i>krātsi</i> (sic, / <i>krādzi</i>) (230, 6).
<i>tāk-mīrg</i> , a wagtail,	<i>tāk-mīrdzi</i> (232, 13).
but <i>mīrg</i> , a sparrow,	<i>mīrgi</i> (232, 6) (cf. No. 3).
<i>krāgh</i> , a crow,	<i>krādzi</i> (54, 7).
<i>mar^{yū}gh</i> , a frog,	<i>mar^{yū}dzi</i> (234, 3).

Finally, we have:—

<i>tsāts</i> , a kind of partridge,	<i>tsachⁱ</i> (54, 8).
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(10) The following come under none of the foregoing rules:—

<i>chīw</i> , a roof,	<i>chīwⁱ</i> (221, 5).
but <i>chīw</i> , a mountain cave,	<i>chīwⁱ</i> (218, 9). (No. 1).
<i>giyōy</i> , a cow,	<i>gawⁱ</i> (227, 8) or <i>gwāⁱ</i> (No. 114 in List of Words).
<i>marzā</i> , a brother,	<i>marzawⁱ</i> (242, 15).
<i>akhwandir</i> , a heifer,	<i>akhwandirⁱ</i> (227, 12).
<i>syūgh</i> , a mother-in-law,	<i>saghādⁱ</i> (224, 1).
but <i>syūgh</i> , a grape,	<i>saghⁱ</i> (53, 10). (No. 7).
<i>tsalyēr</i> , a water-hole,	<i>tsalyarai</i> (219, 9).
<i>tsān</i> , a year,	<i>tsēni</i> (59, 1; 249, 13, 14).
<i>sark</i> , a woman,	<i>sarki</i> (226, 2) or <i>sēli</i> (171, 12; 172, 1).

iv. Case.

10. The Ormuï noun does not change for case. There is nothing corresponding to the oblique case of Pashtō or Baiōchī. The only change undergone is that of number. The relations of case are indicated by the use of prepositions. Further refinements are indicated by the aid of postpositions used in conjunction with the prepositions. The accusative and agent cases are the same in form as the nominative. If it happens that

it is necessary to distinguish between the subject and the direct object of a sentence, this is done by the aid of special particles, as will be explained under the head of syntax. The use of these particles cannot be classed as a method of declension, as they do not indicate case.

If we consider that an unaltered noun governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ōrmuti noun has three cases, viz. an Instrumental (not an Agent) formed by the preposition *pa*, a genitive formed by the preposition *ta*, and an on-Locative formed by the preposition *i* or *kā*. In the Locative, *kā* is used before proper names of persons and before substantive pronouns indicating persons, and *i* before all other nouns substantive and before all other pronouns (p. 131, 8). Another form of *kā* is *ku*.

A Vocative (148, 11ff.) is formed by adding *a* or *ā* to masculine nouns and *i* or *ē* to feminine nouns, before which a final *e* is dropped. To this an interjection, such as *wō*, O! may be prefixed. Thus, from *Khudāē*, God, we have *wō Khudāē-a* or *wō Khudāē-ā*, O God!; and from *dūk*, a girl, *wō dūki* or *wō dūkē*, O girl! When a word ends in *ē* or *ū*, no termination is added, as in *wō Mulā*, O Mulā; *wō Hindā*, O Hindā.

11. We thus get the following declension of *sarai*, a man.

	Singular.	Plural.
Nom.	<i>sarai</i> , a man.	<i>sarai</i> , men.
Instr.	<i>pa-sarai</i> , by a man.	<i>pa-sarai</i> , by men.
Gen.	<i>ta-sarai</i> , of a man.	<i>ta-sarai</i> , of men.
Loc.	<i>i-sarai</i> , on a man.	<i>i-sarai</i> , on men.
Voc.	<i>wō sarai-a</i> or <i>wō sarai-ā</i> , O man!	<i>wō sarai-a</i> or <i>wō sarai-ā</i> , O men!

As an example of the declension of a proper name, we have:—

	Singular.
Nom.	<i>'Abdullāh</i> , 'Abdullāh.
Instr.	<i>pa-'Abdullāh</i> , by 'Abdullāh.
Gen.	<i>ta-'Abdullāh</i> , of 'Abdullāh.
Loc.	<i>kā- (or ku)-'Abdullāh</i> , on 'Abdullāh.
Voc.	<i>wō 'Abdullāh-a</i> or <i>wō 'Abdullāh-ā</i> , O 'Abdullāh.

As an example of a feminine noun, we take *dūk*, a girl.

	Singular.	Plural.
Nom.	<i>dūk</i> , a girl.	<i>dūchī</i> , girls.
Instr.	<i>pa-dūk</i> , by a girl.	<i>pa-dūchī</i> , by girls.
Gen.	<i>ta-dūk</i> , of a girl.	<i>ta-dūchī</i> , of girls.
Loc.	<i>i-dūk</i> , on a girl.	<i>i-dūchī</i> , on girls.
Voc.	<i>wō dūki</i> or <i>wō dūkē</i> , O girl!	<i>wō dūchī-i</i> or <i>wō dūchī-ā</i> , O girls!

12. Other case-relations are indicated by postpositions. Every postposition governs either the genitive or the locative case.

Five postpositions govern the genitive case. The two most important of these are *pār*, for, and *inēl*, in possession (of). Thus, *ta-sarai pār*, for a man; *ta-sarai inēl*, in possession of a man.

The following postpositions govern the locative case:—

likī, to, as in *i-sarai likī*, to a man.

kī, to, as in *i-sarai kī*, to a man.

lâst', from, as in *i-sarai lâst'*, from a man. The syllable *di* is often used pleonastically with this, *a-di di i-hirs lâst' khûli kôu'n*, make the heart free from greed.

inar, in, as in *i-sarai inar*, in a man.

izar, on, as in *i-sarai izar*, on a man; i.e. the same in meaning as *i-sarai*.

la-minak or *la-minshak'*, up to, as in *i-sarai la-minak* (or *-minshak'*), up to a man.

gad. girad, or *girgad*, with, together with, as in *i-sarai gad* (or *girad* or *girgad*), with a man.

A full account of all these will be found in the sections dealing with postpositions (§§ 81ff.).

Note.—As already stated, the agent case is the same as the nominative. It is used, as in Pashtô, to indicate the subject of a transitive verb in a tense formed from the past participle. The verb in such cases agrees with the direct object, being really construed passively. Thus, *a-sarai ai nôri khwâlk*, the man ate bread, literally, by the man bread was eaten.¹ As the direct object, *nôri*, is feminine, the verb *khwâlk* (masculine, *khwalak*) is put into the feminine to agree with it.

On the other hand, the speakers of Örmürî appear to have lost all sense of the existence of the agent case, and I shall in future abandon all reference to it. What matters to a speaker of the language is whether a noun is the subject or direct object of a sentence, and, as we shall see, he has many ways of distinguishing them. In employing such devices, the fact that the subject is in the nominative or in the agent case makes no difference to him. It will hence be simplest to consider henceforth that the subject of any verb, in whatever tense, is in the nominative case, but that if the verb is transitive, and is in a tense derived from the past participle, it then agrees with the direct object (which is also in the nominative case), and not with the subject. This course will therefore be adopted in the following pages.

¹ As will be explained under the head of syntax. The syllable *ai* here indicates that *ai-ri*, and not *sarai*, is the object.

CHAPTER III.

ADJECTIVES.

13. Adjectives (30ff.) agree with the qualified noun in gender and number. They generally have special forms for the feminine singular and for the plural. The plural is always the same for both genders.

Some adjectives are immutable, i.e. they do not change for gender or number. Such are the following:—

- ārat*, wide (252, 13).
ghandz, bad (Nos. 129, 131, in List of Words).
khir, drab-coloured (31, 12).
land, short (31, 13).
plan, wide (31, 14).
stir, weary (239, 12).
tōk, hot (31, 14).

Thus, *khir sarai*, a drab-coloured man; *khir zark*, a drab-coloured woman; *land sarai*, a short man; *land zark*, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in *ē*. Thus, *spiw*, white, fem. *spiwē* (31, 4): *zicandai*, alive, fem. *zicandiyē* (242, 12, 13).

14. The plural is formed in one of two ways.

(1) With some adjectives, the plural is the same as the feminine singular.

Thus:—

Masculine Singular.	Feminine Singular.	Plural.
<i>ghūn</i> , hidden,	<i>ghūnē</i> ,	<i>ghūnē</i> (178, 8; 241, 10).
<i>shīn</i> , green,	<i>shīnē</i> ,	<i>shīnē</i> (171, 8).
<i>spīto</i> , white,	<i>spītoē</i> ,	<i>spītoē</i> (31, 4).
<i>sir</i> , good,	<i>sirē</i> (256, 8), or (usually) <i>sirē</i> , <i>srē</i> (257, 9). <i>srē</i> (257, 11),	
<i>sūshē</i> , red,	<i>sūshē</i> ,	<i>sūshē</i> (31, 5).
<i>siyar</i> , yellow,	<i>siyarē</i> ,	<i>siyarē</i> (41, 12; 260, 4).

(2) Other adjectives form their plurals according to the rules for forming the plurals of substantives. Thus:—

Masculine Singular.	Feminine Singular.	Plural.
<i>bragai</i> , spotted,	<i>bragīyē</i> ,	<i>bragai</i> (31, 9).
<i>ghrās</i> , black,	<i>ghrāsē</i> ,	<i>ghrāsē</i> (31, 8).
<i>hōnd</i> , blind,	<i>hōndē</i> ,	<i>hōndē</i> (241, 6, 7).
<i>razghūn</i> , green,	<i>razghūnē</i> ,	<i>razghūnē</i> (31, 9).
<i>sāl</i> , old,	<i>sālē</i> (49, 10; 253, 14),	<i>sālē</i> (226, 10).

Irregular is:—

<i>hushyār</i> , clever,	<i>hushyarrē</i> (240, 1),	<i>hushyarrē</i> (144, 1).
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The above rules do not apply to past participles. These will be dealt with under the proper head. Here it will suffice to say that their feminines are formed under entirely different rules, and that the plural is the same as the feminine singular.

15. **Comparison.**—The adjective has no comparative or superlative degree. Comparison is made as in India with the help of the postposition *lāst* or *lāst* *dī*, meaning 'from.' Thus:—

ustād ai i-piē lāst siyāt giā'n, consider (i.e. honour) a teacher more than a father (139, 1).

hō dī i-f lāst plan hā, this is wider than that (252, 1).

i-shustak lāst dī a-ṣabr sir hā, patience is better than weeping (139, 4).

For the superlative we have:—

i-harr lāst dī sir hā, it is better than all, i.e. it is the best (34, 4).

Or we may use *inar*, in, among, instead of *lāst*, as in:—

hā giyōy ai i-harr inar ghwaṭ hā, this cow is fat among all, i.e. is the fattest of all (250, 6).

i-sir inar ai sir hā, amongst good (things) it is good, i.e. it is the best (34, 5).

Or we may use *dzut*, very, as in *dzut sir hā*, it is very good, i.e. it is the best (34, 3).

16. **Numerals.**—The following are the numerals. The ordinals are given up to the twelfth. The cardinals are more complete.

Cardinals (pp. 355.).

1. *sō* or *s'* (263, 10; 241, 1) (often—e.g. 151, 13—written *ī*), fem. *syi* (*sai*, see next page).
2. *dyō*.
3. *phē*.
4. *tsār*.
5. *pēudz*.
6. *ph'h*.
7. *hō*.
8. *hāshṭ*.
9. *n'h*.
10. *das*.
11. *sandas*.
12. *dwās*.
13. *phēṣ*.
14. *tsārōy*.
15. *pandzēṣ*.
16. *phucōṣ*.
17. *acōṣ*.
18. *ashṭōṣ*.
19. *unēs*.
20. *jistū*.
21. *sō-jistū*.
22. *dū-jistū*.
23. *phiv-jistū*.
24. *tsarī-jistū*.
25. *panji-jistū*.

Ordinals (p. 381).

acīcal or *i-mukh*.
dām (265, 9).
phaim.
tsār'm.
pandzam.
ph'ham.
hōm.
hashṭam.
n'ham.
dasam.
sandasam.
dwāsam, and so on.

Cardinals—continued.

26. *phō-jistū*.
27. *hō-jistū*.
28. *hashṭi-jistū*.
29. *nō-jistū*.
30. *ph'jistū*.
40. *tsāshṭū*.
50. *pandzāshṭū*.
60. *phicāshṭū*.
70. *acāṭ*.
80. *hashṭāṭ*.

Cardinals—continued.

90. <i>nañi</i> .	300. <i>phē sōh</i> .
100. <i>sū</i> .	400. <i>tsār sōh</i> , and so on.
200. <i>dū sōh</i> .	1000. <i>zār</i> .

The only cardinal that changes for gender is *sō* (37, 7), one. Thus, *sō saṛai*, one man (37, 8); *syi¹ zark²*, one woman (37, 8); but *ph^h saṛai*, six men (37, 10); *ph^h zālī*, six women (37, 10). *Sō* is often used as an indefinite article, see § 6. It has a plural, *syi¹*,³ used with *tsōn*, some, to mean 'several,' like the Hindi *kai ek* (30, 5).

The ordinals do not change for gender (38, 7).

The syllable *gaḍ* added to a cardinal numeral makes it definite (37, 11). Thus, *dyō-gaḍ* or *dū-gaḍ*, the two, both; *phē-gaḍ*, the three; *pēndz-gaḍ*, the five; *sū-gaḍ*, the hundred; *zār-gaḍ*, the thousand.

The only fractional number is *nīm*, half (37, 5). Other fractions are indicated by the word *bakhr*, a share. Thus, *phāīm bakhr*, a third (38, 8).

A half added is indicated by suffixing *nīm* (38, 10), before which *wa* is generally, but not necessarily, added to a numeral ending in a vowel or *h*. Thus, *sō nīm*, one and a half; *dyō wa nīm*, or *dyō nīm* (List, No. 215), two and a half; *phē wa nīm*, three and a half; *tsār nīm*, four and a half; *ph^h wa nīm*, six and a half, and so on.

¹ This word is nowhere clearly written in Ghulistan Muhammad Khan's book. It should perhaps be read *syi*. What is written is either *میں* or *میں*. On p. 30, he apparently has also *میں* with *میں* or *میں* a few lines lower down.

CHAPTER IV.

PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *az* (sometimes found as *haz*), I, and *tû*, thou. The plural of *az* is *mâkh*, we, and of *tû* is *tyûs* or *tyûz*, ye. As these pronouns refer only to persons, they always employ the preposition *kû* or *ku*, instead of *i*, to form the locative (see § 10) (130, 8). Moreover, whenever *az* is governed by a preposition it is changed to *mun* in the singular (20, 9). It does not change in the plural nor does *tû* change in either number. The usual preposition of the genitive is *ta*, but with these two pronouns it is *tar*. Thus, *tar-mun*, of me, my; *tar-mâkh*, of us, our; *tar-tû*, of thee, thy; *tar-tyûs*, of you, your (20, 12; 147, 6). The following, therefore, is the declension of these two pronouns:—

Sing.

Nom.	<i>az</i> or <i>haz</i> (No. 14 in List of Words), I.	<i>tû</i> , thou.
Instr.	<i>pa-mun</i> , by me.	<i>pa-tû</i> , by thee.
Gen.	<i>tar-mun</i> , of me, my.	<i>tar-tû</i> , of thee, thy.
Loc.	<i>kû-mun</i> , on me.	<i>kû-tû</i> , on thee.

Plur.

Nom.	<i>mâkh</i> , we.	<i>tyûs</i> or <i>tyûz</i> , ye.
Instr.	<i>pa-mâkh</i> , by us.	<i>pa-tyûs</i> , <i>pa-tyûz</i> , by you.
Gen.	<i>tar-mâkh</i> , of us, our.	<i>tar-tyûs</i> , <i>tar-tyûz</i> , of you, your.
Loc.	<i>kû-mâkh</i> , on us.	<i>kû-tyûs</i> , <i>kû-tyûz</i> , on you.

18. For the pronoun of the third person (16, 10ff.), the demonstrative pronoun *hafô*, *afô*, *haf**, or *af**, is used to mean 'he,' 'she,' or 'it.' When referring to a woman or to a feminine thing, *hafô* and *afô* are not used, so that the feminine is *haf** or *af**, she or it (fem.). The plural is *hafai*, or *afai*, which is of common gender. When governed by a preposition, this pronoun drops the initial *ha* or *a*, as in *pa f**, by him or by her; *pa fai*, by them (19, 6; 129, 9). In the case of this pronoun the preposition of the genitive is the usual *ta*, not the *tar* used with the first and second persons. The preposition of the locative is *kû* or *ku* when referring to persons, and *i* when not referring to persons.

The following therefore is the declension of this pronoun when referring to persons (pp. 16ff.) :—

Masculine.

Feminine.

Sing.

Nom.	<i>hafô</i> , <i>afô</i> , <i>haf*</i> (24, 2; 157, 6; 175, 2; 180, 14; 254, 6), or <i>af*</i> (177, 5), he.	<i>haf*</i> or <i>af*</i> , she.
Instr.	<i>pa-fô</i> or <i>pa-f*</i> , by him.	<i>pa-f*</i> , by her.
Gen.	<i>ta-fô</i> (238, 7), <i>ta-f*</i> (244, 3), of him, his.	<i>ta-f*</i> (238, 5, 6), of her, hers.
Loc.	<i>kû-fô</i> , <i>kû-f*</i> , on him.	<i>kû-f*</i> , on her.

Common gender.	
Plur.	
Nom.	<i>ha-fai</i> or <i>a-fai</i> , they.
Instr.	<i>pa-fai</i> , by them.
Gen.	<i>ta-fai</i> , of them.
Loc.	<i>kū-fai</i> , on them.

When this pronoun does not refer to a person, it is thus declined. The only difference is in the locative. Thus:—

Masculine.		Feminine.	
Sing.		Sing.	
Nom.	<i>ha-fō</i> , <i>a-fō</i> , <i>ha-f'</i> , or <i>a-f'</i> , it.	Nom.	<i>ha-f'</i> or <i>a-f'</i> , it.
Instr.	<i>pa-fō</i> , <i>ta-f'</i> , by it.	Instr.	<i>pa-f'</i> , by it.
Gen.	<i>ta-fō</i> , <i>ta-f'</i> , of it.	Gen.	<i>ta-f'</i> , of it.
Loc.	<i>i-fō</i> , <i>i-f'</i> , on it.	Loc.	<i>i-f'</i> , on it.

Common gender.	
Plur.	
Nom.	<i>ha-fai</i> or <i>a-fai</i> , they.
Instr.	<i>pa-fai</i> , by them.
Gen.	<i>ta-fai</i> , of them.
Loc.	<i>i-fai</i> , on them.

In the plural, instead of *ha-fai*, *a-fai*, and *fai*, we sometimes have *ha-fāt*, *a-fāt*, or *fāt*.

With all these pronouns, the ordinary postpositions can, of course, be used. Thus, *kū-mūn lāst'*, from me.

19. Contracted Pronouns.—As in Pashtō, there is a series of contracted forms of the Personal Pronouns (124, 2ff.; 132, 2ff.). They represent the dative and locative cases, and also, in the third person, the ablative. Each is both singular and plural. They are as follows:—

First Person.		Second Person.		Third Person.	
Dat.	<i>hir</i> or <i>rī</i> , to me, to us.	<i>dal</i> , to thee, to you.		<i>hal</i> , to him, to her, to it, to them.	
Loc.	<i>dī</i> or <i>da</i> (133, 10), in or on me, in or on us.	<i>dī</i> or <i>da</i> (133, 10), in or on thee, in or on you.		<i>wī</i> or <i>wa</i> (133, 11) or (often after a consonant) <i>a</i> , in or on him, her, it, or them.	
Abl.	...	...		<i>dī</i> , from him, her, it, or them.	

Of the above, *rī* and *dal* correspond to the Pashtō *rā* and *dar*, respectively. When *hir* or *hal* is not the first word in a sentence, it drops the *h* and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *ts'u hir*, today to me, becomes *ts'uun-ir*, and *ts'u hal*, today to him, becomes *ts'uun-al*. After a word ending in a vowel, not only is the *h* dropped, but also the vowel of *hir* and *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-dēr' lāst' hal*, from the camp to him, becomes *i-dēr' lāst'-l* (135, 12). The locative form *wa*, in or on him, etc., drops the *u* after a consonant. Thus, *tū-wa* (134, 9), thou in him, but *az-a* (134, 10), I in him. The other contracted pronouns do not change.

These pronouns are used in many idiomatic senses, which will be explained in the section dealing with syntax. As examples of the simplest method of their use, we have:—

hir ghwaṭs or *ri ghwaṭs*, say to me (124, 10).

dal bū ghwaṭs'm, I say to thee (*id.*).

hal ghwaṭs, say to him (*id.*).

dī hā, it is on me, or on thee (133, 7).

wi byōk, it was on him (133, 2).

hir dī dzōk, he came to me from him (136, 2).

20. **Pronominal Suffixes.**—Ormuri employs pronominal suffixes as freely as Pashto. There are four sets, which are used as follows:—

(a) Those used to indicate the subject of an intransitive verb in a tense formed from the past participle. They are by origin suffixes of the nominative. They are as follows (17, 8):—

am or (after a vowel) *m*, I.

yēn, we.

a or *ē*, thou.

ai, ye.

..., he, she, it.

in or *ēn*, they.

There is no suffix for the third person singular. Thus, to take the past tense *byōk*, was, plural *buk*, were, we get (105, 6):—

byōk-am, I was.

buk-yēn, we were.

byōk-a or *byōk-ē*, thou wast.

buk-ai, ye were.

byōk, he was.

buk-in or *buk-ēn*, they were.

The same suffixes are also used to indicate the object of a transitive verb in a tense formed from the past participle. The object in such a case is, of course, by origin a nominative, thus, *khwalak-am*, ate me, is literally 'I was eaten.' But in Ormuri, as has been explained in § 12, *Note*, it is most convenient to omit consideration of the original meaning, and to treat the subject, in the agent case, as a nominative, and the object as an accusative. The following are examples of this use of this group of suffixes. The verb used is *khwalak*, ate, plural *khwālk*, and it agrees in gender and number with the object. The examples are all in the masculine (17, 10; 77, 8ff.):—

khwalak-am, ate me.

khwālk-yēn, ate us.

khwalak-a or *khwalak-ē*, ate thee.

khwālk-ai, ate you.

khwalak, ate him.

khwālk-in or *khwālk-ēn*, ate them.

(b) The suffixes used to indicate the object of a transitive verb in a tense not formed from the past participle. These, on the other hand, represent an original accusative. They are as follows (18, 3, 5; 111, 12):—

am or (after a vowel) *m*, me.

an or (after a vowel) *n*, us.

at or (after a vowel) *t*, thee.

an or (after a vowel) *n*, you.

wa or (after a consonant) *a*, him, her, it. *wa* or (after a consonant) *a*, them.

The following are examples of these suffixes:—

From *khura*, he may eat, *khura-m*, he may eat me; *khura-n*, he may eat us or you. From *khur'm*, I may eat, *khur'm-an*, I may eat you; *khur'm-a*, I may eat him or them. From *khur't*, thou mayst eat, *khur't-wa*, thou mayst eat him or them. Occasionally we find *wa* or *awa* used after a consonant (18, 11; 137, 10), e.g. *khur'm-wa* or *khur'm-awa* instead of *khur'm-a*.

(c) The suffixes used to indicate the subject of a transitive verb in a tense formed from the past participle. These are by origin suffixes of the agent case, but are here treated as suffixes of the nominative. They are as follows (18, 3; 111, 9) :—

<i>am</i> or (after a vowel) <i>m</i> , I	<i>an</i> or (after a vowel) <i>a</i> , we.
<i>at</i> or (after a vowel) <i>t</i> , thou.	<i>an</i> or (after a vowel) <i>n</i> , you.
<i>wa</i> or (after a consonant) <i>a</i> or (after a consonant and before a vowel) <i>io</i> , he, she, it.	<i>an</i> or (after a vowel) <i>n</i> , they.

It will be noted that this differs from set (b) only in the third person plural. Examples are :—

khwalak-am, I ate.
khwalak-an, we ate, you ate, or they ate.
khwalak-at, thou atest.
khwalak-a, he ate.

Occasionally we find *wa* used after a consonant, as in *khwalak-wa* instead of *khwalak-a* (18, 8).

Note.—In all the above examples, the suffixes are appended to the verb, but their connexion with the verb is very loose, and we often find them attached to some other member of the sentence. Thus, in *pa tur'-wa aū wazn* (137, 8), thou wilt slay him with the sword, the *wa*, meaning 'him,' is suffixed to the word *tur'*, sword, and not to the verb *aū wazn*, thou wilt slay. This will be fully dealt with in the syntax.

Note also that there are no suffixes used to indicate the subject of any verb in any tense not formed from the past participle. In such cases, the termination of the verb is of itself sufficient to indicate the person.

If in the case of a transitive verb in one of the tenses formed from the past participle, it is desired to indicate both the subject and the object, both suffixes may be used at the same time. A suffix of group (c) is first added to indicate the subject, and then a suffix of group (a) to indicate the object. A few examples of this are here given. A more complete paradigm will be given under the head of verbs (§ 47). Examples are :—

khwalak-at, thou atest; *khwalak-at-am*, thou atest me.
khwalak-am, I ate; *khwalak-am-a* or *khwalak-am-ē*, I ate thee.
khwalak-a, he ate; *khwalak'-io-am*, he ate me.
khwalak-a, he ate (with a plural object); *khwalak'-w-in* or *khwalak'-w-ēn*, he ate them.

In the last two examples, note that the suffix *a* becomes *w* after a consonant and before a vowel.

(d) The suffixes used to indicate the genitive case. These are added to nouns substantive, not to verbs. They are the same as those given under head (c) (18, 11; 148, 7). Examples are :—

a-kitāb, the book; *a-kitāb-am*, the book of me, i.e. my book; *a-kitāb-at*, thy book; *a-kitāb-a*, his book; *a-kitāb-an*, our book, your book, or their book.
a-kitābbī, the books; *a-kitābbī-m*, my books; *a-kitābbī-t*, thy books; *a-kitābbī-wa*, his books; *a-kitābbī-n*, our, your, or their books.

When a word ends in a long *i*, as in the above plurals and also occasionally in the singular, the *i* may optionally be shortened to *ī* before these suffixes, so that we may

also have *a-kitabbi-m*, *a-kitabbi-t* (247, 3), *a-kitabbi-ua*, and *a-kitabbi-n*. Similarly, from *zli*, the heart, we have *zli-m*, my heart (253, 10).

Occasionally the suffix represents some case other than the genitive, as in *khuash-am*, pleasing to me (249, 15), where it represents the dative.

21. The Reflexive Pronoun.—The reflexive pronoun is *khwai*, own, equivalent to the Hindi *apna* (21, 1). It does not change in declension. Thus, *khwai yānsp*, one's own horse (147, 11); *tar mun khwai āgh byōk*, it was my own camel (250, 5); *kulanak a-khwai sabag yād dōk hā*, this boy has remembered his lesson (254, 12). From the last example we see that *khwai*, like the Hindīstāni *apna*, refers to the subject of the sentence. For 'self' (Hindī *ap*), the expression *a-khwai dzān*, one's own soul, is employed, as in *a-khwai dzān-a khalāy dōk*, his own soul-he (-a) released made, i.e. he released himself (256, 15). Or *khwai* may be omitted, as in *a-dzān-a lūt dōk*, he robbed himself (252, 6). Equivalent to the Hindī *āpas-mē*, we have *i khwai inar*, mutually (21, 5; 141, 9). The phrase *(hā)l ts'ēk* means 'he went away,' and *pa khwai-l ts'ēk* is 'he went away of his own accord,' 'he went himself' (21, 3).

22. Demonstrative Pronouns.—There are two demonstrative pronouns, viz. *hafō*, *afō*, *haf'*, or *af'*, that, and *hō*, *ō*, or *hā*, this (21, 7).

The declension of *hafō*, etc. has already been given under the head of personal pronouns (see § 18). As examples of its use as an adjectival demonstrative pronoun we can give *hafō sarai*, that man; *haf' zark'*, that woman; *hafai sarai*, those men; *hafai zeli*, those women; *i fō yānsp inar*, on that horse; *ta f' zark'*, of that woman; and so on. When used as a substantive demonstrative pronoun, there is no difference between it and the personal pronoun of the third person.

23. The pronoun *hō*, *hā*, or *ō*, this, has only *hā* or *ā* in the feminine singular. Its nominative plural *hai* or *hāi* is of common gender. It has two forms of declension (22, 6; 130, 6), (a) when it is used as a substantive referring to an animate being, and (b) when it is used as an adjective (whether referring to an animate being or not) or as a substantive referring to an inanimate being. In the former case its oblique form, used after prepositions, is *r'*, plural *r'i*, both being of common gender (22, 6; 130, 6). In the second case, the oblique form is *p'* instead of *r'* (22, 3; 130, 2). The following is therefore the declension of *hō*, when used as a substantive and referring to an animate being:—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	<i>hō</i> (242, 10), <i>hā</i> (162, 7; 176, 1; 244, 11; 249, 6), or <i>ō</i> ; fem. <i>hā</i> (244, 7, 11; 250, 6), <i>ā</i> , this.	<i>hai</i> (21, 8) or <i>hāi</i> , these.
Instr.	<i>pa r'</i> , by this.	<i>pa r'i</i> , these.
Gen.	<i>tar'</i> , of this.	<i>tarai</i> , of these.
Loc.	<i>i r'</i> , on this.	<i>i rai</i> , on these.

The genitive is usually written as one word, as above, instead of *ta r'* (131, 5; 147, 9; 238, 8; 244, 11; 250, 4), *tarai* (238, 9). In the locative, if the animate being referred to is a person, then *ku* or *kū* must, as usual, be employed instead of *i*. Thus, *kū r'*, *kū rai* (22, 10; 130, 9).

When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension :—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	<i>hō</i> (21, 8), <i>hā</i> , or <i>ō</i> ; fem. <i>hā</i> , <i>ā</i> , this.	<i>hai</i> or <i>hāi</i> , these.
Instr.	<i>pa p'</i> , by this.	<i>pa paī</i> , by these.
Gen.	<i>ta p'</i> , of this (147, 8 ; 148, 1 ; 238, 10).	<i>ta paī</i> , of these (147, 9 ; 238, 11).
Loc.	<i>i p'</i> , on this.	<i>i paī</i> , on these.

Note.—In his grammar, Ghulam Muhammad Khān does not mention *hā* as a masculine. He there confines it to the feminine. But his examples contain numerous examples of *hā* used as a masculine adjective. Thus :—

nāmā-m hā kār nak dōk hā, I have not done this deed at all (162, 7).

hā tar' ākhshai hā, this is his brother-in-law (244, 11).

hā māl ai tar-kuk hā, whose is this property ? (249, 6).

kār and *māl* are certainly masculine.

The use of *hā* as a masculine substantive is doubtful. See Vocabulary s.v. *hō* 1.

24. Relative Pronoun.—The relative pronoun is *ka*, who, which, what. It does not change for gender, number, or case (23, 11). Thus :—

haf' sarai, ka-r dzōk, byōk mullak, that man who came, had died, i.e. he died (24, 2).

af', ka pōi bū awasa, had kār ai bū nak ka, he, who understands, does not do a bad action (24, 3).

In the above, *ri*, or *hīr* (see § 10), *dzōk* means 'he came,' and *pōi bū awasa* is the present of *pōi aghōk*, to understand.

haf', bū ka sir ba, t'l bū sir ba ; haf', bū ka bad ba, t'l bū bad ba, he, who is (by nature) good, is always good ; he, who is (by nature) bad, is always bad (151, 8, 9).

hā ai, ka r' buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

With *kuk*, anyone, or *har kuk*, everyone, *ka* means 'whoever' ; and with *ts'*, anything, or *har ts'*, everything, it means 'whatever.' Thus :—

ka kukh-ir dī dza, wazn-a, whoever comes, slay him (24, 2).

har kuk ai bū ka nek ba, i durud khalq izar ai bū sir awasa, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

ts'-r dī bū ka w'rra, lagai-wa bū, or *har ts'-r dī bū ka w'rra, lagai-wa bū*, whatever he brings, he spends it, i.e. he spends whatever he brings (24, 5, 6).

The interrogative pronoun *tsēn*, what, is sometimes used as a relative, as in *tsēn waqt ka ri dzōk, azz-al ghicōk*, at what time that he came, I spoke to him, i.e. I spoke to him when he came (151, 5). Here the *ka* is not the relative pronoun, but is the conjunction 'that.'

25. Interrogative Pronouns.—The usual interrogative pronouns are *kuk*, who ?, which refers only to persons, and *ts'*, what ?, which refers to things and irrational beings.

As *kuk* refers only to persons, it takes *ku* or *kū*, instead of *i*, in the locative. As in the case of the pronouns of the first and second persons, the preposition of the genitive is *tar*, not *ta*. Thus :—

kū-kuk liki bū ghucāk sa, to whom is it being said? (143, 8).

afō dī tū kū-kuk lāst' shiyāk hā, from whom hast thou bought that? (No. 240 of List of Words).

kū-kuk lāst'-wa dī wriyōk, from whom did he take? (138, 9).

tar-kuk a-kwalān bū tar-tū i-pēts' tsawa, whose son comes behind thee? (List, No. 239).

The neuter interrogative pronoun *ts'* calls for no remarks. As an example we have :—

nām-at ai ts' hā, what is thy name? (248, 2).

Another word for 'what' is *kwas*. The following are examples of its use :—

Zaid kwas syōk, what has happened to Zaid? (Hindī *Zaid kyā huā*) (29, 2).

kwas-a bū kēci, what art thou doing to him? (29, 4).

kitāb-at kwas dōk, what didst thou do with the book? (256, 4).

The word *tsōn* is also used adjectively to mean 'what?' or 'what sort of?'. Thus :—

ta-tsōn k'lai mayā ai hā, of what village is it the flock? (259, 5).

tsōn palau, in what direction? whither? (29, 9; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *ts' sarai hā*, what a man he is! which may mean either how big a man he is! or what a little fellow he is! i.e. he is of no account (30, 9).

Tsōn is 'how much?', 'how many?' (29, 7).

20. Indefinite Pronouns.—Interrogative pronouns are also used as indefinite pronouns. The only difference is the inflexion of the voice with which they are uttered (30, 2). Thus :—

kuk ai byōk, there was someone.

ts' byōk, there was something.

tsōn ai byōk, there was some quantity.

tsōn dī buk-in, there were some.

tsōn ryūz pēts, after some days (165, 10).

In the last examples, when the reference is to number, *syi*,¹ the plural of the numeral *sō*, one, may be added, as in *syi tsōn wa dī buk-in*, there were several (Hindī *kaī ēk thē*) (30, 5). In such cases, if human beings are referred to, the word *māl'* may be added, as in *syi tsōn māl'*, several men (30, 7); *tsōn māl' bī*, some other persons (248, 12).

Other indefinite pronominal forms are the following :—

bī, plur. *byi* (156, 4), other. *Bī kuk*, anyone else, as in :—

kū-Zaid gaḍ dī bī makhlūg gaḍ buk-in, *khō bī kukk-ir dī nak dzōk*; *Zaid ai rī dzōk*, there were other people collected with Zaid, but anyone else did not come; Zaid alone came (Supplement, 2, 8).

az ai bū sakhhhal bē-paricā girēm; *bī kuk dī nak hā*, I alone wander about so unconcerned; there is no one else (Suppl. 3, 5).

¹ Or *sai*. See note ¹ on p. 141.

az ai bū tū say'm ; bī kuk dī bū nak say'm, I long for thee alone ; for no one else do I long (Suppl. 3, 13).

hīts, anything, something (62, 8). *Hīts kuk*, anyone (62, 9). Thus :—

hīts dī nak hā, there is nothing (62, 8).

hīts ai bū nak kēwī, thou doest nothing (232, 4).

kū-hīts kuk lāst' dī krīk mak kēw'n, do not make loathing from anyone, i.e. do not hate anyone (139, 5).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

har, every, as in :—

i-har saṛai kī-m ghicēk, I spoke to every man (61, 13).

kū-har kuk līkī ai ras'ōk, it (news) arrived to everyone (61, 14).

har kuk ai bū, ka sakkkhal kār kancī, baḍ-nām sa, everyone who, or whoever, does such a deed, becomes of bad reputation (62, 5).

a-nēkī ai kū-har kuk girāḍ sir' hā, virtue is good with (i.e. in the opinion of) everyone (256, 7).

har ts' mak khrōn, do not eat everything (62, 1).

har sō saṛai, each man. *Sō* is the numeral 'one.' Cf. Hindī *har ek ādmī* (62, 2).

har kān, at every time, each time (62, 3).

har gudā, everywhere (62, 4).

While *har* means 'every,' *harr'* means 'all,' as in *harr' saṛai*, all men (62, 6).

So :—

i-harr' dūmī lāst'-wa dī pusht'n' dāk, he made inquiry from all the singers (138, 7).

bē kū-tū harr' rī dzōk-in, except thee, all came (158, 12).

27. Pronominal Adjectives and Adverbs.—The following are the more important pronominal adjectives and adverbs :—

Quantity.—

Adjectives :—*hōn* or *ōn* (1, 19), this much, that much, this many, that many (22, 14) ; *tsōn*, how much, how many ? (29, 7). According to sentence No. 221 in the List of Words and Sentences, *hō yūnp ai tar-tsōn 'war hā*, how old is this horse ? the genitive of *tsōn* is *tar tsōn*, not *ta tsōn*.

Manner.—

Adjectives :—*sakkkhal* or *sakkaḥ*², such (22, 14) ; *ts'khal*, of what kind ? (29, 7 ; 251, 11) ; *sakkaḥ...tsak'*, such...as (245, 13).

Adverbs :—*pa-p' rang*, in this manner (22, 14) ; *pa-f' rang*, in that manner (22, 14) ; *ts' rang*, how ? (29, 7).

Cause or Reason.—

Adverbs :—*dzik'*, for this reason, because (23, 1) ; *ta-p' pār'*, for this reason (23, 3) ; *ta-f' pār'*, for that reason, therefore (23, 3) ; *ta-ts' pār'*, for what reason ? why ? (29, 14 ; 248, 8) ; *kī* or *kīyē*, why ? (29, 10).

² Ghulam Muhammad Khān spells this word both ways. It is evidently a compound, and it and *ts'khal* should perhaps be spelt *s'-khal* and *ts'-khal*, respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, سكحل.

Place.—

Adverbs:—*i-d**, here (23, 1); *pa-p**, here (23, 6); *i-w**, there (23, 1); *pa-f**, there (23, 7); *gudā*, where? (29, 7).

Time.—

Adverbs:—*hō waqt*, now (23, 1); *huf,* waqt*, then (23, 1); *ts* waqt*, when? (29, 7); *kān* or (I, 19) *gān*, when? (29, 8).

Direction.—

Adverbs:—*i-d**, hither (257, 13); *i-p* palau*, in this direction (23, 3); *i-w**, thither; *i-f* palau*, in that direction (23, 3); *tsēn palau*, in what direction?, whither? (29, 9; 30, 1).

CHAPTER V.

THE VERB.

28. In the general system of tense-formation, the Ōrmuṛi verb closely agrees with that of Paṣtō. Each verb has two stems,—a past and a present. The past stem is the **Past Participle**, which is usually the same in form as the **Infinitive**. The **Past** tense is formed by adding pronominal suffixes to the past participle. An **Imperfect** is formed by adding the particle *bū* to the past, and, similarly, a **Future Perfect**, by adding *sū* instead of *bū*. It will be observed that in Ōrmuṛi it is the imperfect which takes *bū*, while the past does not. In Paṣtō, the reverse is the case. There it is the past that takes *u*, while the imperfect does not. A **Perfect** is formed by conjugating the present tense of the verb substantive, and a **Pluperfect** by adding the past tense of the same, to the past participle. Other tenses, a **Past Potential**, a **Conditional Present**, and a **Conditional Past** are also formed from the past participle, according to rules that will be given subsequently.

From the present stem is first of all formed the **Aorist** tense, generally translatable as a present subjunctive, but sometimes as a simple present. Closely allied to the aorist is the **Imperative**. A **Present** is formed by adding the particle *bū* to the aorist, and a **Future** by adding *sū*. In regard to the aorist and the present, we again see the Paṣtō system reversed. In that language, it is the aorist that takes *u*, while the present does not.

The particles corresponding to the Ōrmuṛi *bū* and *sū* are the Paṣtō *u* and *ba*, and the Persian *mī* and *bī*, respectively.

29. **Derivative Verbs.**—As will be seen hereafter, the infinitive of a verb ends in *ēk*, *ōk*, or *ak*. Verbs are quoted in their infinitive forms. Three verbs will be frequently quoted in the following pages, and they are mentioned here to enable them to be recognized when they occur. They are :—

byōk, to be, to become.

syōk, to become.

kayēk, to do, to make.

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as *spīw syōk*, to become white; *spīw kayēk*, to make white, or else a true derivative may be formed.

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding *'ēk* to the noun.¹ Thus, from *spīw*, white, we get *spīw'ēk*, to become white (66, 6). Transitive derivative verbs are formed by adding *aw'ēk* or *ayēk* to the noun. Thus, from *ābād*, inhabited, we get *ābādaw'ēk* or *ābādayēk*, to make inhabited (66, 14).

We shall see that the past tense of these verbs in the third person singular is the same as the infinitive, and that the ordinary imperfect tense is formed by adding the particle *bū* to the past tense. But in the imperfect of these true derivative verbs the *bū*

¹ The meaning of the small *'* in *'ēk* will be explained under the head of the infinitive (§ 32).

of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spaw'ek* or *spaw'ek bū* means 'he was becoming white,' while *spaw'ek* may also have its proper meaning 'he became white' (66, 9).

30. Formation of Transitive Verbs from Intransitives, and of Causals from Transitives (67, 5; 107, 8).—In order to form transitive verbs from intransitives, or causal verbs from transitives, it is generally sufficient to change the termination *'ek* of the infinitive to *aw'ek* or *ayek*. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose infinitives end in *ok* and in *ek*. It is therefore most convenient to make the necessary changes according to the following rule, which involves a knowledge of the formation of the aorist tense:—

Take the third person singular of the aorist of the verb to be operated on, and reject the final letter. Then:—

A. If the letter which now becomes the last is *o*, add the syllable *'ek*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
<i>ki-ta'ek</i> , to call,	<i>ki-tawci</i> ,	<i>ki-taw'ek</i> .
<i>mukhayek</i> , to knead,	<i>mukhawci</i> ,	<i>mukhaw'ek</i> .
<i>shī-ta'ek</i> , to send,	<i>shī-tawci</i> ,	<i>shī-taw'ek</i> .
<i>wuzmayek</i> , to test,	<i>wuzmawci</i> ,	<i>wuzmaw'ek</i> .

B. If the letter which now becomes last is not *o*, add the syllables *aw'ek* or *ayek*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
<i>amar'ek</i> , to hear,	<i>amara</i> ,	<i>amaraw'ek</i> or <i>amarayek</i> .
<i>bash'ek</i> , to grant,	<i>bashi</i> ,	<i>bashaw'ek</i> , <i>bashayek</i> .
<i>ghaf'ek</i> , to weave,	<i>ghafi</i> ,	<i>ghafaw'ek</i> , <i>ghafayek</i> .
<i>gal'ek</i> , to defeat,	<i>gali</i> ,	<i>galaw'ek</i> , <i>galayek</i> .
<i>hanyek</i> , to remain,	<i>hanyi</i> ,	<i>hanyaw'ek</i> , <i>hanyayek</i> .
<i>naalak</i> , to sit,	<i>na</i> ,	<i>naw'ek</i> , <i>nayek</i> .
<i>na-w'ak</i> , to put out,	<i>na-w'ra</i> ,	<i>na-w'raw'ek</i> , <i>na-w'rayek</i> .
<i>parghūn'ek</i> , to dress oneself,	<i>parghūni</i> ,	<i>parghūnaw'ek</i> , <i>parghūnayek</i> .
<i>tsal'ek</i> , to take away,	<i>tsali</i> ,	<i>tsalaw'ek</i> , <i>tsalayek</i> .
<i>wriyōk</i> , to take,	<i>w'ri</i> ,	<i>w'raw'ek</i> , <i>w'rayek</i> .
<i>yas'ek</i> , to boil (intransitive),	<i>yasa</i> ,	<i>yasaw'ek</i> , <i>yasayek</i> .

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *bash'ek*, *na-w'ak*, and *wriyōk* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pa-fulanai-m na-w'ak*, by means of *so* and *so* I put him out, i.e. I caused *so* and *so* to turn him out.

We occasionally meet double causals, as in *chig'ek*, to rise; causal *chigaw'ek* or *chigayek*, to raise; double causal *chigawaw'ek* or *chigawayek*, to cause to raise (195, 5, 6).

31. The Passive Voice (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb *syōk*, to become. Thus, from *khwalak*, to eat, or eaten, we get *khwalak syōk*, to be eaten, or he was eaten. The participle agrees in gender and

number with the subject, but is not otherwise changed. Thus, *khwālk suk*, she was eaten; *khucālk suk-in*, they were eaten. The verb *syōk* is conjugated throughout. Its forms will be found in § 41.

Some verbs, whose infinitives end in *ayēk*, form their passives by dropping the letter *a* of this termination. Thus, from *hīlayēk*, to grind, we have *hīl'ēk*, to be ground. This is only a reverse way of putting the rule for the formation of transitive verbs from intransitives given in § 30.

32. VERBAL NOUNS AND ADJECTIVES (63, 2).—The Infinitive or Verbal Noun.—The infinitive always ends in *k* (64, 15). It is also used as a verbal noun. Thus, *khucalak*, to eat, or the act of eating. The majority of infinitives end in *yēk*, which is added to the root direct. Thus, *ka-yēk*, to do, to make. Most roots end in a consonant, and after this the *y* of *yēk* is very lightly pronounced, so as to be hardly audible (184, 6). In the Persian character, this *y* is as often as not omitted, so that, e.g. *brush'āk*, to glitter, is written either *برشیدک* or *برشیدک*. As shown in this example, in the Roman character I represent this half-pronounced *y* by a small ' above the line.

These verbs, with infinitives ending in *yēk* or *'ēk*, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in *ōk*, and about twenty verbs whose infinitives end in *ak*. Examples of verbs of the first conjugation are *ghaf'yēk*, to weave; *wazmayēk*, to test; *kayēk*, to do, to make; and *hanyēk*, to remain. In the last named verb the *u* is a mere nasal sound, so that it might be written *hāyēk*, and therefore the *y* is fully pronounced.¹ Examples of the second conjugation are *syōk* or *siyōk*, to become, and *khucalak*, to eat.

33. The Verbal Noun of Agency (p. 42ff.).—There is no present participle, but, as in Paṣhtō, some of the functions of the present participle are performed by this noun of agency. Its termination is *wunkai*. The rules for the addition of this termination are somewhat complicated, and require a knowledge of the formation of the aorist tense. Thus:—

A. Take the third person singular of the aorist, and, after dropping the final vowel, add *wunkai*. Thus, *ghaf'yēk*, to weave, aorist 3 sing., *ghafl*, noun of agency, *ghaflwunkai*, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been rejected, the remainder ends in *w*, then *wunkai*, not *wunkai*, is added. Thus, *ghī-tsōk*, to send, aor. 3 sing., *ghī-tsawō*, noun of agency, *ghī-tsawunkai*, a sender.

C. Sometimes the termination is *awunkai* or *awūnkai*, as in *pēk*, to stand still, aor. 3 sing., *tī*, noun of agency, *tawunkai* or *tawūnkai*, one who stands still.

D. Sometimes the termination is added to the feminine of the past participle, instead of to the aorist. (We shall see, under the head of the aorist, that the most convenient method of forming the aorist is to make it up from this feminine.) Thus, *prauak*, to sell, past participle feminine, *prāk*, noun of agency, *prākawunkai*, a seller.

E. Sometimes, again, it is added to the second person singular of the imperative. (This, also, is closely connected with the aorist.) Thus, *katak*, to abandon, aor. 3 sing., *cha*, imperative 2 sing., *chōn*, noun of agency, *chōnawunkai*.

¹ No doubt this nasal, or *ghanna*, *u* occurs in many words in Ūrmūy, and if it could be identified in Ghulam Muḥammad Khān's writings, I should throughout have indicated it by the sign "as in *āyēk*. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every *u*, whether *ghanna* or not, by *a*. It happens that regarding the word *āyēk*, I have special information as to its pronunciation.

These forms are seldom used (43, 15), it is much more common to borrow the corresponding Pashtō words in *ānkai* or *dānkai*. Such are the Pashtō words:—

khartsawūnkai, a spender.

rā-niwūnkai, a buyer.

lēḡhadūnkai, a sender.

āwrēdūnai or *āwrēdūnkai*, a hearer.

34. **Gerund, or Adverbial Participle** (45, 11).—There is no adverbial participle equivalent to the Hindi *jātē jāte*, while going, or *jātē-ki*, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus:—

i-ts'ēk inar mullak, he died in going, i.e. while going.

pa-khanī bū ts'ēk, by means of laughter he was going, i.e. he was going along laughing.

i-f' murghān ai i-wust'ēk inar-wi gōliy' aghak, on that bird, in flying up, a bullet hit in it, i.e. a bullet hit it as it flew away.

Or we may say:—

af' murghān bū wust'ēk, ka gōliy' wi aghak, that bird was flying up, when a bullet hit on it.

35. **Conjunctive Participle** (114, 8).—There is nothing in Örmürî corresponding to the conjunctive participle (*khā-kē*, having eaten) of Hindi. The verbs are treated as independent, and are connected by the conjunction *wa*, and. Thus, *hafō kār dōk wa ts'ēkk-al*, he did work and went away, equivalent to the Hindi *woḥ kām kar-kē chālā-gayā*, he, having done work, went away.

36. **The Past Participle** (45, 1; 68, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs *kayēk*, to do, to make, of which the past participle is *dōk* (71, 4), and *pakh'ēk*, to cook, which has *pākhak* (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, *khwalak*, the past participle of *khwalak*, to eat, properly means 'eaten,' and, if used as a past tense, we should have to express the phrase 'he ate' by 'eaten by him,' in which the subject 'he' or 'by him' would have to be put, as in Hindi or Pashtō, into the agent case, and the participle would have to agree with the object, or thing eaten. But we have seen that Örmürî has lost the agent case, and uses the nominative instead, so that in the present work it has been found most convenient to omit consideration of the fact that the past participle of a transitive verb is passive, although, when used as a past tense, it still agrees with the object in gender and number.

The plural of a past participle is of common gender, and is always the same as the feminine singular. Thus, the feminine of *khwalak* is *khwālk*, and this, also, is the masculine and feminine plural.

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (*ante*, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in *ēk*, and the second of those whose infinitives end in *ōk* or *ak*.

In the first conjugation, the feminine of the past participle is formed by changing the final *'ék* of the past participle to *ak* (69, 7). Thus:—

Masculine.	Feminine.
<i>t'ék</i> , stood up,	<i>taak</i> .
<i>wust'ék</i> , risen,	<i>wustak</i> .
<i>yas'ék</i> , boiled,	<i>yasak</i> .
<i>zish'ék</i> , rejected,	<i>zishtak</i> .

If the past participle ends in *aw'ék* or *ayék*, the feminine ends in *awak* or *ayak*. Thus:—

<i>amaraw'ék</i> or <i>amarayék</i> , to cause to bear,	<i>amarawak</i> or <i>amarayak</i> (70, 8).
<i>yasaw'ék</i> or <i>yasayék</i> , to cause to boil,	<i>yasawak</i> or <i>yasayak</i> (70, 9).

Of these two forms of the feminine, that in *awak* is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in *ayak*. To this group also belong *hanyék*, to remain, which we have seen (§ 32 n.) is really *hāyék*, *nāmyék*, to name, contracted from *nāmayék*, and *paryék*. Thus:—

<i>hanyék</i> , to remain,	<i>hanyak</i> (214, 8).
<i>nāmyék</i> , to name,	<i>nāmyak</i> (213, 3).
<i>paryék</i> , to fry,	<i>paryak</i> (190, 8).
<i>poyék</i> , to pasture,	<i>payak</i> (70, 13).
<i>trayék</i> , to fear,	<i>trayak</i> (70, 14).
<i>royék</i> , to tear (transitive),	<i>royak</i> (71, 1).

Similarly other monosyllabic roots ending in vowels:—

<i>pāyék</i> , to be durable,	<i>pāyak</i> (70, 14).
<i>piyék</i> , to string,	<i>piyak</i> (70, 13).

The following are irregular:—

Infinitive.	Past Participle.	
	Masculine.	Feminine.
<i>t'ék</i> , to give,	<i>t'ék</i> ,	<i>bayak</i> (186, 8).
<i>dūs'ék</i> , to milk,	<i>dūs'ék</i> ,	<i>dūsak</i> or <i>dāk</i> (197, 4).
<i>d'ék</i> , to see,	<i>d'ék</i> ,	<i>d'ék</i> (71, 3; 76, 6).
<i>ghw'ék</i> , to say,	<i>ghw'ék</i> ,	<i>ghw'ék</i> (75, 11).
<i>kayék</i> , to do,	<i>dōk</i> ,	<i>dāk</i> (71, 4; 76, 4; 252, 12; 253, 15).
<i>lik'ék</i> , to ascend,	<i>lik'ék</i> ,	<i>likoyak</i> (210, 4).
<i>pakh'ék</i> , to cook,	<i>pakhak</i> ,	<i>pyūkhak</i> (71, 2; 76, 5).
<i>prayék</i> , to beat,	<i>prayék</i> ,	<i>prawk</i> (190, 10).
<i>riyék</i> , to shave,	<i>riyék</i> ,	<i>riyék</i> (71, 5).
<i>r'ék</i> , to be torn,	<i>r'ék</i> ,	<i>ryak</i> (198, 3).
<i>sha-syék</i> , to swell,	<i>sha-syék</i> ,	<i>sha-suk</i> (204, 5).
<i>shiyék</i> , to buy,	<i>shiyék</i> ,	<i>shiyék</i> (204, 4).
<i>sparayék</i> , to blink,	<i>sparayék</i> ,	<i>sparak</i> (201, 8).
<i>ts'ék</i> , to move,	<i>ts'ék</i> ,	<i>tsawk</i> (69, 13).

38. All verbs of the second conjugation are more or less irregular, and the formation of the feminine of the past participle cannot be brought under any general rules. As the irregularities are carried through to the aorist and the imperative, I give the following table, which includes all the verbs of this conjugation, with the feminines of their past participles, the third persons and second persons singular of their aorists, and the second persons singular of their imperatives (73, 118). They are arranged in groups according to the formation of the feminine of the past participle:—

Infinitive and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
<i>agħok</i> , to reach (74, 11), to be born (182, 3),	<i>agħak</i> ,	<i>agħas</i> ,	<i>agħat</i> ,	<i>agħat</i> .
<i>na-ghok</i> , to come out (74, 10),	<i>na-ghak</i> ,	<i>naħ</i> ,	<i>naħ</i> ,	<i>naħ</i> .
<i>ingħok</i> , to enter (75, 10),	<i>ingħak</i> ,	<i>ingħas</i> ,	<i>ingħat</i> ,	<i>ingħat</i> .
<i>dash</i> , to propel (204, 2),	<i>dash</i> ,	<i>daħ</i> ,	<i>dāt</i> ,	<i>dāt</i> (247, 14).
<i>dash</i> or <i>ash</i> , to strike (75, 12),	<i>dash</i> , <i>ash</i> ,	<i>dasha</i> , <i>asha</i> ,	<i>dash</i> , <i>ash</i> ,	<i>dash</i> , <i>ash</i> .
<i>ash</i> , to seize (75, 9),	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> .
<i>dash</i> , to arrive (74, 8),	<i>dash</i> ,	<i>dah</i> ,	<i>dah</i> ,	<i>dah</i> .
<i>ayok</i> or <i>niyok</i> , to place (73, 12),	<i>ayak</i> ,	<i>ayah</i> ,	<i>ayah</i> ,	<i>ayah</i> .
<i>ash</i> , to get (75, 6),	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> .
<i>byok</i> or <i>biyok</i> , to be, to become (187, 6),	<i>byak</i> ,	<i>baħ</i> ,	<i>bāt</i> ,	<i>bāt</i> .
<i>hanyok</i> or <i>handyok</i> , to remain over (76, 7),	<i>hanyak</i> or <i>handyak</i> ,	<i>hanyah</i> ,	<i>hanyah</i> ,	<i>hanyah</i> .
<i>na-ayok</i> , to stay (75, 14),	<i>na-ayak</i> or <i>na-ayak</i> ,	<i>na-ayah</i> ,	<i>na-ayah</i> ,	<i>na-ayah</i> .
<i>ayok</i> or <i>niyok</i> , to become (74, 13),	<i>ayak</i> ,	<i>ayah</i> ,	<i>ayah</i> or <i>ayah</i> ,	<i>ayah</i> or <i>ayah</i> (167, 3).
<i>ghayok</i> , to give (74, 9),	<i>ghayak</i> ,	<i>ghayah</i> or <i>ghayah</i> ,	<i>ghayah</i> (205, 6),	<i>ghayah</i> or <i>ghayah</i> .
<i>ayyok</i> , to take (74, 6),	<i>ayyak</i> ,	<i>ayyah</i> , <i>ayyah</i> ,	<i>ayyah</i> ,	<i>ayyah</i> .
<i>w'lah</i> , to bring (74, 4),	<i>w'lah</i> ,	<i>w'lah</i> , <i>w'lah</i> (24, 5, 6),	<i>w'lah</i> ,	<i>w'lah</i> .
<i>na-w'lah</i> , to take out (74, 7),	<i>na-w'lah</i> ,	<i>na-w'lah</i> ,	<i>na-w'lah</i> ,	<i>na-w'lah</i> .
<i>khamlak</i> , to eat (74, 3),	<i>khamlak</i> ,	<i>khamlah</i> , ¹ <i>khamlah</i> ,	<i>khamlah</i> , ¹ <i>khamlah</i> ,	<i>khamlah</i> .
<i>khamlak</i> , to laugh (265, 7),	?	<i>khamlah</i> (265, 8),	<i>khamlah</i> (264, 2),	<i>khamlah</i> .
<i>dash</i> , to keep, to own (75, 5),	<i>dash</i> ,	<i>dah</i> ,	<i>dah</i> ,	<i>dah</i> .
<i>ash</i> , to abandon (73, 13),	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> ,	<i>ash</i> .
<i>tash</i> , to drink (74, 2),	<i>tash</i> ,	<i>tah</i> ,	<i>tah</i> ,	<i>tah</i> .
<i>dish</i> , to reap (74, 5),	<i>dish</i> ,	<i>dah</i> ,	<i>dah</i> ,	<i>dah</i> .
<i>gash</i> or <i>gash</i> , to carry off (75, 13),	<i>gash</i> ,	<i>gah</i> ,	<i>gah</i> ,	<i>gah</i> .

¹ The *w* is *wah*-*ma'dala*, and is not pronounced (92, 7).

Infinitive and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
<i>ghicāphtak</i> , to fall (75, 15).	<i>ghicāphtā</i> ,	<i>ghicūni</i> ,	<i>ghicni</i> ,	<i>ghicni</i> .
<i>maḥṭak</i> , to break (transitive) (75, 7).	<i>maḥṭā</i> ,	<i>maḥi</i> ,	<i>maḥi</i> ,	<i>maḥi</i> .
<i>naṭak</i> , to sit (75, 4).	<i>naṭā</i> ,	<i>na</i> ,	<i>naḥi</i> ,	<i>naḥi</i> .
<i>naṣṭak</i> , to go to sleep (76, 3).	<i>naṣṭā</i> ,	<i>naṣi</i> ,	<i>naṣi</i> ,	<i>naṣni</i> .
<i>braḥṭak</i> , to burn (intr.) (76, 2).	<i>braḥṭā</i> ,	<i>braḥi</i> ,	<i>braḥi</i> ,	<i>braḥi</i> .
<i>braḥṭak</i> , to burn (trans.) (76, 2).	<i>braḥṭā</i> ,	<i>braḥi</i> , <i>braḥṭi</i> ,	<i>braḥi</i> ,	<i>braḥi</i> , <i>braḥṭi</i> .
<i>piḥṭak</i> , to write (75, 2).	<i>piḥṭā</i> ,	<i>piḥi</i> ,	<i>piḥi</i> ,	<i>piḥi</i> , <i>piḥṭi</i> .
<i>ḥiṣṭak</i> , to read (75, 3).	<i>ḥiṣṭā</i> ,	<i>ḥiṣi</i> ,	<i>ḥiṣi</i> ,	<i>ḥiṣi</i> .
<i>ḥuṣṭak</i> , to copulate (74, 15).	<i>ḥuṣṭā</i> ,	<i>ḥuṣi</i> ,	<i>ḥuṣi</i> ,	<i>ḥuṣi</i> .
<i>maṭak</i> or <i>maḥṭak</i> , to die (75, 8).	<i>maṭā</i> ,	<i>maṭi</i> ,	<i>maṭi</i> ,	<i>maṭi</i> .
<i>paṣṭak</i> , to sail (73, 14).	<i>paṣṭā</i> ,	<i>paṣi</i> , <i>paṣi</i> ,	<i>paṣi</i> , <i>paṣi</i> ,	<i>paṣi</i> , <i>paṣi</i> .
<i>ḥuṣṭak</i> , to weep (74, 12).	<i>ḥuṣṭā</i> ,	<i>ḥuṣi</i> ,	<i>ḥuṣi</i> ,	<i>ḥuṣi</i> .
<i>raḥṭak</i> or <i>roḥṭak</i> , to cause to spin. ¹	?	?	?	?

39. **VERBS SUBSTANTIVE AND AUXILIARY VERBS.**—Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

The first is the verb substantive (172, 10). This verb is used as an auxiliary and also as a copula (as in 'Zaid is sick'). If it is used to postulate existence, as in 'Zaid is (i.e. exists),' then certain pronominal suffixes must be added to the subject. This will be explained under the head of syntax (§ 125). It is conjugated as follows in the present tense (173, 1). It does not change for gender:—

Singular.	Plural.
1. <i>az ḥ'am</i> , ² I am.	<i>mākh hyēn</i> , we are.
2. <i>lū ḥai</i> , thou art (79, 2).	<i>tyūs ḥai</i> , ye are.
3. <i>ḥafū ḥā</i> or <i>ḥafū ḥa</i> (78, 8), he is.	<i>ḥafū ḥin</i> , they are.

In the Parable the initial *h* is sometimes dropped, as in *dāk ā*, for *dāk ḥā*, (I) have done (I, 8), and *nak 'm*, I am not (I, 9).

This verb has no past tense. For 'I was,' etc. the past tense of *byōk*, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulām Muḥammad Khān (p. 176, l. 13) calls 'nāqis,' or 'defective' (176, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called 'copulative verbs' in Latin grammar, and are *byōk* or *biyōk*, to be, to become, and *syōk* or *siyōk*, to become. As stated above, the past tense of *byōk* is used as the past tense of the verb substantive.

¹ This verb is mentioned by Ghulām Muḥammad Khān (103, 6) as the causal of *raḥṭak*, to spin, but he does not give any of the principal parts.

² Often written *ḥam* (79, 13) or *ḥam* (239, 12). See § 4.

These two verbs are conjugated as follows in the past, aorist, and imperative tenses:—

byōk or *biyōk*, to be, to become (105ff.).

Past participle, *byōk* or *biyōk*, feminine and plural, *buk*.

Past, I was, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. <i>az byōk-am</i> . ¹	<i>az buk-am</i> .	<i>mākh buk-yēn</i> .
2. <i>tū byōk-a</i> , or <i>byōk-ē</i> .	<i>tū buk-a</i> .	<i>tyūs buk-aī</i> .
3. <i>hafō byōk</i> .	<i>haf² buk</i> .	<i>hafai buk-in</i> , or <i>buk-ēn</i> .

In this tense the terminations are the pronominal suffixes of the nominative, given under head (a) in § 20.

Aorist, I may be, I may become, etc.

Singular.	Plural.
1. <i>az b³m</i> . ²	<i>mākh byēn</i> (84, 4).
2. <i>tū bī</i> .	<i>tyūs bai</i> .
3. <i>hafō</i> , or <i>haf², ba</i> (254, 7).	<i>hafai bin</i> .

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

Imperative, Let me be, let me become, etc.

Singular.	Plural.
1. <i>az b³m</i> . ²	<i>mākh byēn</i> .
2. <i>tū bī</i> .	<i>tyūs bai</i> .
3. <i>hafō</i> , or <i>haf², bōn</i> .	<i>hafai bōn</i> .

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is *byōkan³*, fem. and plur., *bukan³*, (if) (I, etc.) should be (105, 12).

As usual, the present of this verb is formed by adding *bū* to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, *sir bū ba*, he is habitually well, he keeps well; *kajī bū ba*, he is habitually drunk, he is a drunkard.

41. The conjugation of *syōk* or *siyōk*, to become, is nearly the same as that of *byōk* (104). This verb is used to form the passive voice (§ 31) and also, with an adjective, to form a nominal compound verb, as in *narm syōk*, to become soft (see § 29).

Past participle, *syōk* or *siyōk*, feminine and plural, *suk*.

Past, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. <i>az syōk-am</i> . ³	<i>az suk-am</i> .	<i>mākh suk-yēn</i> .
2. <i>tū syōk-a</i> , <i>syōk-ē</i> .	<i>tū suk-a</i> , <i>suk-ē</i> .	<i>tyūs suk-aī</i> .
3. <i>hafō syōk</i> .	<i>haf² suk</i> (255, 6).	<i>hafai suk-in</i> .

¹ Or *biyōk-am*, and so throughout the masculine singular.

² Often written *bim* or *bam*. See § 4.

³ Or *siyōk-am*, and so throughout the masculine singular.

Aorist, I may become, etc.

Singular.	Plural.
1. <i>az s'm.</i> ¹	<i>mākh syēn.</i>
2. <i>tū sī</i> (151, 15) or <i>tū sū</i> (202, 5).	<i>tyūs saī.</i>
3. <i>hafō</i> , or <i>haf*</i> , <i>sa</i> (254, 9).	<i>hafai sin.</i>

Imperative, Let me become, etc.

Singular.	Plural.
1. <i>az s'm.</i> ¹	<i>mākh syēn.</i>
2. <i>tū sū</i> or <i>tū sun</i> (251, 2; 261, 8).	<i>tyūs saī.</i>
3. <i>hafō</i> , or <i>haf*</i> , <i>sōn</i> (259, 9).	<i>hafai sōn.</i>

Note the forms of the second person singular of the Aorist and Imperative. Here the model of *byók* is departed from.

42. The verb *kayēk*, to do, to make, is frequently used to make transitive nominal compound verbs. Its past is irregular, and so are some forms of the aorist and imperative (106; 107).

Past participle, *dōk*, feminine and plural, *dāk*.

Past, Made me, etc. (107, 5).

Masculine.	Feminine.	Plural. Masculine and Feminine.
1. <i>dōk-am.</i>	<i>dāk-am.</i>	<i>dāk-yēn.</i>
2. <i>dōk-a.</i>	<i>dāk-a.</i>	<i>dāk-ai.</i>
3. <i>dōk.</i>	<i>dāk.</i>	<i>dāk-in.</i>

Aorist, I may do, I may make, etc.

Singular.	Plural.
1. <i>az kaw'm</i> (107, 6), <i>kay'm</i> (149, 13), or <i>k'm.</i>	<i>mākh kawyēn</i> (107, 6) or <i>kayēn.</i>
2. <i>tū kēwī</i> (107, 6; 162, 1; 207, 8) or <i>ka.</i>	<i>tyūs kawai</i> (107, 6) or <i>kai</i> (161, 7).
3. <i>hafō</i> , or <i>haf*</i> , <i>kawī</i> (100, 6; 107, 6; 248, 10; 207, 8), <i>ka</i> (24, 4), or <i>kī</i> (100, 7).	<i>hafai kawin</i> or <i>kīn.</i>

Imperative, Let me do, let me make, etc.

1. <i>az kaw'm</i> or <i>k'm.</i>	<i>mākh kawyēn</i> (107, 7) or <i>kyēn.</i>
2. <i>tū kēw</i> , <i>kēw'n</i> (100, 6, 7; 107, 7), or <i>ka.</i>	<i>tyūs kawai</i> (107, 7) or <i>kai.</i>
3. <i>hafō</i> , or <i>haf*</i> , <i>kawun</i> or <i>kawōn</i> (107, 7).	<i>hafai kawun</i> or <i>kawōn</i> (107, 7).

43. **THE FINITE VERB.**—As stated in § 28, the Ormuzi verb has two stems,—a past and a present. From each is formed a group of tenses. The past stem is identical with the past participle. There are several ways of forming the present stem, which will be explained in the proper place.

¹ Often written *sīm* or *sum.* Cf. § 4.

From the past stem are formed the following tenses:—

- (1) The Past.
- (2) The Imperfect.
- (3) The Perfect.
- (4) The Pluperfect.
- (5) The Future Imperfect.
- (6) The Future Perfect.
- (7) The Present Conditional.
- (8) The Past Conditional.

From the present stem are formed:—

- (1) The Aorist.
- (2) The Present.
- (3) The Future.
- (4) The Imperative.

44. TENSES FORMED FROM THE PAST STEM OR PAST PARTICIPLE.—The conjugation of the tenses formed from the past participle differs according to whether the verb is intransitive or transitive. In the case of intransitive verbs, the verb in these tenses agrees with the **subject** in gender, number, and person. In the case of a transitive verb in a past tense, it agrees with the **object** in gender, number, and person. For these tenses I shall therefore, throughout, give paradigms of two verbs, — one intransitive, viz. *wust'ek*, to rise, and the other transitive, viz. *khwalak*, to eat.

45. The Past Tense (77).—The past participle is used for the past tense. The persons are formed by the addition of the pronominal suffixes given in § 20 (a) (17). These indicate the subject of an intransitive verb and the object of a transitive verb (77, 6). They are repeated here for ready reference. It will be observed that there is no suffix for the third person singular, and here the past participle is used by itself:—

<i>am</i> or (after a vowel) <i>m</i> , I.	<i>yên</i> , we.
<i>a</i> or <i>ê</i> , thou.	<i>ai</i> , ye.
..., he, she, it.	<i>in</i> or <i>ên</i> , they.

With transitive verbs, of course, these mean 'me,' 'us,' etc., not 'I,' 'we,' etc.

The following therefore is the paradigm of the past tense of the intransitive verb *wust'ek*, to rise. Its past participle is *wust'ek*, feminine and plural, *wustak*.

Singular.	
Masculine.	Feminine.
1. <i>wust'ek-am</i> , I arose.	<i>wustak-am</i> , I arose.
2. <i>wust'ek-a</i> or <i>wust'ek-ê</i> , thou arosest.	<i>wustak-a</i> or <i>wustak-ê</i> , thou arosest.
3. <i>wust'ek</i> , he arose.	<i>wustak</i> , she arose.

Plural.	
Common Gender.	
1. <i>wustak-yên</i> , we arose.	
2. <i>wustak-ai</i> , ye arose.	
3. <i>wustak-in</i> or <i>wustak-ên</i> , they arose.	

46. The following is the paradigm of the past tense of the transitive verb *khwalak*, to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is *khwalak*, feminine and plural, *khwālk*.

Singular.		Feminine.	
Masculine.			
1. <i>khwalak-am</i> , ate me.		<i>khwālk-am</i> , ate me.	
2. <i>khwalak-a</i> or <i>khwalak-ē</i> , ate thee.		<i>khwālk-a</i> or <i>khwālk-ē</i> , ate thee.	
3. <i>khwalak</i> , ate him.		<i>khwālk</i> , ate her.	
Plural.			
Common Gender.			
1. <i>khwālk-yēn</i> , ate us.			
2. <i>khwālk-aī</i> , ate you.			
3. <i>khwālk-in</i> or <i>khwālk-ēn</i> , ¹ ate them.			

47. In the above paradigm, the subject is not mentioned. It is not stated who did the eating. If the subject is mentioned in the sentence, this gives rise to no difficulty. For instance, if it was Zaid who did the eating, it is only necessary to say *Zaid khwalak-am*, for 'Zaid ate me,' if I am a man, or *Zaid khwālk-am*, if I am a woman. It is often, however, desired to indicate the subject also, by a pronominal suffix. For such a purpose, the suffixes mentioned in § 20 (c) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference:—

<i>am</i> or (after a vowel) <i>m</i> , I.	<i>an</i> or (after a vowel) <i>n</i> , we.
<i>at</i> or " " <i>t</i> , thou.	<i>an</i> or " " <i>n</i> , you.
<i>a</i> or " " <i>wa</i> or (after a consonant and before a vowel or <i>y</i>) <i>w</i> , he, she, it.	<i>an</i> or " " <i>n</i> , they.

To use these suffixes, we take, first, the past participle *khwalak*, and add to it the case of the subject, say, *at*, and we get *khwalak-at*, thou atest. Then we add the suffix of the object, say, *am*, me, and we finally get *khwalak-at-am*, thou atest me. As before, the participle agrees with the object in gender and number. We thus get the following paradigm of the past tense with double suffixes, when the object is singular and masculine (112):—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
<i>khwalak-am</i> , ate me	<i>khwalak-am-am</i>	<i>khwalak-at-am</i>	<i>khwalak-w-am</i>	<i>khwalak-an-am</i> .
<i>khwalak-a</i> } or } ate thee <i>khwalak-ē</i> }	<i>khwalak-am-a</i> <i>khwalak-am-ē</i>	<i>khwalak-at-a</i> <i>khwalak-at-ē</i>	<i>khwalak-w-a</i> <i>khwalak-w-ē</i>	<i>khwalak-an-a</i> . <i>khwalak-an-ē</i> .
<i>khwalak</i> , ate him	<i>khwalak-am</i>	<i>khwalak-at</i>	<i>khwalak-a</i>	<i>khwalak-an</i> .

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, *khwālk-am*, ate me (a woman),

¹ This word is a good example for Ghulam Muhammad Khān's system of spelling. On p. 77, l. 13, he says that the vowel of the last syllable is *mayāz*, but in the example given on p. 78, l. 2, he writes distinctly *mayāz*.

khwālk-at-am, thou atest me (a woman). So *khwālk-am-ē*, I ate thee (a woman), *khwālk-am*, I ate her. If the object is plural, in either gender, we get :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
<i>khwālk-gā</i> , ate us	<i>khwālk-am-yā</i>	<i>khwālk-at-yā</i>	<i>khwālk-a-pā</i>	<i>khwālk-am-yā</i>
<i>khwālk-ai</i> , ate ye	<i>khwālk-am-ai</i>	<i>khwālk-at-ai</i>	<i>khwālk-a-ai</i>	<i>khwālk-am-ai</i>
<i>khwālk-in</i> , ate them	<i>khwālk-am-in</i>	<i>khwālk-at-in</i>	<i>khwālk-a-in</i>	<i>khwālk-am-in</i>

It must be remembered that the terminations in all the above paradigms are pronominal suffixes, and do not really form part of the verb. Hence they are readily detachable, and are often found attached to some other word in a sentence. Thus, the *a*, which is the pronominal suffix of the subject, in *khwālak-a*, means 'he' in 'he ate him' (or something masculine). The word *panḍūk*, a pomegranate, is masculine. *A-panḍūk* means 'the pomegranate,' and 'he ate the pomegranate' would not be *a-panḍūk khwālak-a*, but *a-panḍūk-a khwālak*, in which the pronominal suffix of the subject, *a*, is not suffixed to the verb, but to *panḍūk*. Similarly *a-panḍūk-am khwālak*, I ate the pomegranate; *a-panḍūk-at khwālak*, thou atest the pomegranate, and so on. We shall see in the syntax (§ 98, 3), where all this will be explained at length, that the noun to which these suffixes are attached is thereby shown to be the object. *A-panḍūk* in these sentences is known to be the object, because the suffix of the subject is attached to it. If none were attached, then *panḍūk* itself would be the subject, and *a-panḍūk khwālak* would mean 'the pomegranate ate' (something masculine).

When the subject and the object are both already mentioned in the sentence, then it is not necessary to repeat them by adding suffixes to the verb or elsewhere. Thus, it is sufficient to say *a-gap a-gūn maṣṭak*, the stone broke the stick, without the use of any pronominal suffix at all.

48. The Imperfect (81, 6).—The imperfect is formed by adding the particle *bā* to the past. The *bā* sometimes precedes, and sometimes follows (see § 139), the verb. When it precedes, there is no change from the conjugation of the past. Thus :—

bā wust'ēk-am, I (masc.) was arising; *bā wustak-am*, I (fem.) was arising; *bā wust'ēk-a*, thou (masc.) wast arising, and so on for an intransitive verb; *bā khwālak-am*, was eating me (masc.); *bā khwālk-am*, was eating me (fem.); *bā khwālak-a*, was eating thee (masc.), and so on for a transitive verb.

But when the *bā* follows the verb, the pronominal suffixes are added to it, after dropping the *ā*, and not to the verb (81, 14). Thus we get for an intransitive verb the following paradigm :—

	Masculine.	Singular.	Feminine.
1.	<i>wust'ēk bam</i> , I was arising.		<i>wustak bam</i> , I was arising.
2.	<i>wust'ēk ba</i> , or <i>bē</i> , thou wast arising.		<i>wustak ba</i> , or <i>bē</i> , thou wast arising.
3.	<i>wust'ēk bū</i> , he was arising.		<i>wustak bū</i> , she was arising.

Plural.

Common Gender.

1. *rustak byên*, we were arising.
2. *rustak bai*, ye were arising.
3. *rustak bin*, or *bên*, they were arising.

Similarly for a transitive verb we have:—

Singular.

Masculine.

Feminine.

- | | |
|--|--|
| 1. <i>khwalak bam</i> , was, or were, eating me. | <i>khwâlk bam</i> , was, or were, eating me. |
| 2. <i>khwalak ba</i> , or <i>bê</i> , was, or were, eating thee. | <i>khwâlk ba</i> , or <i>bê</i> , was, or were, eating thee. |
| 3. <i>khwalak bû</i> , was, or were, eating him. | <i>khwâlk bû</i> , was, or were, eating her. |

Plural.

Common Gender.

1. *khwâlk byên*, was, or were, eating us.
2. *khwâlk bai*, was, or were, eating you.
3. *khwâlk bin*, or *bên*, was, or were, eating them.

49. **The Perfect** (78, 5).—The perfect is formed by conjugating the present tense of the verb substantive (see § 39) with the past participle. The participle changes only for gender and number. Thus, for an intransitive verb we have:—

Singular.

Masculine.

Feminine.

- | | |
|--|---|
| 1. <i>rust'êk h'm</i> , I have arisen. | <i>rustak h'm</i> , I have arisen. |
| 2. <i>rust'êk hai</i> , thou hast arisen. | <i>rustak hai</i> , thou hast arisen. |
| 3. <i>rust'êk hâ</i> , or <i>ha</i> , he has arisen. | <i>rustak hâ</i> , or <i>ha</i> , she has arisen. |

Plural.

Common Gender.

1. *rustak hyên*, we have arisen.
2. *rustak bai*, ye have arisen.
3. *rustak bin*, they have arisen.

For a transitive verb, we have:—

Singular.

Masculine.

Feminine.

- | | |
|--|--|
| 1. <i>khwalak h'm</i> , has, or have, eaten me. | <i>khwâlk h'm</i> , has, or have, eaten me. |
| 2. <i>khwalak hai</i> , has, or have, eaten thee. | <i>khwâlk hai</i> , has, or have, eaten thee. |
| 3. <i>khwalak hâ</i> , or <i>ha</i> , has, or have, eaten him. | <i>khwâlk hâ</i> , or <i>ha</i> , has, or have, eaten her. |

Plural.

Common Gender.

1. *khwâlk hyên*, has, or have, eaten us.
2. *khwâlk bai*, has, or have, eaten you.
3. *khwâlk bin*, has, or have, eaten them.

50. **The Pluperfect** (80, 1).—The Pluperfect is formed by conjugating the past tense of the verb substantive (see § 39 and § 40) with the past participle, which.

as in the perfect, changes only for gender and number. Thus, for an intransitive verb:—

Singular.	
Masculine.	Feminine.
1. <i>wust'ēk byōk-am</i> , I had arisen.	<i>wustak buk-am</i> , I had arisen.
2. <i>wustyēk byōk-a</i> , or <i>byōk-ē</i> , thou hadst arisen.	<i>wustak buk-a</i> , or <i>buk-ē</i> , thou hadst arisen.
3. <i>wust'ēk byōk</i> , he had arisen.	<i>wustak buk</i> , she had arisen.
Plural.	
Common Gender.	
1. <i>wustak buk-yēn</i> , we had arisen.	
2. <i>wustak buk-ōi</i> , ye had arisen.	
3. <i>wustak buk-ēn</i> , they had arisen.	

For a transitive verb, we have:—

Singular.	
Masculine.	Feminine.
1. <i>khwalak byōk-am</i> , had eaten me.	<i>khwālē buk-am</i> , had eaten me.
2. <i>khwalak byōk-a</i> , or <i>byōk-ē</i> , had eaten thee.	<i>khwālē buk-a</i> , or <i>buk-ē</i> , had eaten thee.
3. <i>khwalak byōk</i> , had eaten him.	<i>khwālē buk</i> , had eaten her.
Plural.	
Common Gender.	
1. <i>khwālē buk-yēn</i> , had eaten us.	
2. <i>khwālē buk-ōi</i> , had eaten you.	
3. <i>khwālē buk-ēn</i> , or <i>buk-ēn</i> , had eaten them.	

51. **The Future Imperfect** (§4, 5).—The future imperfect corresponds to the Hindi *mai khāiā hēgā*, I shall be eating, or I may be eating, but, in Ōrmuzī, it is formed with the past tense, not with the present participle. To this past tense the particle *sū* is added, in exactly the same way as that in which *bā* is added to form the imperfect. The *sū* sometimes precedes, and sometimes follows, the verb (see § 139). When it precedes, there is no change in the conjugation of the past tense. Thus:—

sū wust'ēk-am, I (masc.) shall be arising, or I (masc.) may be arising; *sū wustak-am*, I (fem.) shall be arising, or I (fem.) may be arising; *sū wust'ēk-a*, thou (masc.) wilt be arising, or thou (masc.) may be arising; *sū khwalak-am*, will be eating me (masc.), or may be eating me (masc.); *sū khwālē-am*, will be eating me (fem.), or may be eating me (fem.); *sū khwalak-a*, will be eating thee (masc.), or may be eating thee (masc.), and so on.

When the *sū* follows the verb, then, as in the case of *bā*, the pronominal suffixes are added to it, after dropping the *ē*, and not to the verb (§4, 8). We thus get the following paradigm for the intransitive verb. To save space, I have given only one meaning to each person, and therefore 'may' may be substituted throughout for 'shall' or 'will.'

Singular.	
Masculine.	Feminine.
1. <i>wust'ēk sām</i> , I shall be arising.	<i>wustak sām</i> , I shall be arising.
2. <i>wust'ēk sā</i> , or <i>sē</i> , thou wilt be arising.	<i>wustak sā</i> , or <i>sē</i> , thou wilt be arising.
3. <i>wust'ēk sū</i> , he will be arising.	<i>wustak sū</i> , she will be arising.

Plural.
Common Gender.

1. *ustak syān*, we shall be arising.
2. *ustak ai*, ye will be arising.
3. *ustak sin*, or *ān*, they will be arising.

So also in the following paradigm of a transitive verb 'may' may throughout be substituted for 'shall' or 'will':—

Masculine.	Singular.	Feminine.
1. <i>khacalak sam</i> , shall, or will, be eating me.		<i>khacalk sam</i> , shall, or will, be eating me.
2. <i>khacalak sa</i> , or <i>sē</i> , shall, or will, be eating thee.		<i>khacalk sa</i> , or <i>sē</i> , shall, or will, be eating thee.
3. <i>khacalak sū</i> , shall, or will, be eating him.		<i>khacalk sū</i> , shall, or will, be eating her.

Plural.
Common Gender.

1. *khacalk syān*, shall, or will, be eating us.
2. *khacalk ai*, shall, or will, be eating you.
3. *khacalk sin*, or *sān*, shall, or will, be eating them.

52. **Future Perfect** (84, 14).—This tense corresponds to the Hindi *mai-nē khāyā hōgā*, I shall have eaten, or, with the signification of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb *byōk*, to be, with the past participle of the main verb. The past participle changes only for gender and number. The future of *byōk* is formed by adding the particle *sā* to the aorist. The latter is conjugated in full in § 49. In the case of the future tense, we shall see (§ 63) that the *sū* remains unchanged, and does not take the verbal terminations when it follows the verb, as it does in the case of the future imperfect (see § 51). The following is the paradigm for the intransitive verb:—

Masculine.	Singular.	Feminine.
1. <i>ust'āk sū b'm</i> , I shall have arisen.		<i>ustak sū b'm</i> , I shall have arisen.
2. <i>ust'āk sū bī</i> , thou wilt have arisen.		<i>ustak sū bī</i> , thou wilt have arisen.
3. <i>ust'āk sū ba</i> , he will have arisen.		<i>ustak sū ba</i> , she will have arisen.

Plural.
Common Gender.

1. *ustak sū byān*, we shall have arisen.
2. *ustak sū ai*, you will have arisen.
3. *ustak sū bin*, they will have arisen.

In the above, 'may' may be substituted for 'shall' or 'will.'

For a transitive verb, we have:—

Masculine.	Singular.	Feminine.
1. <i>khacalak sū b'm</i> , shall, or will, have eaten me.		<i>khacalk sū b'm</i> , shall, or will, have eaten me.
2. <i>khacalak sū bī</i> , shall, or will, have eaten thee.		<i>khacalk sū bī</i> , shall, or will, have eaten thee.
3. <i>khacalak sū ba</i> , shall, or will, have eaten him.		<i>khacalk sū ba</i> , shall, or will, have eaten her.

Plural

Common Gender.

1. *khwālk sū dyēn*, shall, or will, have eaten us.
2. *khwālk sū baī*, shall, or will, have eaten you.
3. *khwālk sū bin*, shall, or will, have eaten them.

In the above, 'may' may be substituted for 'shall' or 'will.'

53. Present Conditional (85, 8).—The present conditional is formed by adding *an* to the past participle. The latter changes for gender and number, but not for person. Thus, *wustākan*, (if) I (masc.), thou (masc.), or he should arise; *wustakan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwalakan*, (if) so and so should eat me (masc.), thee (masc.), or him; *khwālkan*, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a present or future optative, as in *khwalakan*, would that so and so would eat me (masc.), etc.

54. Past Conditional (87, 4).—Similarly, the past conditional is formed by adding *an* to the base of the pluperfect, as in *wustākan byōkan*, (if) I (masc.), thou (masc.), or he had arisen; *wustak bukan*, (if) I (fem.), thou (fem.), she, we, you, or they had arisen; *khwalak byōkan*, (if) so and so had eaten me (masc.), thee (masc.), or him; *khwālk bukan*, (if) so and so had eaten me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a past optative, as in *khwalak byōkan*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on; *armān ka azz-al tādik byōkan*, would that I had gone (164, 8).

55. TENSES FORMED FROM THE PRESENT STEM.—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bū* and *sū*. The Imperative, in its forms, agrees closely with the aorist.

The present stem occurs in its simplest form in the aorist tense, and it will be convenient to take the third person singular of that tense as the basis from which all the other forms are derived.

56. The Aorist.—The aorist is by origin an old present, and is, in fact, sometimes used in that sense. Thus :—

ā-k'āi sar hanyin, the Waxirs are seated together (137, 5).

'aql ā nak dōri, thou hast no sense (253, 1).

'arq āi dar'm, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindi, while in Pashto the corresponding tense has the force of a present.

In all the tenses derived from the present stem the personal terminations are true terminations (71, 8ff.), not pronominal suffixes, as is the case with tenses formed from the past participle. They hence cannot be detached from the verb to be attached to other words in the sentence. Moreover, none of these tenses change for gender. The only changes are those for person and number.

The aorist presents many irregularities in its formation and conjugation. It has two main types, in which the third persons singular end in *i* or *a*, respectively. The following are examples of typical conjugation :—

(1) *i*-type. Verb *ghaf'ēk*, to weave.

Singular.	Plural.
1. <i>ghaf'm</i> , ¹ I may weave (136, 11 ; 141, 3 ; suppl. 3, 13).	<i>ghafyēn</i> , we may weave.
2. <i>ghēfi</i> , thou mayst weave.	<i>ghafai</i> , ye may weave.
3. <i>ghafi</i> , he may weave.	<i>ghafin</i> , they may weave.

(2) *a*-type. Verb *amar'ēk*, to hear.

Singular.	Plural.
1. <i>amar'm</i> , ¹ I may hear.	<i>amaryēn</i> , we may hear.
2. <i>amār</i> , thou mayst hear.	<i>amarai</i> , ye may hear.
3. <i>amara</i> , he may hear.	<i>amarin</i> , they may hear.

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final *i* or *a* of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows :—

Singular.	Plural.
1. <i>-m</i> , ²	<i>-yēn</i> .
2.	<i>-ai</i> .
3.	<i>-in</i> .

57. **Formation of the third person singular** (71, 8ff.).—It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, *i.e.* for those whose infinitives end in *'ēk*. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final *-ak* of the feminine of the past participle to *-i* (71, 8). Thus :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>ghaf'ēk</i> , to weave.	<i>ghafak</i> .	<i>ghafi</i> (72, 4).
<i>hanyēk</i> , to remain, to be seated.	<i>hanyak</i> .	<i>hanyi</i> (id.).
<i>nikiz'ēk</i> , to throw.	<i>nikizak</i> .	<i>nikizi</i> (id.).
<i>plaf'ēk</i> , to be upset.	<i>plafak</i> .	<i>plafi</i> (72, 5).
<i>ghī-ts'ēk</i> , to send.	<i>ghī-tsawak</i> .	<i>ghī-tsawi</i> (71, 11).
<i>mukhaw'ēk</i> , to knead.	<i>mukhawak</i> .	<i>mukhawī</i> (72, 4).
<i>wuzmayēk</i> , to test.	<i>wuzmawak</i> .	<i>wuzmawi</i> (72, 4).
<i>chigayēk</i> , to raise.	<i>chigawak</i> .	<i>chigawi</i> (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in *a* instead of in *i*. Those of the first conjugation are the following :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>amar'ēk</i> , to hear.	<i>amarak</i> .	<i>amara</i> (72, 8).
<i>ash'ēk</i> , to remain upright.	<i>ashlak</i> .	<i>ashla</i> (id.).

¹ We often find forms corresponding to *ghaf'm* (152, 4 ; 248, 3), *ghafim* (249, 3), *ghafus* (249, 9), or even *ghafim* (120, 5) written instead of *ghaf'm*, and so *amarim* *amarus*, or even *amarim* written for *amar'm*. There are probably more matters of spelling. See § 4.

² Also written *-im*, *-um*, or *-in*.

Infinitive.	Past Part. Pres.	Aorist sg. 3.
<i>chal'ek</i> , to proceed.	<i>chalek.</i>	<i>chalo</i> (195, 7).
<i>dzaur'ek</i> , to fruit.	<i>dzaurak.</i>	<i>dzauro</i> (73, 12).
<i>ghap'ek</i> , to bark.	<i>ghapak.</i>	<i>ghapa</i> (205, 11).
<i>ghar'ek</i> , to have open eyes.	<i>gharak.</i>	<i>gharo</i> (205, 9) or <i>gharra</i> .
but <i>ghir'ek</i> , to be concealed.	<i>ghirak.</i>	<i>ghiri</i> (205, 10).
<i>ghor'ek</i> , to rain.	<i>ghorak.</i>	<i>ghoro</i> (206, 4).
<i>ghwagh'ek</i> , to fear.	<i>ghwaghak.</i>	<i>ghwagha</i> (205, 6) ² / ₃ or <i>ghwaghi</i> .
<i>gwagh'ek</i> , to chide.	<i>gwaghak.</i>	<i>gwagha</i> (208, 5).
<i>hig'ek</i> , to bray.	<i>higak.</i>	<i>higa</i> (214, 12).
<i>lag'ek</i> , to be applied.	<i>lagak.</i>	<i>laga</i> (233, 4).
<i>lal'ek</i> , to hang.	<i>lalak.</i>	<i>lala</i> (210, 7).
<i>nar'ek</i> , to low (of a cow).	<i>narak.</i>	<i>nara</i> (212, 10).
<i>pakh'ek</i> , to pine.	<i>pakhak.</i>	<i>pakha</i> (72, 11).
<i>pay'ek</i> , to last long.	<i>payak.</i>	<i>paya</i> (72, 12).
<i>ragh'ek</i> , to amend.	<i>raghak.</i>	<i>ragha</i> (72, 12).
<i>rap'ek</i> , to tremble.	<i>rapak.</i>	<i>ropa</i> (108, 10).
<i>rap'ek</i> , to make a splashing noise.	<i>rapak.</i>	<i>rapa</i> (72, 12).
<i>ras'ek</i> , to arrive.	<i>rasak.</i>	<i>rasa</i> (198, 7).
but <i>ras'ek</i> , to spin.	<i>rasak.</i>	<i>raai</i> (108, 6).
<i>sharm'ek</i> , to be ashamed.	<i>sharmak.</i>	<i>sharma</i> (72, 9).
<i>shar'ek</i> , to turn round.	<i>sharak.</i>	<i>shara</i> or <i>sharra</i> (203, 9).
<i>shkar'ek</i> , to become manifest.	<i>shkarak.</i>	<i>shkara</i> (203, 6).
<i>tray'ek</i> , to fear.	<i>trayak.</i>	<i>traya</i> (192, 3).
<i>ts'ek</i> , to move.	<i>tsauak.</i>	<i>tsaua</i> (69, 14 : 70, 1) or <i>tsa</i> (III).
<i>yas'ek</i> , to boil.	<i>yasak.</i>	<i>yasa</i> (215, 5).
<i>zang'ek</i> , to swing.	<i>zangak.</i>	<i>zanga</i> (199, 6).
<i>zhagh'ek</i> , to converse.	<i>zhaghak.</i>	<i>zhagha</i> (201, 7).

Note the forms *gharra* and *sharra*, with doubled *r* and *r*.

59. The following verbs of the first conjugation are irregular :—

Infinitive.	Past Part. Pres.	Aorist sg. 3.
<i>b'ek</i> , to distribute.	<i>bapak.</i>	<i>bahi</i> (73, 1).
<i>d'ek</i> , to see.	<i>d'ek.</i>	<i>dzuna</i> (73, 2).
<i>ghamayek</i> , to be heavy.	<i>ghamawak.</i>	<i>ghama</i> (205, 8).
<i>ghwek</i> , to say.	<i>ghwek.</i>	<i>ghwatsi</i> (206, 7).
<i>kayek</i> , to do, to make.	<i>dak.</i>	<i>knoi</i> (100, 6 : 248, 10), <i>ki</i> (100, 7), or <i>ka</i> (24, 4).
<i>namyek</i> , to name.	<i>namyak.</i>	<i>nama</i> (213, 3).
<i>pakh'ek</i> , to cook.	<i>pyukhk.</i>	<i>bizi</i> or <i>bizzi</i> (72, 15).
<i>prayek</i> , to beat.	<i>prauak.</i>	<i>prai</i> (100, 10).
<i>riyek</i> , to shave.	<i>riyek.</i>	<i>rina</i> (198, 5).
<i>shryek</i> , to buy.	<i>shryek.</i>	<i>shina</i> (73, 5).

The verbs *ābād'ēk*, to be inhabited (185, 6), *hīn'ēk* (214, 9), to be ground, and *r'ēk*, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb *syōk*, to become. Thus:—

ābād sū, thou mayst be inhabited.

ābād sa, he or she may be inhabited.

In the case of *ābād'ēk*, the word *ābād* remains unchanged throughout. In the case of *hīn'ēk* and *r'ēk* it is the past participle that is conjugated with the aorist of *syōk*. This participle, being an adjective, agrees with the subject in gender and number. Thus:—

hīn'ēk sū, he may be ground.

hīn'ēk sa, she may be ground.

hīn'ēk sin, they may be ground.

Similarly for *r'ēk* (fem. *ryak*).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in *a* or *ā*. This is *prawak*, to sell, 3rd sing. aorist *pro* or *prā*. For all other verbs the third person singular ends either in *i* or in *a*.

61. **Formation of the second person singular** (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in *i* or in *a*, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in *i*, the second person is formed in one way, and if it ends in *a*, the second person is formed in another.

A. **When the third person singular ends in *i*.**—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb *ghaf'ēk*, to weave, is *ghaf*. The third person singular aorist is *ghaf i*, and the second person singular is formed by strengthening the stem *ghaf* to *ghēf*, so that we get *ghēf i*. We thus get the following rules:—

(1) If the penultimate vowel of the third person singular is *a*, the second person singular is generally formed by changing this *a* to *ē*. Thus (93, 6):—

Infinitive.	Third Person Sing.	Aorist.	Second Person Sing.
<i>gaŋ'ēk</i> , to defeat.	<i>gaŋ i</i> .		<i>gēŋ i</i> .
<i>ghaf'ēk</i> , to weave.	<i>ghaf i</i> .		<i>ghēf i</i> .
<i>hanyēk</i> , to remain.	<i>hany i</i> .		<i>hēny i</i> .
<i>kī-tsō'ēk</i> , to summon.	<i>kī-tsaw i</i> .		<i>kī-tsēw i</i> .
<i>kayēk</i> , to do, to make.	<i>kaw i</i> , <i>ka</i> .		<i>kēw i</i> , <i>ka</i> .

Infinitive.	Third Person Sing.	Aorist.	Second Person Sing.
<i>mukhač'ēk</i> , to knead.	<i>mukhačī.</i>		<i>mukhāčī.</i>
<i>phī-t'ēk</i> , to send.	<i>phī-tačī.</i>		<i>phī-tačī.</i>
<i>tsal'ēk</i> , to take.	<i>tsalī.</i>		<i>tsālī.</i>
<i>wuzmayēk</i> , to test.	<i>wuzmačī.</i>		<i>wuzmāčī.</i>
(2) Sometimes, also a penultimate <i>ā</i> or <i>ī</i> is similarly changed to <i>ē</i> (94, 1). Thus:—			
<i>sāt'ēk</i> , to keep.	<i>sātī.</i>		<i>sātī.</i>
<i>spar'ēk</i> , to consign.	<i>spārī.</i>		<i>spārī.</i>
<i>pakh'ēk</i> , to cook.	<i>bizi</i> or <i>bizzī.</i>		<i>bēzi</i> (188, 8).
(3) Sometimes the final <i>ī</i> is dropped, and no other change is made (94, 3). Thus:—			
<i>ghuēk</i> , to say.	<i>ghuatsī.</i>		<i>ghuatsī.</i>
<i>nīm'ēk</i> , to descend.	<i>nīmī.</i>		<i>nīmī.</i>
<i>n'ōk</i> , to place.	<i>nīčī.</i>		<i>nīčī.</i>
<i>wust'ēk</i> , to fly.	<i>wustī.</i>		<i>wustī.</i>

To these we may add the following, in which the stem-vowel has been lengthened.
Cf. B. 2.

<i>bush'ēk</i> , to give.	<i>bashī.</i>	<i>bāsh</i> (25, 5).
<i>wōk</i> , to obtain.	<i>wāčī.</i>	<i>wāw</i> (96, 4).
<i>zbush'ēk</i> , to suck.	<i>zbushī.</i>	<i>zbāsh</i> (199, 7).

and the following, in which it has been shortened:—

<i>sūl'ēk</i> , to become abraded.	<i>sūtī.</i>	<i>sul</i> (201, 10).
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(4) When the final *ī* of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus:—

<i>gastak</i> or <i>glastak</i> , to take away.	<i>glī.</i>	<i>glī.</i>
<i>tatak</i> , to drink.	<i>trī.</i>	<i>trī.</i>
<i>mullak</i> , to die.	<i>mrī.</i>	<i>mrī.</i>

So also:—

<i>p'ēk</i> , to stand still.	<i>tī.</i>	<i>tī.</i>
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(5) The following are irregular:—

<i>kayēk</i> , to do, to make.	<i>ka</i> or <i>kī</i> (also regular).	<i>ka</i> (also regular).
<i>likēk</i> , to ascend.	<i>likayī</i> (pp. f. <i>likayak</i> , <i>likai</i> . § 37).	
<i>prayēk</i> , to beat.	<i>prai.</i>	<i>prīč.</i>
<i>phiyōk</i> , to give.	<i>phāčī</i> or <i>phāčī.</i>	<i>phērī</i> (96, 4).
<i>fūmb'ēk</i> , to thrust into.	<i>fūmbī.</i>	<i>fūmbēčī.</i>
<i>wakhayēk</i> , to dig.	<i>wakhayī.</i>	<i>wakhāz</i> (213, 10).

¹ We should expect *ghēčī* for the Aorist 2nd Singular, and Imperative 2nd Singular, but whenever the word occurs (e.g. p. 145, l. 5; 204, l. 6) Ghulām Mahammad Khān has quite clearly *ghērī* *ghērī*. But in specimen II, he gives a 2nd person plural imperative *ghāwāt*. *ghērī* is evidently *ghērī*, i.e. thou mayst give to me, for *ghērī*, but the indirect object need not be in the first person, e.g. in *ghērī* *ghērī* *ghērī* *ghērī*, give to him punishment corresponding to the fault (145, 5), it is in the third person.

B. When the third person singular ends in *a*.—(1) The final *a* is often simply dropped (94, 12). Cf. A. 3. Thus:—

Infinitive.	Third Person Sing.	Second Person Sing.
<i>na-w'ak</i> , to take out.	<i>na-w'ra</i> .	<i>na-w'i</i> .
<i>yas'ek</i> , to be boiled.	<i>yasa</i> .	<i>yas</i> .

(2) In such cases, the penultimate vowel is sometimes strengthened by changing it to *ā* or *ī* (95, 2). Cf. *baṣṣ'ek* and *wōk* under head A. 3. Thus:—

<i>amar'ek</i> , to hear.	<i>amara</i> .	<i>amār</i> .
<i>aṣṭ'ek</i> , to remain upright.	<i>aṣṭa</i> .	<i>īṣṭ</i> .
<i>ṣhustak</i> , to weep.	<i>ṣṭawa</i> .	<i>ṣṭīw</i> .
<i>ts'ek</i> , to go.	<i>tsawa</i> .	<i>tsīw</i> .

(3) Sometimes *i* is substituted for the final *a* (95, 12). Thus:—

<i>byōk</i> , to become, to be.	<i>ba</i> .	<i>bī</i> .
<i>hatak</i> , to abandon.	<i>zha</i> .	<i>zhī</i> (99, 2).
<i>khwalak</i> , to eat.	<i>khura</i> , <i>khra</i> .	<i>khurī</i> , <i>khri</i> .
<i>rīyēk</i> , to shave.	<i>rīna</i> .	<i>rīnī</i> .
<i>ṣṭīyēk</i> , to huy.	<i>ṣṭīna</i> .	<i>ṣṭīnī</i> .
but <i>syōk</i> , to become.	<i>sa</i> .	<i>sī</i> or <i>sū</i> (95, 8).

(4) In two cases the vowel substituted is *ai*, not *i*, viz.:—

<i>dzōk</i> , to arrive.	<i>dza</i> .	<i>dzai</i> (96, 1).
<i>nastak</i> , to sit.	<i>na</i> .	<i>nai</i> (96, 1).

(5) The following are altogether irregular:—

<i>hishtak</i> , to read.	<i>hauca</i> .	<i>wīw</i> (96, 4).
<i>prawak</i> , to sell.	<i>pra</i> or <i>prā</i> .	<i>pra</i> or <i>prā</i> (95, 11).
<i>paryēk</i> , to fry (§ 37).	<i>paryi</i> .	<i>parrai</i> (100, 8).
<i>ghuwaṣṭ'ek</i> , to fear.	<i>ghwaṣṭra</i> or <i>ghwaṣṭri</i> .	<i>ghwaṣṭ</i> (205, 6) or <i>ghwāṣṭri</i> (Suppl. 3, 8).

Aorist, second conjugation.

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb *khwalak*, to eat (92), is here given, so as to make all plain:—

Singular.	Plural.
1. <i>khur'm</i> or <i>kh'r'm</i> .	<i>khuryēn</i> or <i>khryēn</i> .
2. <i>khurī</i> or <i>khri</i> .	<i>khurai</i> or <i>khrai</i> .
3. <i>khura</i> or <i>khra</i> .	<i>khurin</i> or <i>khriu</i> .

In the following table are given, first, those verbs whose third persons singular end in *i*, and then those whose third persons end in *a*. In each group the verbs are arranged in alphabetical order.

A. Verbs whose third persons singular aorist end in *i*—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
<i>brashlak</i> , to burn (intransitive).	<i>bras'm.</i>	<i>bras.</i>	<i>brasi.</i>
<i>brashlak</i> , to burn (transitive).	<i>bras'm.</i>	<i>brəsi.</i>	<i>brasi</i> or <i>brazzi.</i>
<i>dilak</i> , to resp.	<i>dīr'm.</i>	<i>dīr.</i>	<i>dīri.</i>
<i>dranak</i> , to keep, own.	<i>dar'm.</i>	<i>dēri.</i>	<i>darī.</i>
<i>gastak</i> or <i>glastak</i> , to carry off.	<i>gl'm</i> or <i>g'l'm.</i>	<i>glī.</i>	<i>glī.</i>
<i>hanzyōk</i> or <i>handzyōk</i> , to remain over.	<i>hazn'm.</i>	<i>hazn.</i>	<i>hazni.</i>
<i>mashlak</i> , to break.	<i>maz'm.</i>	<i>maz.</i>	<i>mazi.</i>
<i>uullak</i> , to die.	<i>mr'm.</i>	<i>mrī.</i>	<i>mrī.</i>
<i>na-ghōk</i> , to come out.	<i>nīs'm.</i>	<i>nīs.</i>	<i>nīsī.</i>
<i>mcaslak</i> , to go to sleep.	<i>mt'm.</i>	<i>mtī.</i>	<i>mtī.</i>
<i>nyōk</i> , to place.	<i>nīw'm.</i>	<i>nīw.</i>	<i>nīwī.</i>
<i>pishtak</i> , to write.	<i>piś'm.</i>	<i>piś.</i>	<i>piśī.</i>
<i>shiyōk</i> , to give.	<i>shraw'm.</i>	<i>shērī.</i>	<i>shrawī</i> or <i>shawwī.</i>
<i>tatak</i> , to drink.	<i>tr'm.</i>	<i>trī.</i>	<i>trī.</i>
<i>wōk</i> , to get.	<i>waw'm.</i>	<i>wōw.</i>	<i>wawī.</i>
<i>wriyōk</i> , to take.	<i>w'r'm.</i>	<i>w'r.</i>	<i>w'rī</i> or <i>w'rri.</i>

B. Verbs whose third persons singular aorist end in *a*—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
<i>aghōk</i> , to reach, to be born.	<i>awoas'm.</i>	<i>awora.</i>	<i>awosa.</i>
<i>byōk</i> , to be, to become.	<i>b'm.</i>	<i>bī.</i>	<i>ba.</i>
<i>dzōk</i> , to arrive.	<i>dz'm</i> or <i>dzaw'm</i> (152, 4).	<i>dzaī.</i>	<i>dza.</i>
<i>dzōk</i> , to propel.	<i>d'm.</i>	<i>dī.</i>	<i>da.</i>
<i>dzōk</i> or <i>zōk</i> , to strike.	<i>dzan'm</i> , <i>zan'm.</i>	<i>dzan</i> , <i>zan.</i>	<i>dzana</i> , <i>zana.</i>
<i>ghucashlak</i> , to fall.	<i>ghucas'm.</i>	<i>ghucas.</i>	<i>ghucasa.</i>
<i>katak</i> , to abandon.	<i>zh'm</i> or <i>zhay'm.</i>	<i>zhī.</i>	<i>cha.</i>
<i>kishtak</i> , to read.	<i>haw'm.</i>	<i>wīw.</i>	<i>hawo.</i>
<i>khanak</i> , to laugh (263, 7).	<i>khan'm</i> (264, 2).	<i>khan</i> (264, 2).	<i>khana</i> (265, 8).
<i>khicaluk</i> , to eat.	<i>khur'm</i> or <i>kh'r'm.</i>	<i>khurī</i> or <i>kh'rī.</i>	<i>khura</i> or <i>khra.</i>
<i>kiculak</i> , to copulate.	<i>kīn'm.</i>	<i>kīnī.</i>	<i>kīna.</i>
<i>nastak</i> , to sit.	<i>n'm.</i>	<i>nāī.</i>	<i>na.</i>
<i>na-w'lak</i> , to take out.	<i>na-w'r'm.</i>	<i>na-w'r.</i>	<i>na-w'ra.</i>
<i>nōk</i> , to seize.	<i>nīs'm.</i>	<i>nīs.</i>	<i>nīsa.</i>
<i>prawak</i> , to sell.	<i>prāw'm.</i>	<i>pra</i> or <i>prā.</i>	<i>pra</i> or <i>prā.</i>
<i>shustak</i> , to weep.	<i>shraw'm.</i>	<i>shraw.</i>	<i>shrawa.</i>
<i>syōk</i> , to become.	<i>s'm.</i>	<i>sī</i> or <i>sū.</i>	<i>sa.</i>
<i>waghyōk</i> , to enter.	<i>wēs'm.</i>	<i>wēs.</i>	<i>wēsna.</i>
<i>w'lak</i> , to bring.	<i>w'r'm.</i>	<i>w'r.</i>	<i>w'ra</i> or <i>w'rri.</i>
<i>wa-zyōk</i> , to slay.	<i>waza'm.</i>	<i>waza.</i>	<i>wazna.</i>

Tenses formed from the Aorist.

63. Omitting, for the present, the consideration of the imperative, two other tenses are formed from the aorist. These are the present and the future. The former is made by adding the particle *bā*, and the latter by adding the particle *sā*, to the aorist.

It will be remembered that these particles are also used with the past participle to form the imperfect and the future perfect, respectively. The various persons of the past tense are formed by the addition of pronominal suffixes to the past participle. These suffixes are moveable, and are attached, not to the past participle, but to *bā* or *sā*, when either of these follows the verb (see § 48 and § 51).

With the tenses formed from the aorist this is not the case. The persons of the aorist are indicated by real verbal terminations, and not by pronominal suffixes. These terminations are not detachable, and hence are never added to *bā* or *sā*, when either of these follows the aorist (§2, 13; §4, 12).

The *bā* or *sā* may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 139.

64. **The Present.**—The present is formed by prefixing or suffixing *bā* to the aorist (§100, 10). Thus:—

Singular.	Plural.
1. <i>bū ghaf'm</i> , I weave.	<i>bā ghafyēn</i> , we weave.
2. <i>bū ghaf'i</i> , thou weavest.	<i>bā ghafāi</i> , ye weave.
3. <i>bū ghaf'i</i> , he weaves.	<i>bā ghafin</i> , they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (§3, 1; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in *af' sarai bū hamēsha gāk khura*, that man habitually eats meat. If the verb is a nominal compound, formed with a copulative verb and a noun, then the present tense of the verb *byōk*, to be, to become, is used as the copula, to give the force of a habitual present. Thus, *af' sarai bū hamēsha randzūr bā*, that man is habitually sick.

65. **The Future.**—The future is formed by prefixing or suffixing *sā* to the aorist (§101, 6). Thus:—

Singular.	Plural.
1. <i>sū ghaf'm</i> , I shall weave.	<i>sā ghafyēn</i> , we shall weave.
2. <i>sū ghaf'i</i> , thou wilt weave.	<i>sā ghafāi</i> , ye will weave.
3. <i>sū ghaf'i</i> , he will weave.	<i>sā ghafin</i> , they will weave.

66. **Aorist with Pronominal Suffixes.**—The aorist of a transitive verb may take pronominal suffixes to indicate the object, and *must* take one if the object itself is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and are here repeated for ready reference:—

<i>m</i> or (after a vowel) <i>m</i> , me.	<i>n</i> or (after a vowel) <i>n</i> , us.
<i>t</i> or (after a vowel) <i>t</i> , thee.	<i>n</i> or (after a vowel) <i>n</i> , you.
<i>a</i> (after a consonant) or <i>wa</i> , him, her, it.	<i>a</i> or (after a vowel) <i>wa</i> , them.

The following table gives all the forms of the aorist of the verb *ghaf'êk*, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *hā* or *sā*, respectively.

	me.	thee.	him, her, it, or them.	us, you.
<i>ghaf'm</i> , I may weave.	<i>ghaf'm-ai.</i>	<i>ghaf'm-at.</i>	<i>ghaf'm-a,</i> or <i>ghaf'm-ai.</i>	<i>ghaf'm-ai.</i>
<i>ghāfi</i> , thou mayst weave.	<i>ghāfi-a.</i>	<i>ghāfi-t.</i>	<i>ghāfi-ia.</i>	<i>ghāfi-a.</i>
<i>ghāfi</i> , he may weave.	<i>ghāfi-a.</i>	<i>ghāfi-t.</i>	<i>ghāfi-ia.</i>	<i>ghāfi-a.</i>
<i>ghafyān</i> , we may weave.	<i>ghafyān-am.</i>	<i>ghafyān-at.</i>	<i>ghafyān-a,</i> or <i>ghafyān-ai.</i>	<i>ghafyān-an.</i>
<i>ghafai</i> , ye may weave.	<i>ghafai-y-am.</i>	<i>ghafai-y-at.</i>	<i>ghafai-ia.</i> or <i>ghafai-y-a.</i>	<i>ghafai-y-an.</i>
<i>ghāfin</i> , they may weave.	<i>ghāfin-am.</i>	<i>ghāfin-at.</i>	<i>ghāfin-ai.</i>	<i>ghāfin-an.</i>

The second person plural should be noted, as the forms are slightly irregular.

Imperative.

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative. The verb taken is *ghaf'êk*, to weave:—

Singular.	Plural.
1. <i>ghaf'm</i> , let me weave.	<i>ghafyān</i> , let us weave.
2. <i>ghāf</i> or <i>ghāf'n</i> , weave thou.	<i>ghafai</i> , weave ye.
3. <i>ghāfin</i> or <i>ghāfōn</i> , let him weave.	<i>ghāfai</i> or <i>ghāfōn</i> , let them weave.

The only forms that present difficulties are the second person singular and the third person.

68. A. Formation of the second person singular (96, 9).—

(1) When the second person singular of the aorist ends in *i* preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the *i*. Thus, from *ghāfi*, thou mayst weave, we get *ghāf*. To this the letters *'n* may be added (96, 13), as in *ghāf'n*. This form with *'n* is the more usual of the two, and with some verbs appears to be the only one used. The following are examples:—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
<i>man'êk</i> , to obey.	<i>mēni.</i>	<i>mēn</i> , <i>mēn'n</i> (249, 2).
<i>mukhāw'êk</i> , to knead.	<i>mukhēwi.</i>	<i>mukhēw</i> , <i>mukhēw'n</i> (97, 3).
<i>wuzmayêk</i> , to test.	<i>wuzmēwi.</i>	<i>wuzmēw</i> , <i>wuzmēw'n</i> (97, 4).
<i>pakh'êk</i> , to cook.	<i>bēzi.</i>	<i>bēz'n</i> (97, 5).
<i>koyêk</i> , to do, to make.	<i>kēwi</i> or <i>ka.</i>	<i>kēw</i> (97, 6), <i>kēw'n</i> (97, 6; 100, 6; 162, 6; 248, 4; 262, 15; 263, 11), or <i>ka.</i> (See No. 3, below.)
<i>dêk</i> , to see.	<i>dzūni.</i>	<i>dzūn'n</i> (76, 6).

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
Irregular is:—		
<i>ghiyōk</i> , to give.	<i>ghērī</i> .	<i>gha</i> (246, 15; 261, 6), or <i>ghērī</i> (145, 5).

(2) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting *ōn* or *un* for the final vowel. Thus:—

<i>dzōk</i> , to propel.	<i>dī</i> .	<i>dōn</i> (247, 14).
<i>gastak</i> or <i>glatak</i> , to carry off.	<i>glī</i> .	<i>glōn</i> (99, 5).
<i>katak</i> , to abandon.	<i>zhī</i> .	<i>zhōn</i> (99, 5).
<i>khwalak</i> , to eat.	<i>khurī</i> or <i>khri</i> .	<i>khurōn</i> (166, 9) or <i>khron</i> (99, 5).
<i>mullak</i> , to die.	<i>mri</i> .	<i>mron</i> (99, 5) or <i>mri</i> (75, 8).
<i>tatak</i> , to drink.	<i>tri</i> .	<i>trōn</i> (99, 5).
<i>syōk</i> , to become.	<i>sū</i> .	<i>sun</i> (251, 2).

But:—

<i>byōk</i> , to be, to become.	<i>bī</i> .	<i>bī</i> (105, 8).
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In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (97, 7). Thus:—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
<i>dīlak</i> , to reap.	<i>dīr</i> .	<i>dīr</i> .
<i>ghucēk</i> , to say.	<i>ghucats</i> .	<i>ghucats</i> .
<i>kayēk</i> , to do, to make.	<i>ka</i> .	<i>ka</i> (100, 7; 248, 4; 250, 8). (See, also, No. 1.)
<i>nastak</i> , to sit.	<i>naī</i> .	<i>naī</i> (100, 3).
<i>nyōk</i> , to place.	<i>nīw</i> .	<i>nīw</i> .
<i>prauak</i> , to sell.	<i>prā</i> .	<i>prā</i> .
<i>rī-dzōk</i> , to come.	<i>rī-dzai</i> .	<i>rī-dzai</i> (100, 3).
<i>wlak</i> , to bring.	<i>w^rr</i> .	<i>w^rr</i> .
<i>wriyōk</i> , to take.	<i>w^rr</i> .	<i>w^rr</i> .

69. B. Formation of the third person singular and plural (98, 2).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable *un* or *ōn* for the final *i* or *a*. Thus:—

Infinitive.	Aorist, sing. 3.	Imperative, sing. and plar. 3.
<i>amarēk</i> , to hear.	<i>amara</i> .	<i>amorun</i> or <i>amarōn</i> .
<i>kayēk</i> , to do, to make.	<i>kaci</i> .	<i>kawun</i> or <i>kawōn</i> .
<i>khwalak</i> , to eat.	<i>khra</i> .	<i>khrun</i> or <i>khron</i> (62, 1).
<i>mukhawēk</i> , to knead.	<i>mukhawī</i> .	<i>mukhawun</i> or <i>mukhawōn</i> .
<i>nyōk</i> , to place.	<i>nīci</i> .	<i>nīwun</i> or <i>nīwōn</i> .
<i>wlak</i> , to bring.	<i>w^rra</i> .	<i>w^rrun</i> or <i>w^rrōn</i> .
<i>wuzmayōk</i> , to test.	<i>wuzmaī</i> .	<i>wuzmaun</i> or <i>wuzmaōn</i> .
For <i>prauak</i> , to sell, we have:—		
<i>prauak</i> , to sell.	<i>pra</i> or <i>prā</i> .	<i>prāun</i> or <i>prāwōn</i> .

70. **Other persons of the Imperative.**—As already stated, the other persons follow the aorist. There are a few exceptions. *Fig. 1*—

The verbs *dzōk*, to arrive, and *naslak*, to sit, form the second person plural either regularly, as in *dzai* and *nei*, which happen to be the same in form as the second person singular, or else optionally lengthen the *a*, so that we get *dzāi* and *nāi*, so as to distinguish them from the singular (100, 4).

The verb *kayēk*, to do, to make, has a polite second singular imperative *kī*, as in *ghūn kī*, please make hidden, i.e. please hide (100, 9).

Imperative, second conjugation.

71. As the formation of the imperative of the verbs of the second conjugation presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular. The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb *kācalak*, to eat, is here given, so as to make all plain:—

Singular.	Plural.
1. <i>khur'm</i> or <i>kh'r'm</i> .	<i>khurgēn</i> or <i>khryēn</i> .
2. <i>khurōn</i> or <i>kh'rōn</i> .	<i>khurat</i> or <i>kh'rāi</i> .
3. <i>khurun</i> , <i>khurōn</i> , <i>kh'run</i> , or <i>kh'rōn</i> .	<i>khurun</i> , <i>khurōn</i> , <i>kh'run</i> , or <i>kh'rōn</i> .

In the following table, in the column for the third person, only the form in *ōa* is given. The form in *ua* can be obtained by substituting *u* for *ō*.

Indicative.	IMPERATIVE SINGULAR.		
	First Person.	Second Person.	Third Person.
<i>ayhēk</i> , to reach; to be born.	<i>ayas'm</i> .	<i>ayai</i> .	<i>ayasōa</i> .
<i>braphlak</i> , to burn (intransitive).	<i>bras'm</i> .	<i>bras</i> .	<i>brasōa</i> .
<i>braphlak</i> , to burn (transitive).	<i>bras'm</i> .	<i>brēi</i> , <i>brās'u</i> .	<i>brasōa</i> .
<i>byāk</i> , to be, become.	<i>b'm</i> .	<i>bēi</i> .	<i>bōa</i> .
<i>dilak</i> , to creep.	<i>dīr'm</i> .	<i>dīr</i> .	<i>dīrōa</i> .
<i>dranuk</i> , to keep, own.	<i>dar'm</i> .	<i>dār</i> .	<i>darōa</i> .
<i>dzāk</i> , to arrive.	<i>dz'm</i> or <i>dzas'm</i> .	<i>dzai</i> (plural <i>dzai</i> or <i>dzāi</i>).	<i>dzōa</i> .
<i>dzāk</i> , to propel.	<i>dzai</i> .	<i>dzōa</i> .	<i>dzōa</i> .
<i>dzōk</i> or <i>stōk</i> , to strike.	<i>dzas'm</i> or <i>zas'm</i> .	<i>dzas</i> , <i>zas</i> .	<i>dzasōa</i> , <i>zasōa</i> .
<i>gastak</i> or <i>giastak</i> , to carry off.	<i>gī'm</i> or <i>g'i'm</i> .	<i>gīōa</i> .	<i>gīōa</i> .
<i>ghwaphlak</i> , to fall.	<i>ghawir'm</i> .	<i>ghawir</i> .	<i>ghawirōa</i> .
<i>hanyōk</i> or <i>handyōk</i> , to remain over.	<i>hazs'm</i> .	<i>hazs</i> .	<i>hazsōa</i> .
<i>hatak</i> , to abandon.	<i>zh'm</i> or <i>zhay'm</i> .	<i>zhōa</i> .	<i>zhōa</i> .

Infinitive.	IMPERATIVE SINGULAR.		
	First Person.	Second Person.	Third Person.
<i>kīhtak</i> , to read.	<i>kīw'm</i> .	<i>kw</i> .	<i>kawōn</i> .
<i>khanak</i> , to laugh (263, 7).	<i>khan'm</i> (264, 2).	<i>khan</i> (264, 2).	<i>kāwōn</i> .
<i>kimalak</i> , to sail.	<i>khar'm</i> or <i>khr'm</i> .	<i>kharōn</i> , <i>khrōn</i> .	<i>kharōn</i> , <i>khrōn</i> .
<i>kuslak</i> , to copulate.	<i>kūn'm</i> .	<i>kūn</i> .	<i>kūwōn</i> .
<i>maḥṭak</i> , to break.	<i>maḥ'm</i> .	<i>maḥ</i> .	<i>maḥōn</i> .
<i>mullak</i> , to die.	<i>mū'm</i> .	<i>mū</i> .	<i>mūōn</i> .
<i>na-ghōk</i> , to come out.	<i>nī'm</i> .	<i>nī</i> .	<i>nīōn</i> .
<i>nastak</i> , to sit.	<i>n'm</i> .	<i>naḥ</i> (plural <i>naḥ</i> or <i>nāḥ</i>).	<i>nāōn</i> .
<i>na-w'lak</i> , to take out.	<i>na-w'm</i> .	<i>na-w'r</i> .	<i>na-w'rōn</i> .
<i>nōk</i> , to swim.	<i>nī'm</i> .	<i>nī</i> .	<i>nīōn</i> .
<i>nawak</i> , to go to sleep.	<i>nū'm</i> .	<i>nūōn</i> .	<i>nūōn</i> .
<i>nyōk</i> , to place.	<i>nū'm</i> .	<i>nū</i> .	<i>nūōn</i> .
<i>piḥṭak</i> , to write.	<i>pī'm</i> .	<i>pī</i> , <i>pī'n</i> .	<i>pīōn</i> .
<i>prauak</i> , to sell.	<i>prāw'm</i> .	<i>pra</i> or <i>prā</i> .	<i>prāwōn</i> .
<i>ḥawak</i> , to weep.	<i>ḥaw'm</i> .	<i>ḥāw</i> .	<i>ḥawōn</i> .
<i>ḥiyak</i> , to give.	<i>ḥaw'm</i> .	<i>ḥā</i> or <i>ḥārt</i> ¹ .	<i>ḥāwōn</i> .
<i>ryōk</i> , to become.	<i>r'm</i> .	<i>rē</i> or <i>ma</i> .	<i>rōn</i> .
<i>tatak</i> , to drink.	<i>t'm</i> .	<i>tōn</i> .	<i>tōn</i> .
<i>waghyōk</i> , to enter.	<i>wāw'm</i> .	<i>wā</i> .	<i>wāwōn</i> .
<i>w'lak</i> , to bring.	<i>w'r'm</i> .	<i>w'r</i> .	<i>w'rōn</i> .
<i>w-eyōk</i> , to slay.	<i>waw'm</i> .	<i>waw</i> .	<i>wawōn</i> .
<i>wōk</i> , to get.	<i>waw'm</i> .	<i>wāw</i> .	<i>wawōn</i> .
<i>wryōk</i> , to take.	<i>w'r'm</i> .	<i>w'r</i> .	<i>w'rōn</i> .

¹ 2nd pers. pl. *ḥawōt* (II). *Ḥārt* is literally 'give to me.' See § 61 note. *Ḥā* is spelt *ra* in the List of Words, Nos. 81 and 234. See the remarks on the letter *ḥ* in § 2.

72. Imperative with pronominal suffixes.—As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and also in § 66 dealing with the aorist with suffixes. Thus, *ghēf*, weave thou; *ghēf-a*, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.

CHAPTER VI. INDECLINABLES.

Adverbs.

73. The following are **Adverbs of Manner** :—

pa p' rang, in this manner, thus (22, 14).

pa f' rang, in that manner (*id.*).

ts' rang, how? (29, 7).

kundak, perhaps (164, 5).

kaska, perhaps (164, 5).

har ka, God knows (164, 10).

har kēw'n, God knows (164, 10).

wār ka, God knows (164, 10).

gudz, only (162, 9).

sa, for no particular reason (166, 11).

gōyā, as though (163, 7).

tsak', as (163, 13).

Of the above, *kundak* and *kaska* indicate hope or uncertainty (164, 2), as in :—

kundak (or *kaska*) *ri Māshk dza*, perhaps Māshk may come, or there is a hope that he may come (164, 6).

The words *har ka*, *har kēw'n*, and *wār ka* indicate doubt or ignorance, as in :—

har ka ka sāhib-ir sū dzōk ba ka nakk-ir sū dzōk ba, God knows whether the Sāhib will have come or whether he will not have come (164, 12).

har kēw'n ka ts' ri sū ghicatsi, God knows what he will say to me (165, 1).

Similarly *wār ka*.

Gudz is employed to particularize a condition. Thus, *bū nastak ba*, he is (*bū ba*) seated, but *gudz bū nastak ba* (162, 11), he remains seated and does nothing else (Hindī, *baīḥā-hī rahā hai*). So, *gudzdz-at bū dzaī* (162, 12), it is thou who must go (and not anyone else), Hindī *tū-hī jā*.

Sa is used like the Hindī *aisē-hī*, *yū-hī*. Thus, *sa nastak-am*, I just sat down (166, 13), i.e. I did not sit for any particular purpose, but sat doing nothing = Hindī *yū-hī baīḥā*. *Sa hany'm* (167, 1), I am just sitting, Hindī *yū-hī baiḥā-hū*.

Gōyā comes at the beginning of a sentence, as in *gōyā hīs-at sak dōk*, as though thou didst nothing (164, 2).

An example of *tsak'* used as an adverb is *tsak' mzarai ai ba*, as is a tiger (163, 13).

Tsak' is also used as a preposition, see § 80.

74. The following are **Adverbs of Place** :—

i-d', here (23, 1; 55, 11), hither (257, 13).

i-d'-l, here to it, in this direction, hither (257, 13).

pu-p', here (23, 6).

i-w', there (23, 1; 55, 11), thither.

i-w'-l, there to it, in that direction, thither (160, 10).

- pa-f^a*, there (23, 7).
gudā, where ? (29, 7; 55, 13).
i-nar, at home, inside (55, 7).
winar, inside (56, 5).
i-bēṛh, up, above, outside (*id.*).
pa-bēṛh^a, upwards, to above, to outside (*id.*).
i-nisht^a, outside (*id.*).
pa-nisht^a, to the outside (56, 7).
i-mukh^a, in front (*id.*).
pa-mukh^a, to the front (*id.*).
i-pēts^a, behind (56, 9).
pa-pēts^a, to behind (56, 7).
i-dzēm^a, below (56, 9).
pa-dzēm^a, to below, downwards (*id.*).
palau, in the direction of (*id.*).
i-p^a palau, in this direction (23, 3).
i-f^a palau, in that direction (*id.*).
tsēn palau, in what direction ? (29, 9; 30, 1).
pa-tsaṭ, afterwards, behind (56, 11).
i-tsang^a, near (*id.*).
bōi, near (56, 13).
pēts, far (*id.*).
inēṭ^a, in possession (56, 11).
pa-sa, hither (56, 11), in this direction (167, 2), behind (167, 2).
mukh pa-mukh, face to face, facing (56, 13).
i-khucarint^a, on the right (*id.*).
pa-khucarint^a, towards the right (57, 1).
i-tsūt^a, on the left (*id.*).
pa-tsūt^a, towards the left (*id.*).
i-mandz inar, in the middle (57, 3).
pa-pōrkai, with, together with (*id.*).
sar^a, together, in one place (137, 4).

Of the above, *pa sa* is used in sentences such as *pa-sa sun*, come up here, or go behind and follow me (167, 2), equivalent to the Hindi *pīchhē hō* or *idhar hō*. *Pa sa* is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions *i* or *pa* respectively. Without the prepositions, these are nouns of place. Thus, *bēṛh*, the place above; *nisht^a*, the place outside. So, *bēṛh sir hā*, the place above is good; but *hāf^a sarai i-bēṛh sir hā*, that man is good on the top, i.e. is good externally (57, 10).

As examples of the use of *sar^a*, we can quote *a-k^aei sar^a hanyin*, the Wazirs are sitting together (137, 5).

75. The following are Adverbs of Time:—

- hō waqt*, now (23, 1).
pēri, now (58, 11).

haf' waqt, then (23, 1).

ts' waqt, when? (29, 7).

ka, when, *ka haf' nōrī khwālk*, *mun azz-al dzōk-am*, when he ate, then I went to him (88, 11). Also used in conditional sentences.

kān, when? (29, 9).

ta, then (59, 1). Also used in conditional sentences.

ts'n, today (58, 2), *ts'n-a nōrī khwālk*, he ate bread today (178, 10).

prān, yesterday (58, 2).

indzān, the day before yesterday (*id.*).

indzān ta-mīn bi ryūz, two days before yesterday (*id.*).

ṣabā, tomorrow (58, 4).

hī ṣabā, the day after tomorrow (*id.*).

mīn ṣabā, two days after tomorrow, in future (*id.*).

For 'night,' the word *shūc* is added to the foregoing. Thus,—

ts'n shūc, tonight (58, 6).

prān shūc, yesterday night, last night, and so on (*id.*).

uēgā, tonight (58, 7).

pa-ryūz, by day (58, 9).

pa-shūc, by night (*id.*).

asal, this year (*id.*).

parsal, next year (*id.*).

indza sal, next year but one (58, 11).

ka sē, since (165, 4).

tsōn ka, as long as (165, 5).

mīn, yet, yet more, still more (58, 11; 165, 13).

t'i, always (151, 8).

Examples of the use of the last four are :—

ka sē tū bādshāh syōk-a, *i-mund-ghal inar ai ghwar nak hondzyōk hā*, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6; 264, 3).

tsōn ka az ūm, *tū gu hī*, as long as I remain, do thou also remain (165, 7).

mīnu-ir nak dzōk hā, he is not yet come (166, 1).

mīn wīrān syōk, nay, he became still more sick (166, 2).

haf' bū ka sir ba, *t'i bū sir ba*, he who is (by nature) good, is always good (151, 8).

haf' saṣai ankar nak syōk, *mīn jurmāna gu syōk*, that man did not become a servant (*i.e.* get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are **Adverbs of Cause or Reason** :—

dzik', for this reason, because (23, 1; 248, 9).

ta-p' pār', for this reason (23, 3).

ta-f' pār', for that reason (*id.*).

ta-ts' pār', for what reason?, why? (29, 14; 248, 8).

kī or *kīyē*, why? (29, 10).

77. The following are **Adverbs of Negation and Affirmation** :—

nak, not (102, 3).
mak, not.
ma, not.
naki, not (102, 8).
na . . na, neither . . . nor.
hā, yes.
hō ya, yes.
na, no.
na a, no.
sir, good.
bē-shaki, without doubt.
a-rākh', the truth, it's true.

Of these, *nak* is the ordinary negative (102, 4), as in *nak khicalak*, he did not eat; *nak bā khara*, he does not eat. With the imperative, *mak* is used instead of *nak*, as in *har ts' mak khron*, do not eat everything (62, 1). *Ma* occurs only once instead of *mak*, viz. in *a-zān ma khicurtēw'a*, do not wag (your) tongue (246, 2). It is borrowed from Pashto. On p. 102, l. 8, Ghulam Muhammad Khān states that *naki* is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, *na* is only used when repeated, as in *na 'Amr rī dzōk, na Bakr*, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word *hargiz* or *nāmi*. Thus, *hargiz ai sakhal kār mak kēw'a*, on no account do such an action; *nāmi-m hā kār nak dōk hā*, I did not do this deed at all (102, 4).

The words for 'yes' and 'no' (160, 7) require no explanation. As an example, we have the question *tū-l ga i-w'-l dzōk byōk-a*, hadst thou also gone to it there, i.e. thither? The answer might be *hā* or *hō ya*, yes; or it might be *na* or *na a*, no (160, 10). *Sir* (160, 12), *bē-shaki* (161, 2), and *a-rākh'* (161, 2), as their meanings show, are emphatic affirmatives.

These words are often repeated, as in *hā hā*, yes, yes; *na na*, no, no; *sir sir*, very good, and so on (160, 13).

78. **Adverbs of Emphasis.**—The particles *ai* and *di* are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 100). They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, *ai* is used. If the word is plural, *di* is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus :—

kū-Zaid gad di bi makhluq ga buk-an; khō bi kakh-ir di nak dzōk, Zaid ai rī dzōk, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came; Zaid alone came (suppl. 2, 8). Here the plural noun *makhluq* (it is a borrowed word, already in the plural) is discriminated by the particle *di*, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The

indefinite pronoun *bī kuk*, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes *dī*, which is here translated 'on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun *Zaid* is discriminated by the particle *ai*, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of *ai* or *dī* is not required. For instance, in the sentence, *Zaid wa az rī-dzāk-in; hafō nastak wa az rī-dzōk-am*, Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here *ai* is not used.

Other examples of this use are:—

haf^s sr^s hā; hafō ai sr^s nak hā, she is good; on the other hand, he is not good (239, 10, 11).

hō at tar-mun marzā hā; hā ai to-f^s khwār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

marzawī-t tsōn hīn t dyō-m marzā hīn; s^s-m ai tarbūr hā, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).

ghrās ai hā, ka ziyar ai hā t Sūsh^r ai hā, is it black, or is it yellow? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindi *hi*. This, in fact, has already appeared in the last clause of the first sentence above quoted,—*Zaid ai rī dzōk*, it was only Zaid that came, or, in Hindi, *Zaid-hi ayā*. So we have:—

az ai bū sakkkhal bē-parwā girz^m; bī kuk dī nak hā, I alone (Hindi *mai hi*) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).

tū ai bū sakkkhal ghicāsh^r; bī kuk-a ai bū spuk ga nak girī, thou alone fearest such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

mākh dī sakkkhal hyēn, ka kū-tū kī bū hīts nak ghicatsyēn, we alone are such that we say nothing to thee (suppl. 3, 11).

az ai bū tū say^m; bī kuk dī bū nak say^m, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that *ai* and *dī* here refer to the objects of the two phrases.

sarai kī ai zark^s pakār hā, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

ka i-m^sshī izar ai ga ikhtiyār nak dōrī, mun kū-tū lāst^s dī ts^s say^m, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

ta-randaür pâr' ai a-pêtauf qarür hâ, abstinence is necessary only for the sick (145, 11).

ka sê tü bādāhāh syōk-a, i-mund-ghal inar ai ghur' nak handzyōk hā, since thou becamest king, no fat has been left even on the tail of the fat-tailed sheep (165, 6; 264, 3).

az ai pa-khwai hā kār dōk, it was I who did this deed by myself (170, 1).

tū ai hushyār hai, it is thou who art intelligent (239, 15).

az ai khōla h'm, it is I who am ignorant (240, 3); but

az atir h'm, I am weary (239, 12).

a-kulanni-t tōm hin? s'-m ai kulān hā; syi-m dūw' hā, how many sons hast thou? I have only one son; I have a daughter (243, 6-3).

hā dūk' ai tar-tū dūw' hā, is this the girl that is thy daughter? (243, 9).

hō kulanak ai tar-tū kulān hā, is this the boy that is thy son? (243, 10).

Prepositions and Postpositions.

80. **Prepositions.**—The prepositions *pa*, *ta* (or *tar*), and *i* (or *hā*), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are:—

bē, without, except.

baghair, without, except.

tsak', like.

The preposition *bē* is generally prefixed to the governed noun direct. Thus:—

bē sarai ri harr' dzāk-in, all came except the man (159, 11).

bē gap har ts' di dī hin, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, *bē s'*, without that; *bē p'*, without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in—

bē kū-mun, without, or except, me (159, 5).

bē kū-māk'h, without, or except, us (159, 6).

bē kū-r', without, or except, this (person) (*id.*).

bē kū-tū harr' ri dzāk-in, all came except thee (158, 12).

The preposition *baghair* always governs the locative case (159, 1). Thus:—

baghair i-f', without, or except, that (159, 6).

baghair i-p', without, or except, this (*id.*).

baghair kū-tū, without, or except, thee (159, 7).

baghair kū-mun, without, or except, me (*id.*).

baghair i-sarai, without a man (159, 1).

baghair i-gap, without a stone (159, 2).

The preposition *tsak'*, like, governs the genitive (163, 7), as in *tsak' ta-marzd*, like a brother (163, 12); *tsak' ta-mérzh*, like the sun (163, 12). *Tsak'* is also used as an adverb, see § 73.

81. **Postpositions.**—The following postpositions govern the genitive :—

ghōndak, like (163, 7).

pa-rang, like (*id.*).

par, for (145, 8).

inēl, in possession of, equivalent to Hindi *pās*.

i-tsang, near.

Thus :—

ta-marzā ghōndak, like a brother (163, 11).

ta-mērək pa-rang, like the sun (163, 11).

ta-falānai pār bū kaym, I make for so and so (145, 9).

ta-randzūr pār ai a-pōtsuf zarūr hā, abstemiousness is necessary only for an invalid (145, 11).

kicalanak-am ta-adaḥ pār dzōk, I beat the boy for the sake of politeness, *i.e.* to teach him manners (179, 4).

The word *inēl* means 'from him,' 'from her,' 'from it,' or 'from them' (134, 15), and will be further discussed under the head of the syntax of pronouns (§§ 117, 120). It also means 'in his, her, or its possession,' as in *inēl hā*, it is in his possession. From this is developed its use as a postposition, as in :—

ta-safai inēl, in possession of the man.

tar-mun inēl hā, it is in my possession (146, 1).

tar-kuk inēl hā, to whom does it belong? (250, 3).

tar inēl hā, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (d)).

Thus :—

inēl-m hā, it is in my possession (135, 7).

inēl-t hā, it is in thy possession (135, 7).

inēl-ua hā, it is in his possession (135, 5).

If the particle *dī*, used in ablative sentences (see §§ 83, 126), is added, then these mean 'from me,' 'from thee,' 'from him,' etc. Thus :—

inēl-mun-al dī ts'ēk, he went away (*hāl ts'ēk*) from me (136, 4).

inēl-tt-ir dī dzōk, he came (*hīr dzōk*) from thee (136, 4).

For *i-tsang* we have *hafō piḡhtak ka s sarai tar-mun i-tsang hanyī*, he wrote that 'a man is sitting near me' (151, 13).

82. The following postpositions govern the locative :—

līkī, to, into, for.

kī, to, into, for.

lāst, from.

i-rāst, beginning from.

ta-mīnak or *ta-mīnshak*, up to.

inar, in.

izar, on.

gad, girad, or girgad, with, together with.

pa-sa, without, except.

Examples of the use of the above postpositions are the following:—

liki and *ki*.—In the following *ki* may be used throughout instead of *liki* and *vice versa*:—

i-jēr' liki-l (or *ki-l*, 144, 9) *ts'ēk*, he went (*hal ts'ēk*) to the camp (143, 5; 179, 1).

i-jallād liki-wa hukm dōk, he made (*i.e.* gave) an order to the executioner (143, 9).

i-qāzī liki-wa hāzīr dōk, he made him present to the Qāzī, *i.e.* he brought him before the Qāzī (143, 10).

kū-kuk liki bā ghuc'ēk sa, to whom is it being said? (143, 8).

kū-f' liki ghicats, say to him (143, 7).

kū-māk' ki ghicats, say to us (144, 10).

kū-mun ki shō, give to me (144, 10; 177, 13).

i-kūwai liki-l ghicash'tak, he fell into the well (179, 1).

i-hushyarrī liki a-bēdārī s' hā, *i-nāidanni liki a-khuc'āw*, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

i-dīndār liki ai a-dīn s'ir hā, *i-bēdīa liki ai a-dunyd*, to the religious man, on the one hand, religion seems good; to the irreligious man, on the other hand, the world (seems good) (143, 10).

i-randzūr liki ai a-pōtsuf zarār hā, abstemiousness is necessary only for an invalid (144, 3). *Cf.* the similar example of the use of *pār'* in the preceding section.

i-acēgā liki, at night (144, 6). *Cf.* Hindi *rāt-kō*.

With *ki*, sometimes *i*, the preposition of the locative, is omitted. Thus:—

asrai ki ai zark' pakār hā, it is a wife that is necessary to a man (suppl. 4, 1).

mihmān ki a-nōrī nūw, set the bread for the guest (261, 10).

83. *lāst'*.—Whenever this postposition is used in a finite sentence, the particle *dī*, indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This *dī* is quite distinct from the emphatic particle described with *ai* in § 78, and should not be confused with it. As an example we may quote the words *i-jēr' lāst'*, which mean by themselves 'from the camp' (129, 2). But if we have a finite sentence, such as 'he went (*hal ts'ēk*) from the camp,' we must say *i-jēr' lāst'-l dī ts'ēk* (135, 12). The *dī* in such cases need not precede the verb immediately, but may come in some other place in the sentence, though it must appear somewhere. The word *dī* may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have *kū-Makālī Shāhīb lāst'-r dī dzōk*, he came (*hār dzōk*) from Mr. Macaulay (135, 15). If we omit the words 'Mr. Macaulay,' we may say *hār dī dzōk*, he came from him (136, 2). *Lāst'* is used with various shades of meaning, as will appear from the following examples:—

kū-mun lāst' dī zēy'n, ask from me (138, 10).

hafū ai ga i-fai lāst' hā, that also is from among them (139, 15).

i-harr' dūmī lāst'-wa dī pušt'n' dāk, he made inquiry from all the singers (128, 7).

i-dzūt gham lāst-m dī a-zlī kartāi syōk, my heart became torn from excessive grief (138, 4).

a-zlī dī i-hīr lāst khālī kēw'a, make the heart empty from (*i.e.* of) greed (139, 7).

a-lamā'dī i-zlī lāst i-pēts kēw'a, put away greed from the heart (139, 8).

i-dēr lāst i-ghūnd ta-mīnak, from the camp to the hill. This is not a finite sentence (139, 10).

haf sarai-l dī i-hadd lāst tar syōk, that man has passed from (*i.e.* beyond) the boundary (140, 2).

kū-hīts kuk lāst dī krīk mak kēw'a, do not make aversion from anyone, *i.e.* do not hold anyone in aversion (139, 5).

kū-tā lāst dī maraṭur hā, he is angry with thee (260, 5).

i-dzūt fikr lāst i-pēts, after much thought (138, 12). Not a finite sentence.

i-f lāst rī mukh dzōk, he came (*rī dzōk*) before that (138, 13).

From the last example we see that words signifying 'after,' 'before,' or 'behind' govern a noun with *lāst*, and that in such cases *dī* is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle *dī* is omitted, *viz.* in *ustād ai i-piē lāst ziyāt giṇ'a*, honour a teacher more than a father (139, 1), but all the other examples have *dī*.

84. *i-rāst*.—This postposition signifies 'from,' in the sense of 'beginning from,' as in :—

i-nmā-ghām i-rāst i-saḥar ta-mīnak, from evening to morning (139, 13).

ta-mīnak or *ta-mīnashak*.—This is the complement of *i-rāst* or of *lāst*, more usually the former, and means 'up to.' Either *ta-mīnak* or *ta-mīnashak* may be used without change of meaning. Examples are :—

i-dēr ta-mīnak, up to the camp (140, 6).

i-nmā-ghām i-rāst i-saḥar ta-mīnak, from evening up to morning (139, 13).

i-dēr lāst i-ghūnd ta-mīnak, from the camp to the hill (139, 10).

85. *inar*.—This is by origin the locative of *nar*, a house, and means literally 'in the house.' It is still occasionally used in the sense of 'at home,' as in *haf sarai i-nar mullak*, that man died at home (55, 7). Compare the phrase *i-nar inar*, in the house (21, 5; 141, 9). Examples of its use are :—

i-Kābul inar hā, he is in Kābul (141, 6).

haf sarai i-dēr inar wirān syōk, that man became sick in the camp (180, 7).

i-nar inar ghūn syōk, he became (*i.e.* was) hidden in the house (178, 8).

As explained under the head of adjectives, *inar* is sometimes used to indicate the superlative degree, as in :—

hā giyōy ai i-harr inar ghicaf hā, this cow is fat among all, *i.e.* is the fattest of all (260, 6).

i-sir inar ai sir hā, amongst good (things) it is good, *i.e.* it is the best (34, 5).

When this postposition, and also when *izar*, govern the pronoun of the third person, the contracted form of the locative *wi* or *wa* (see § 19) is generally used instead of the full

locatives (*kū-fū*, *kū-f*, and *kū-fai*) (133). The *wi* or *wa* may then be compounded with the *inar* or *izar*, so as to form, respectively, one word; thus, *winar* or *wizar*. We shall here confine ourselves to the consideration of *winar*. *Wizar* will be considered under the head of *izar*.

It will be remembered that *wi* or *wa* stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' *Winar* therefore means, primarily, 'in him, her, it, or them.' Thus, *winar nastak hā*, he is seated in it (132, 14).

The next stage of the development of this form is that it has come to be used as an adverb, meaning simply 'inside.' Thus, *haftō winar hā* means not only 'he is in it,' but also, generally, 'he is within' (141, 8).

For the first and second persons, the contracted locatives are *dī* or *da*, which means 'in or on me, us, thee, or you,' the same form being used for either the first or second person. When these are governed by *inar* they never coalesce with it, as is done by *wi* or *wa*. Instead of this, *winar* has further developed into a preposition itself, equivalent to *inar*, and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add *dī* or *da*, as a suffix, to *winar*, and we get *winar-dī* or *winar-da*.

So completely, in these two last instances, has *winar* lost its original meaning and become a mere preposition, that, under the influence of analogy, *wi* or *wa* may also be suffixed to *winar*, although it is there already in the first syllable. We thus get *winar-wi* or *winar-wa*, in him, her, it, or them.

To sum up,—the following are the various forms taken by *wi* or *wa* in conjunction with *inar* :—

- wi* or *wa*, in him, her, it, or them.
- winar*, in him, her, it, or them.
- winar-dī* or *winar-da*, in me or in us.
- winar-dī* or *winar-da*, in thee or in you.
- winar-wi* or *winar-wa*, in him, her, it, or them.

Besides the above, *dī* or *da*, and *wi* or *wa*, may be suffixed to the plain *inar*, instead of to *winar*, with the same respective meanings; so that we may have :—

- inar-dī* or *inar-da*, in me or in us.
- inar-dī* or *inar-da*, in thee or in you.
- inar-wi* or *inar-wa*, in him, her, it, or them.

Thus :—

i-f^o murgān ai i-wast^oēk, inar-wi gōlīg^o aghak, on that bird, on flying up, a bullet hit on it, i.e. a bullet hit it as it flew away (43, 4).

Finally, it may be noted that, although the *dī* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with *izar*.

86. *izar*.—This also is probably by origin a locative of the word *zar*, but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples :—

- haft^o sarai i-takht izar nastak*, that man sat on the throne (180, 4).
- i-grī izar nastak hā*, he has sat down on the mountain (132, 9).

i-f' izar lâzim hâ, it is incumbent on it (140, 10).

i-hukmî izar 'amal kēw'a, do carrying out on orders, i.e. obey orders (140, 13).

i-lucanai izarr-al dzôk, he went (*kal dzôk*) on a madman, i.e. he came across a madman (141, 1).

ka i-m'ghî izar âi ga ikhtiyâr nak dêrî, mun kû-tû lâst' dî ts' zoy'm, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).

i-p' ghincûin izar tôp ka, jump over this canal (250, 8).

kû-kuk izar thumat muk ghicats, do not speak calumny against anyone (257, 8).

hê i-fâi dyô kullân izar a-khucâi guzâr' bayak, he divided his property on (i.e. between) those two sons (I, 2).

i-f' izar pa-qâhr syôk, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as *wi* or *wa* is prefixed to *izar*, so it may be prefixed to *izar*, and we get *wizar*, meaning 'on him, her, it, or them.' So also the forms *dî* or *da* and *wî* or *wa* may be suffixed, exactly as in the case of *winar*. We thus get the following set of forms:—

wî or *wa*, on him, her, it, or them.

wizar, on him, her, it, or them.

wizar-dî or *wizar-da*, on me or on us.

wizar-dî or *wizar-da*, on thee or on you.

wizar-wî or *wizar-wa*, on him, her, it, or them.

So also, as in the case of *inar*, we have:—

izar-dî or *izar-da*, on me or on us.

izar-dî or *izar-da*, on thee or on you.

izar-wî or *izar-wa*, on him, her, it, or them.

Although the *dî* or *da*, *wî* or *wa*, is usually suffixed to the *winar* or *inar*, as above, it sometimes appears in another part of the sentence. Thus:—

a-khatq da sâ ta-kôfwâl gumân wizar kawîn, the people will make consideration of Kôfwâl on me (*da*.....*wizar*), i.e. they will take me for a Kôfwâl (140, 11).

Wizar is also used to represent the instrumental case of a pronoun of the third person, and then means 'by him,' 'by her,' 'by it,' or 'by them.' Thus, the instrumental of *târ'*, sword, is *pa-târ'*, and we have *pa-târ'-wa sâ wazn*, thou wilt slay him with a sword; but with a pronoun of the third person we have *wizar-a-wa sâ wazn*, thou wilt slay him (-a-) with it (*wizar-wa*) (137, 10).

Words indicating kindness, tyranny, or rage take *izar* after them, but in such cases the *izar* may govern the instrumental with *pa* instead of the locative with *i* or *kû*. Thus:—

kû-mun izar-a mihrbânî dâk, he showed kindness to me (178, 3).

pa-fô izar-a zulm dôk, he tyrannized over him (178, 4).

i-f' izar pa-qâhr syôk, he became angry with it (178, 5).

87. *gađ*, *girad*, or *girgađ*.—The primary meaning of this postposition is 'together with,' but, as will be seen from the following examples, it has developed other shades of meaning. Any of the three words may be used in place of either of the other two:—

i-sarai gađ, with the man (137, 2).

i-yâr gađ âi muşluht dâk, he made consultation (i.e. consulted) with (his) friend (145, 1).

i-dōst i-dushman girāf a-p'f rūn dēr'u, keep the forehead bright before both friend and foe (145, 3).

sazā-i oi gunāh gaḡ barābar shērō, give to him punishment equal with (i.e. corresponding to) the fault (145, 5). In this the preposition *i* of the locative has been dropped.

a-kharts i-khwaī hāsūl girāf barābar kēc'u, make expenditure equal with (i.e. in accordance with) your own income (145, 6).

a-nākī ai kū-har kūk girāf ar hē, only virtue is good with every one (i.e. in everyone's opinion) (256, 7).

88. *pa-sa*.—This generally means 'except.' Thus, *i-sarai pa-sa*, except the man (159, 2); *i-gap pa-so*, except, or without, a stone. It is often combined with the preposition *dē* (§ 80), as in *bē Khudāe pa-sa*, except God (159, 13); *bē kū-mun pa-sa*, except, or without me (159, 14).

CONJUNCTIONS.

89. The following are Copulative Conjunctions:—

wa, and.

ga, also, even.

bī, *bīhē*, or *bīyē*, in the second place, and also, moreover.

The following are examples of their use:—

wa.—*Zaid wa 'Amr nāsh-in*, Zaid and 'Amr sat down (154, 4).

Zaid wa 'Amr malk-in, Zaid and 'Amr died (153, 5).

Zaid mullak, wa 'Amr mullak, wa Bakr mullak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mullak, wa 'Amr, wa Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mullak, wa 'Amr zakhmī syōk, Zaid died, and 'Amr was wounded (155, 6).

Zaid-al ts'ek, wa 'Amr-ir dzōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am dzōk, wa a-piē-wa ash'ek, I struck Zaid, and his father was standing, i.e. when I struck him, his father was standing at the time (158, 8).

Wa is employed idiomatically to indicate remoteness, as in *tū wa gakhāl kōr*, thou and such a deed! i.e. there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

ga.—*Zaid mullak, 'Amr ga mullak*, Zaid died, 'Amr also died (154, 8).

Zaid mullak, wa 'Amr'ga mullak, Zaid died, and 'Amr also died (154, 9).

Zaid ga mullak, 'Amr ga mullak, Zaid also died, 'Amr also died (154, 11).

Zaid mullak, 'Amr ga, Zaid died, also 'Amr (154, 13).

'Amr ga mullak, 'Amr also died (155, 1).

ka i-m'ghī izar ai ga ikhtiyār nak dōri, *mun kū-tū lāst dī tē' say'm*, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

bī.—*Zaid ri-dzōk, bī 'Amr*, Zaid came, also 'Amr (155, 12).

Zaid ri-dzōk, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).

hā bīhē ai khucāsh hā, this too is sweet (251, 9).

mullak byōk, wā biyē zwandai ai syōk, he was dead, and again he became alive (1, 14).

90. The following are **Disjunctive Conjunctions** :—

yā, or.

yā khō, or.

yā . . . *yā*, either . . . or.

yā khō . . . *yā*, either . . . or.

ka, or.

ka . . . *ka*, whether . . . or.

ka nai, or otherwise.

The following are examples of their use :—

yā, yā khō.—Either of these may be used instead of the other. Thus :—

hā dol w'r, yā (or yā khō) hā, take this or this (157, 8).

yā . . . *yā, yā khō* . . . *yā*.—*yā haf-i ts'ēk byōk, yā-i tū*, either he had gone, or thou (157, 6).

yā-r di wak w'r, yā-r di sharbat w'r, bring either water or sherbet (157, 9).

yā khō hū ts' nak dari, yā-r di nak shrawi, either he does not own anything, or he does not give to me (157, 11).

ka.—This is principally used in questions. Thus :—

Zaid-i dzōk ka 'Amr, did Zaid come, or 'Amr ? (158, 3).

ts'an-i dzōk, ka prān, did he come today, or yesterday ? (158, 4).

ghrās ai hā, ka ziyar, is it black or yellow ? (250, 13).

hō ai sir hā, ka hafō, is this good, or is that ? (253, 8).

Note.—*Ka* is also used as a relative pronoun (see § 24), as an adverb of time (§ 75), and as a conditional or as a final conjunction (§§ 92, 94).

ka . . . *ka*.—*ka haf dol bū w'r, ka hā*, whether dost thou take that or this ? (157, 13).

ka nai.—*hā dōrū khurōn, ka nai paufūk dal ai sū nak shrawm*, eat this medicine, or else I will not give thee a pomegranate (166, 9).

91. The following are **Adversative Conjunctions** :—

balki, nay rather, moreover ; but, on the contrary.

lēkin, but.

magar, but.

khō, but.

The following are examples of their use :—

balki.—*dzōk-a nak hā, balki wazyōk-a hā*, he has not beaten him ; nay rather he has killed him (156, 8).

Zaid-i nak dzōk, balki 'Amr-i dzōk, Zaid did not come, but (or on the contrary) 'Amr came (156, 9).

lēkin, magar, khō.—Any of these may be used for the others. Thus :—

harr ri-dzāk-in, lēkin (or magar or khō) Zaid-i nak dzōk, all came, but Zaid did not come (160, 5).

Khō is sometimes used like the Hindī *tō*, and is then hardly translatable into English. Thus:—

azz-al khō nak dzōk-am, as for me, I did not go = Hindī *mai tō nahī gayā* (162, 12).

92. The following are **Conditional Conjunctions**:—

ka, if; when.

hargāh ka, if.

mun ka, if.

agar ka, although.

The following are examples of their use:—

ka.—*ka bārān ai syōk, mun ghwāsi dī sū sa*, if it rained, then the grass will become (*i.e.* will grow) (150, 13).

ka haf ri-dza, mun azz-al ai sū shaw'm, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

ka ri dza, mun sha-l-a, when he comes, then give it to him (151, 3).

Note that *ka* is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of *ka* in conditional sentences will be found under the head of syntax (§ 136).

Ka is also used with a relative pronoun, without materially affecting the sense, as in *tsōn waqt ka ri dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Similarly, *har waqt ka ri dzōk*, at every time that he came, *i.e.* whenever he came, or when he came (Hindī *jis waqt āyā* (151, 6)).

hargāh ka, mun ka.—Either of these may be used instead of *ka*, with the meaning of 'if.' Thus:—

hargāh (or mun) ka i-m'shī izar ga ikhtiyār nak dēri, mun kū-tū lāst dī ts zay'm, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example *ka* alone may be used instead of *hargāh ka* or *mun ka*, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).

agar ka.—*agar ka haf sayai zakh khwālak, khō nak mulak*, although that man ate poison, nevertheless he did not die (152, 8).

agar ka hō-r dī ghandzi ghwēk-in, azz-al ts nak ghwēk-in, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with *agar ka* is introduced by *khō*, and not by *mun* (152, 11).

93. The following are **Concessive Conjunctions**:—

mun, then.

khō, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. *Mun* is used if the conditional particle is *ka*, *hargāh ka*, or *mun ka*, and *khō* is used if the

conditional particle is *agar ka*. Examples of both of these particles will be found in the preceding paragraph (§ 92). The following are additional examples of the use of *mun* :—

ka haf' ri dzūk, mun hō kār sū sa, if he came, then this work will be (done) (152, 3).

ka tū ghuats, mun azz-ul sū dzaw'm, if thou say (it), then I will go to him (152, 4).

94. The following is a **Final Conjunction** :—

ka, that, in order that.

The following are examples :—

'adl kēw'n, ka nēhnām si, do justice, that thou mayst have a good name (151, 15).

tēn khuārī kēw'n, ka sabā-t pakār sa, labour today, that it may be useful to thee-tomorrow (254, 10).

hēr tsūw, ka hisāb kayēn, come here, that we may make an account (257, 15).

Ka is also used, in a **Consecutive** sense, to mean 'so that.' Thus :—

*nōfi dī nak buk, ka tū khwālk bukā**, there was (*dī buk*) no bread, so that thou mightest have eaten, *i.e.* there was none for you to eat (88, 3).

In this meaning *ka* sometimes is used to give the force of the imperative, as in *ka nakk-al denī*, (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in :—

khūn aī mak kēw'n, ka 'umr-at sū lanf sa, do not commit murder, as (or because) thy life will become short (thereby) (254, 8).

Ka is also used like the Greek *ὅτι* and the Persian *ki* to introduce a quotation in direct oration, instead of employing *oratio obliqua*. Thus :—

hafū pishlak ka 's saḡai tar-mun i-tsang' hanyī, he wrote that 'a man is sitting near me' (151, 13).

INTERJECTIONS.

95. The ordinary interjection used to call attention is *mō*, O! Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof** :—

w'h !

h'n !

As in :—

w'h ts'-t dōk, Ah ! what didst thou do ? (161, 7).

h'n ts' bū kai, Ah ! what are you doing ? (*id.*).

These are sometimes repeated, so that we may say *h'n h'n ts' bū kai !*

Dzūsh, the imperative of *dzūsh'ek*, to look, means 'take care !' as in *dzūsh, hō kār nak kēci*, beware ! that thou do not this deed (161, 11). We see from this example that it is followed by the *norist*.

Armān ka indicates regret, as in *armān ka.azz-al ts'ek byōkan**, would that I had gone ! (164, 8).

hai hai and *ō hō hō*, alas ! are used in grief, as in *hai hai pēri ts' kay'm*, alas ! what am I to do now ! (149, 13) ; *ō hō hō ts' bad kār syōk*, alas ! what evil deed has occurred ! (149, 13).

wā, wā, ah ! indicates joy or surprise, as in *wā wā ts' sīr kār ai syōk*, ah ! what a good deed has occurred ! (150, 3).

wāē, w'ē, or *w'ē w'ē*, alas ! is used in time of trouble, in sickness, or among beggars, as in *w'ē w'ē mullak*, alas ! he is dead ! (150, 8).

ai, O ! calls attention, as in *ai lawanai-a*, O madman (II).

ē, O ! ditto, as in *ē piē*, O father (I, 2).

CHAPTER VII.

SYNTAX.

96. The following is not a complete syntax of Ormuri. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. **The Definite Article.**—As already explained (§ 5), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, *ta-p' a-dist*, his hand; but *ta-p' dist*, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles *ai* and *di*. Here it should be mentioned that these particles cannot be employed to indicate any word which is preceded by the definite article (118, 8). Thus, *a-sarai mulak*, the man died; but *sarai ai mulak*, a man died. We cannot say *a-sarai ai mulak*. In this way we see that *ai* and *di* sometimes have the force of an indefinite article, for one or other of them almost always appears in a sentence, if the noun to which it would refer has not the definite article. Again, if there are two nouns in a sentence, one of which is the subject and the other the object of a transitive verb, then, if one noun has the definite article, and if there is also *ai* or *di* in the sentence, we know at once that the noun with the definite article must be the subject; for, as we shall see, if the verb is transitive, the *ai* or *di* must refer to the object, and as it cannot refer to a noun that has the definite article, that noun cannot be the object, and therefore must be the subject. Thus, in the sentence:—

<i>a-sarai</i>	<i>ai</i>	<i>panḍāk</i>	<i>khwalak</i> ,
the-man	(indicates object)	pomegranate	ate,

we know that *a-sarai* is the subject, because *ai* cannot refer to it, and therefore must refer to *panḍāk*, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand *sarai ai a-panḍāk khwalak* would mean 'the pomegranate ate a man.'

98. **The Subject and the Object** (114, 118).—As stated in § 10, there is no distinction in form between the nominative (or agent) and accusative cases. Theoretically, the subject of a verb may be in some circumstances in the nominative, and in other circumstances in the agent case, but for practical purposes all consideration as to whether a noun is in the nominative, agent, or accusative case may be abandoned. In Ormuri, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, *a-sarai a-panḍāk khwalak* means 'the man (*a-sarai*) ate the pomegranate (*a-panḍāk*)' (174, 6), and does not mean 'the pomegranate ate the man.' If the sentence consists merely of two nouns united by a

copula, as 'Zaid is sick,' the order is subject, complement, copula (173, 12) : thus, *Zaid* (subject) *ðindr* (complement) *hā* (copula). Here, from the order of the words we know that the subject is *Zaid*.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist-tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have *Zaid bū khura* meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have *ðū khura*, he eats, or, if we wish to express the subject, we may say *hafō bū khura*, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If *hafō bū khura* is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject may be either *hafō* or it may be the 'he' of *khura*, he eats, but the only possible object is *hafō*. There is no object concealed in the *khura*. Hence, if *hafō bū khura* is a complete sentence, we must take *hafō* as representing the object, and the sentence must mean 'he eats (*bū khura*) him (*hafō*).'

We thus arrive at the following rule :—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, *a-mzarai bū khura*, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronominal suffix. If the object is written in full, then the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronominal suffix, this must be a suffix of the accusative, i.e. one of those given in § 20 (b). They are here repeated for ready reference :—

am or (after a vowel) *m*, me.

an or (after a vowel) *n*, us.

at or (after a vowel) *t*, thee.

an or (after a vowel) *n*, you.

wa or (after a consonant) *a* or *awa*,
him, her, it.

wa or (after a consonant) *a* or *awa*,
them.

These are added to the noun that we wish to make the subject, so that we get, for instance, *a-mzarai-m bū khura*, the tiger eats me; *a-mzarai-wa bū khura*, the tiger eats him, and so on. We thus arrive at the following additional rule :—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the object in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, *khwalak-am* means ate me (masc.);

khicālk-yēn, ate us; *khicalak*, ate him; and *khicālk-in*, ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, *a-pandūk khicalak*, as a complete sentence, can only mean 'the pomegranate ate him.' If we wish to say 'he ate the pomegranate,' we must either say the 'he' in full, or else use a pronominal suffix. If we say the 'he' in full, we get *haṣō a-pandūk khicalak*, he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—which is the usual method,—this suffix must be one of those given in § 20 (c), i.e. one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:—

am or (after a vowel) *a*, I.
at or (after a vowel) *t*, thou.
wa, or (after a consonant) *a*, or
 (after a consonant and before
 a vowel) *w*, he, she, it.

an or (after a vowel) *n*, we.
as or (after a vowel) *s*, you.
an or (after a vowel) *n*, they.

These are added to the noun that we wish to make the object, so that we get, for instance, *a-pandūk-am khicalak*, I ate the pomegranate; *a-pandūk-at khicalak*, thou atest the pomegranate; *a-pandūk-a khicalak*, he ate the pomegranate; *a-pandūk-an khicalak*, we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 4ff.).

99. **The Particles *aī* and *dī*.**—In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.¹ This closely corresponds to the use of the Hindōstānī particle *hī*. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in *kū-Zaid gaḍ dī hī makhḷūq ga huk-in*; *khō hī kukk-ir dī nek dzōk*, *Zaid aī ri dzōk*, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came; Zaid alone (= *Zaid-hī*) came (suppl. 2, 8).

In these cases, *aī* or *dī* always refers to some particular noun or pronoun. Thus, in the above example, *dī* is used to discriminate the words *makhḷūq*, people, and *kuk*, anyone, and *aī* is used to discriminate the proper name *Zaid*. This leads us to the only point of difference between these two particles. When the noun referred to is singular, then *aī* is used, and when it is plural, *dī* is used. But if the noun indicates a species, or is a noun of multitude, or indicates a thing consisting of a number of particles or drops,—such as 'ashes,' 'sand,' 'wheat,' 'water,' or 'milk,'—then *dī* is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

¹ Ghulām Muḥammad Khān's account of these particles is contained in pp. 119-123 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in those cases applicable. I have therefore myself collected and examined every Ormuri sentence in his book, classifying and arranging them according to the presence or absence of *aī* and *dī*. From the facts so collated I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 219ff.

pronouns *bī kuk*, anyone else; *har kuk*, everyone; and *har tē*, everything, usually take *dī*, not *ai*. Thus, *dī* is used in the following sentences:—

gunnam dī bruphtak ayōk, wheat became burnt (123, 15).

ay' dī khwā suk, sand (fem.) fell (123, 15).

shippō dī khacālē, he ate (i.e. drank) milk (fem.) (124, 1).

i-ghrai inar dī gānak dzut hā, in the fireplace there is much ash (237, 3).

gāk' dī bēz'a, cook flesh (259, 3).

yā-r dī wak w'r, *yā-r dī sharbat w'r*, either bring water, or bring sherbet (157, 9).

bī kuk-ir dī nak dzōk, no one else came (suppl. 2, 5).

bī kuk dī nak hā, there is no one else (suppl. 3, 5).

bī kuk dī bū nak say'm, I long for no one else (suppl. 3, 13).

bō gap har tē dī dī hā, there is (*dī hā*) everything (*har tē dī*) except a stone (159, 11).

This *dī* must be distinguished from *dī*, the sign of the ablative (see § 83), and from *da* or *dī*, the contrasted pronoun meaning 'in or on me, us, thee, or you' (§ 10).

100. So far, we have been dealing with *ai* and *dī* as marks of emphasis, and with the distinction between the two particles. But they have a much wider use than that of emphatic particles. In many cases they simply deny definiteness, whether the word is emphatic or not. Hence they are rarely used in reference to a noun with the definite article (see §§ 5, 27), or to a proper name, or to a personal or substantival demonstrative pronoun. As particles of emphasis they are freely employed with such words (see several examples in §§ 78, 79), but not in this wider use.

In the wider use they also indicate the subject or object of the sentence. If the verb is transitive, then they refer to and point out the object. The transitive verb may be in an aorist tense or in a past tense, but this makes no difference. In either case it is the object that is referred to. Thus:—

sayai ai nōrī khwālē, a man ate bread. Here, according to § 96, 1, *sayai*, the first word in the sentence, is the subject, and therefore *nōrī* is the object. The particle *ai* is used because *nōrī* is singular, and because it is not definite. We cannot have *ai a-nōrī*, the bread (119, 5).

sayai dī pandūchī khwālē-in, a man ate pomegranates (119, 6). Here, because *pandūchī* is plural and is not definite, *dī* is used, not *ai*.

Similarly:—*az ai pandūk khwalak*, I ate a pomegranate (122, 14).

az dī pandūchī khwālē-in, I ate pomegranates (122, 14).

mākh ai pandūk khwalak, we ate a pomegranate (122, 15).

hafō dī pandūchī khwālē-in, he ate pomegranates.

In all these the subjects are personal pronouns, but *ai* and *dī* refer not to them, but to the objects *pandūk* and *pandūchī*, which are indefinite.

Even if the object of a transitive verb is not expressed, *ai* or *dī* may be used to indicate some thing or things that are referred to indefinitely. The *khur'm bū* means 'I eat,' and *khur'm ai bū* is 'I eat something indefinite' (120, 5), and *khur'm dī bū* is 'I eat some indefinite things.' Similarly *khuryēn dī bū*, we eat indefinite things (120, 14); and *khurin dī bū*, they eat indefinite things (120, 13); and so on. If the object is a personal pronoun expressed by a suffix, of course we cannot use *ai* or *dī*. Thus, *khur'm-at bū* is

'I eat thee,' but we cannot say *khur'm-at ai tū* with this meaning. Such a phrase would mean 'I eat something indefinite belonging to thee' (120, 8), and the pronominal suffix *at* would not be a suffix of the object, but would represent the genitive (§ 20 (d)). Similarly, with the past tenses, we have phrases such as *az ai khwalak*, I ate something indefinite (122, 5); *hafō ai khwalak*, he ate something indefinite (122, 5); *az dī khwālk-in*, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that *dī* is put after the verb in the past tense, we do not say *khwālk-in dī*. In such cases,—as in the case of *bū* of the imperfect (§ 48) or *sē* of the future perfect (§ 52),—the termination is transferred from the verb to the *dī*, so that we get, e.g. *az khwālk dīn*, I ate some indefinite things; *hafō khwālk dīn*, he ate some indefinite things (123, 7). This does not happen in the case of *ai*, or, of course, with the terminations of the aorist tenses, which are inseparable.

102. So far we have dealt only with transitive verbs. If the verb is not transitive, then *ai* and *dī* refer, not to the object, but to the subject. Thus, we have *sarai ai nastak*, a man sat down (119, 4); *sarai dī nāsk-in*, men sat down (119, 5); but *a-sarai nastak*, the man sat down (117, 12); *a-sarai nāsk-in*, the men sat down.

Further remarks on the use of these particles will be found in the Appendix on pp. 219ff.

103. **Verbs with two objects.**—Verbs relating to the senses take two objects, corresponding to the Latin double accusative after factitive verbs. Thus, with *giwēk*, to consider, we have *az bū haf dānā giwēk*, I was considering him wise (175, 1). Cf. Latin *puto te doctum et prudentem*. So *dēk*, to see, in *az haf wirān dēk*, I saw him sick (175, 5).

104. **Instrumental.**—As stated in § 10 the instrumental is formed with the aid of the preposition *pa*, as in *pa-tūr-wa dzōk*, he struck (him) with a sword (129, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian *ba* and the Hindī *sē*. Thus:—

pa-f' sāt-a wa-zyōk, he killed him there and then, lit. by that time (142, 1).

mīn' pa-ibādat kēw'n, feel affection for piety, 'ibādat-sē muḥabbat rakh (142, 3).

pa-f' giss' khabar hai, art thou acquainted with that story? *tū us bāt-sē wāqif hai?* (142, 4).

pa-a-rākh', in the truth, truly (142, 6).

pa-mukhkh-al ghwashtak, he fell on his face (142, 7).

pa-tsaff-al ghwashtak, he fell flat on his back, lit. on the nape of his neck (142, 8).

pa-pōts pa-tsaf, backwards and forwards (142, 9).

pa-nisht-l tsawak-in, they went outside (142, 10).

pa-shiw, by night (178, 12).

shiw pa-shiw, night by night, every night (142, 12).

pa-ryūz, by day (178, 12).

ryūz pa-ryūz, day by day (142, 13).

pyūz pa-pyūz, face to face, face against face (142, 14).

sāt'at pa-sāt'at, at every moment (142, 14).

tū dī pa-khabar hai, dost thou know about him? (249, 4).
az ai pa-khabar hā kār dāt, it is I who did this deed by myself (176, 1).
i-f' izar pa-qahr ayāk, he became angry (lit. by anger) with him (175, 5).

After words expressing kindness, tyranny, or anger, the postposition *izar* may govern the Instrumental, instead of the locative. See § 86.

105. **Dative.**—The Dative is formed by the postpositions *kī* and *ikkī*, both of which govern the locative. For examples, see § 82.

106. **Ablative.**—The Ablative is formed by the postpositions *ist'* and *irāt'*, both of which govern the locative. For examples, see §§ 83, 84.

107. **Genitive.**—As stated in § 10, the genitive is formed with the aid of the preposition *ta*, corresponding to the Pushto *da*. Thus:—

ta-kūwai a-wak, the water of a well (238, 3). Cf. *ta-kahai wak* (146, 10).
ta-pandūk a-w'n', the tree of a pomegranate, a pomegranate tree (238, 1). Cf. *ta-pandūk w'n'* (146, 10).
ta-sarai diel, a man's hand (146, 11).
ta-Zaid ta-yānsp ghilām, the bridle of Zaid's horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When *ta* forms the genitive of a pronoun of the first or second person, it is changed to *tar*. Thus, *tar-mun*, of me, my; *tar-mākā*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your. According to Ghulām Muḥammad Khān (130-1), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with *tsōn*, how much? and *kak*, who? Thus:—

kō yānsp ai tar-tsōn 'umr hā, this horse is of how much age, i.e. how old is this horse? (No. 221).

tar-kak a-kwālān bū tar-tū i-pēt's' tsawa, whose boy comes behind thee? (No. 239).

Ghulām Muḥammad Khān (see p. 131, 10) himself uses *tar* with *kak*, who?, in:—

tar-kak kulān ai hai, whose son art thou? (248, 3).
hā māl ai tar-kak hā, whose is this property? (249, 6).

On the other hand he uses *ta* with *tsōn* in:—

ta-tsōn tsān ai hā, of how many years (i.e. how old) is he? (249, 13).

When the postposition *ināl'* is used with the genitive, it enforces the idea of possession, as in *ta-sarai ināl'*, in possession of a man. For further examples see § 81.

108. **Locative.**—As stated in § 10, the Locative is formed with the aid of the preposition *i*, meaning 'on.' Thus:—

i-būmm' nastak, he sat on the ground (129, 7; 140, 10).
i-zli-m nak hā, it is not on my heart, i.e. I do not remember (253, 10).
pagriy' i-sar tēp'n, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as *izar*, on; *inar*, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as *i-nar*, in the house, at home, in; *i-bēzh*, outside; *i-nishī'*, outside, and so on. Several examples will be found in § 74.

109. **Adjectives.**—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:—

- shin gōu*, a green stick (171, 8).
shin' w' n', a green tree (171, 8; 239, 1).
shin' w' n', green trees (239, 2).
shin khit, a green sheet (238, 14).
shin' khittī, green sheets (238, 15).
ghrās sarai, a black man (171, 11; 239, 3).
ghrās' zark', a black woman (171, 11; 239, 4).
ghrāsī sarai, black men (171, 12; 239, 5).
ghrāsī zēli, black women (171, 12; 239, 5).
spīu sarai, a white man (172, 1).
spīu' zark', a white woman (172, 1).
spīu' sarai, white men (172, 1).
spīu' zēli, white women (172, 1).
sir yānsu, a good horse (238, 12).
tāk wak, hot water (238, 13).
drāgh gōu, a long stick (239, 7).
drāgh' qīg', a long story (239, 8).
ta-sir yānsu, of the good horse.
i-dzūt gham lāst', from excessive grief (138, 4).
i-harr' dāmī lāst', from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb,¹ it agrees with the subject in gender and number. Thus:—

- Zaid sir hā*, Zaid is good (173, 8).
zark' sir' hā, the woman is good (173, 8).
sarai sir' hin, the men are good (173, 9).
a-sarai wirān syōk, the man became sick (177, 1).
haf' zark' hōnd' suk, that woman became blind (241, 6).
hafai hēndi suk-in, they (masc. or fem.) became blind (241, 8).

112. A numeral adjective may agree with a singular noun. Thus, the plural of *marzā*, a brother, is *marzai*, and in the following sentence 'two brothers' is *dyō marzā*, not *dyō marzai*:—

- marzai-t isōn hā ? dyō-m marzā hin*, how many brothers hast thou? I have two brothers (242, 15; 243, 1).

113. **PRONOUNS.**—The following are examples of the use of the Nominative case of Personal and Demonstrative Pronouns:—

- az slīf h'm*, I am weary (239, 12).
mākh hairān hyēn, we are worried (240, 4).

¹ The copulative verbs are *dyōk*, to be or become, and *syōk*, to become.

- tā s't'r syōk-a*, thou becamest great (241, 9).
tyūs ghūn' suk-ai, you became hidden (241, 10).
hafō rī-dzōk, he came (241, 13).
haf' rī-dzāk, she came (241, 14).
hafai nāak-in, they sat (241, 15).

114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 98ff.).

115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mun-a dzōk*, he struck by means of me (131, 6).

For the instrumental of the third person *wizar* is commonly used, as explained in § 86.

116. **Dative.**—The following are examples of the dative:—

- kū-mun kī gha*, give to me (141, 9; 177, 13).
kū-mākh kī ghwaiz, say to us (144, 10).
kū-f' liki ghwaiz, say to him (143, 7).

117. **Ablative.**—Examples will be found in § 83.

The usual word for 'from him, her, it, or them' is *inēl'* (19, 9; 135, 2). Being an ablative form, *dī* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *inēl'-t dī ts'ēk*, he went from him (135, 13). In this, *t ts'ēk*, for *hal ts'ēk*, means 'he went' (see § 122). By itself, *inēl'* is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means 'in possession of,' and will be dealt with under the head of the genitive in the next section; but if *dī* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix *am*, my, we get *inēl'-m*, in my possession, but *inēl'-m dī*, from me. Similarly, *inēl'-t dī*, from thee. Thus:—

- inēl'-t dī dzōk*, he came from thee (135, 8).
inēl'-mm-al dī dzōk, he went from me (135, 8).

For 'from him' we already have *inēl' dī* given above.

118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your; *ta-fō* or *ta-f'*, of him, his; *ta-f''*, of her, her; *ta-fai*, of them, their; and the various similar forms. Regarding the use of *tar* for *ta* in the first and second persons, see the remarks in § 107. The following are examples of the use of the pronominal genitives in their full forms:—

- tar-mun a-dist*, my hand (147, 10).
tar-mun a-yānsp, my horse (237, 14).
hō ai tar-mun marzā hā; hā ai ta-f' khicār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).
tar-tū a-dist, thy hand (147, 9).
tar-tū a-pié zicandai hā, is thy father alive? (242, 12).
hā dūk ai tar-tū dūw' hā, is this the girl that is thy daughter? (243, 9).
hō kulanak ai tar-tū kulān hā, is this the boy that is thy son? (243, 10).
tar-tyūs a-nar, thy house (238, 4).

- ta-fō a-dist*, his hand (238, 7).
ta-f a-myāudēni*, his mare (237, 15).
ta-f a-nāk malk*, his wife died (244, 3).
ta-f a-dist*, her hand (147, 7).
ta-f a-kulān*, her son (238, 2).
ta-f a-marzā*, her brother (238, 5).
ta-f a-khūār*, her sister (238, 6).
hā ai ta-f zark wan hā*, it is she that is that woman's co-wife (244, 7).
ta-fai a-dist, their hand (147, 8).
tar a-kulān*, his (this person's) son (238, 8).
hā tar ākhghai hā*, this is his brother-in-law (244, 11).
tarai a-kār, their (these persons') work (238, 9).
ta-p a-rang*, the colour of this (thing) (238, 10).
ta-pai a-bai, the price of these (things) (238, 11).
tar-kuk kulān ai hai, whose son art thou? (248, 3).
hā māl ai tar-kuk hā, whose is this property? (249, 6).

119. The governing noun of the genitive of a pronoun of the third person must have the article *a*. Thus, *ta-f* a-gōn*, her stick; *ta-fō a-dist*, his hand. *ta-fō dist* would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but *khūār* in the third sentence above has no article.

120. **Genitive Suffixes.**—The pronominal suffixes of the genitive given in § 20 (*d*) are very frequently used instead of the full genitives. The following are examples of their use:—

- a-piē-m mulak hā, a-māw-m wacandiy* hā*, my father has died, my mother is living (242, 13).
marzaw-i-t tsōn hin? dyō-m marzā hin, s-m ai tarbūr hā*, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15; 243, 1).
a-calpiō-m malk hin, my grandparents have died (243, 5).
a-kulānn-i-t tsōn hin? s-m ai kulān hā, syi-m dūw* hā*, how many sons hast thou? I have only one son, I have a daughter (243, 6-8).
a-rāghai-m-al i-nar-kī ts'ēk, my brother's son went to the house (243, 13).
a-rōgh-m i-nar hā*, my brother's daughter is at home (243, 14).
hā-m ai ta-khwarkiyi nar hā, it is this that is my sister's daughter's house (243, 15).
ts'u-am ri a-trōr dzāk hā, today my aunt has come (244, 1). Note here that the suffix is not added to the word for 'aunt,' but, as in the preceding example, to the first word in the sentence.
a-niyāk-am-al i-grī kī ts'ēk, my maternal uncle went to the mountain (244, 2).
a-windzōk-am ri dzōk, the son of my co-wife came (244, 8).
a-khghai-m ri mēmāi dzāk hā, my wife's sister has come on a visit (244, 14).
a-sar-am bū dūmi, my head aches (245, 1).
i-zli-m nak hā, it is not on my heart, i.e. I do not remember (253, 10). Here the *i* of *zli*, heart, has been shortened.
mcasai-t dī hā, does a grandson exist of thee, i.e. hast thou a grandson? (243, 11).
a-khwarkai-t-al gudā-kī ts'ēk, whither did thy sister's son go? (243, 12).
a-nzhōr-at gudā hā, where is thy daughter-in-law? (244, 6).

a-syūgh-at bū tar-tyūs i-nar hanyi, thy mother-in-law dwells in your house (244, 9).

angūhtī-t lōn hīn, how many fingers hast thou? (247, 3).

a-khair-a zicandāi hā, a-wrandēr-a bū mri, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

a-syūgh-a handzūk, a-zūmm-at-a (for *zūm-a-l*) *ts'dk*, his mother-in-law remained, his son-in-law went away (244, 12, 13).

a-distī-ica tēr'a, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either a noun of relationship or a part of the human body. Whether the use of these suffixes is confined to such nouns, I cannot say. We can certainly say *a-kitāb-am*, my book, see § 20 (d).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word *inēl'*, from him, etc. As explained in § 81, this word is also used as a post-position governing the genitive, and meaning 'in possession (of so and so).' By itself, it is used to mean 'in his possession,' and it is also freely used with pronominal suffixes of the genitive. Thus:—

inēl'-m, in my possession (135, 7).

inēl'-t, in thy possession (135, 7).

inēl'-ica, in his possession (135, 5).

121. **Locative.**—The full forms of the locatives of the personal pronouns are not used so much as the contracted forms described in § 19. These latter will be further dealt with in § 123. As examples of the full locatives, we have:—

i-f' izar lāzim hā, it is incumbent on him (140, 10).

i-f' girgāf ri dzōk-am, I came with him (144, 13).

122. **Contracted Pronouns.**—The contracted pronouns described in § 19 play a very important rôle in Örmürî, and their use should be thoroughly understood. Each person has different forms according as it represents the dative or the locative, and, in addition, the third person has a contracted form for the ablative. We shall take each case in order.

Contracted Pronouns of the Dative (124, 2ff.; 136, 6ff.)—These are:—

hīr or *rī*, to me, to us.

dal, to thee, to you.

hal, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural. They are used only as substantives, never as adjectives (136, 6). In the first person, either *hīr* or *rī* may be used without affecting the meaning, as in *hīr ghwaṭs* (124, 10) or *rī ghwaṭs* (124, 12), say to me.

As stated in § 19, when *hīr* or *hal* is not the first word in a sentence, it drops the initial *h*, and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *ts'n hīr*, today to me, becomes *ts'nn-ir*, and *ts'n hal*, today to him, becomes *ts'nn-al*. After a vowel, not only is the *h* dropped, but also the vowel of the *hīr* or *hal*. Thus, *hō hīr*, this to me, becomes *hō-r* (152, 9), and *i-qēr lāst' hal*, from the camp to him, becomes *i-qēr lāst'-l* (135, 12). *Rī* and *dal* are not used enclitically in this way.

These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with *dzök*, to arrive, we have:—

hir dzök or *ri dzök*, to arrive to me, hence, to come.

dal dzök, to arrive to thee, hence, to go to you.

hal dzök, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.) :—

ts'un-ir dzök or *ts'a ri dzök*, he came today.

ts'a dal dzök, today he went to you.

ts'un-al dzök, today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6) :—

dzayék, to bring or to take away (something animate).

dzök, to arrive (*pahūchnā*).

dzūzhék, to see, to look (at).

gastak or *giastak*, to bring or to take away (something inanimate).

ghicashlak, to fall.

ghicék, to say.

likék, to ascend.

naghök, to come out.

nimék, to descend.

shiyök, to give.

tsalék, to bring or to take away (something animate).

tsék, to come or to go (*chahnā*).

waghyök, to enter.

wlak, to bring or to take away (something inanimate).

The verb *syök*, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs:—

Baksh ri dzök, Baksh came (242, 7).

tshe, dzéw'a ri, go, bring him here (258, 15).

bōi ri dzai, come near (258, 12).

i-d' ri dzai, come here (257, 13).

i-d'-l ri dzai, come here to it, i.e. in this direction (257, 12).

ka tū ghicats, mun azz-al sū dzaw'm, if thou say (it), then I will go (152, 4).

khicāw'e-al gastak-a, he has taken sleep away, i.e. he has fallen asleep (259, 12).

pa-mukhkh-al ghicashlak, he fell on his face (142, 7).

i-kūwai liki-l ghicashlak, he fell into the well (179, 1).

hafū dal bū dū'a salām ghicék-in, he was saying salutations to thee (259, 7).

mākhkh-al di (from here) *bū nisyōn* (from *naghök*), we are coming out from here (242, 4).

a-distt-ir sha, give me the (i.e. your) hand (246, 15).

tsōn dal di shaw'm, how many may I give to thee? (261, 5).

hōnn-ir di sha, give me so many (261, 6).

kūf' liki-l-a sha, give it to him (143, 8).

sazā-l ai gunāh gad barābar shērī, give him punishment corresponding to the fault (145, 5).

ka haf' rî dza, mwa azz-al âi sâ şhrat'm, if he come, then I will give to him (150, 14).

oz dol bâ tsaw'm, I am coming to thee (242, 3).

pa-nisht'-l tsawak-in, they went outside (143, 10).

hâ râl sikh i-k'lai kî-l tsawak hâ, this road has gone (i.e. leads) straight to the village (255, 1).

In the following five further examples of *dzök* and *ts'ek* with these datives, *dî* is the ablative particle, and *inêl'-m dî* means 'from me' and *inêl'-t dî*, 'from thee.' See §§ 81, 126.

i-dér' lât'-l dî ts'ek, he went from the camp (135, 12).

kû-Makâlî Sahîb lât'-r dî dzök, he came from Mr. Macaulay (135, 15).

kû-tû lât'-r dî dzök, he came from thee (135, 11).

inêl'-tt-ir dî dzök, he came from thee (136, 4).

inêl'-mm-al dî ts'ek, he went from me (136, 4).

123. Contracted Pronouns, Locative.—The locative forms of these contracted pronouns are as follows:—

dî or *da*, in or on me, in or on us.

dî or *da*, in or on thee, in or on you.

wî or *wa*, or (often after a consonant) *a*, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same. The forms ending in *i* (*dî* and *wî*) are sometimes written with long *i*, thus, *dî*, *wî*.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.), *dî hâ* may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions, as in *gaḏ-da*, with me, with us, with thee, or with you, or *gaḏ-wa*, with him or with them (137, 2). This is especially common with *wînar* and *wîzar*, as in *wînar-dî* or *wînar-da*, in me, in us, in thee, in you; *wînar-wî* or *wînar-wa*, in him, her, it, or them; *wîzar-dî* or *wîzar-da*, on me, on us, on thee, on you; *wîzar-wî* or *wîzar-wa*, on him, her, it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to this union of these pronouns and a postposition are the adverbs *i-d'*, here, and *i-w'*, there, in which they are added to a preposition, and the final *a* is shortened. The word *i-d'* means literally 'on me,' and *i-w'*, 'on him.' With this change of meaning we may compare the use of *rî* and *hâl* described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote:—

a-khalq da sû kôfîcâl gumân wîzar karîu, the people will make consideration of a kotwâl upon me (*da wîzar*), i.e. they will take me for a kotwâl (140, 11).

So far for the use of *dî* or *da* and *wî* or *wa* in a locative sense, but these words have also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject of a following verb (133, 14). Thus:—

i-ghûnḡ inar da hai, it is thou who art on the hill.

i-ghûnḡ inar wî hâ, it is he who is on the hill.

125. The verb substantive in Örmürî is used only as a pure copula or as an auxiliary verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say

Zaid nā-jōrai hā, Zaid is sick, but we cannot say *Zaid hā* for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then *dī*, *wi*, or *wa* (but not *da* in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, *wa* often becomes *a* after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb 'to be' in the present tense (237, 2ff.):—

Singular.	Plural.
1. <i>az-a h'm</i> , I am.	<i>mākh-a hyēn</i> , we are.
2. <i>tū-wa hai</i> , thou art.	<i>tyūs-a hai</i> , ye are.
3. <i>hafō-wa hā</i> , he is.	<i>hafai-wa</i> (or <i>hafai-a</i>) <i>hin</i> , they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics *wa* and *a* are not used. We have *az* (not *az-a*) *stīr h'm*, I am weary (239, 12); *mākh* (not *mākh-a*) *hairān hyēn*, we are troubled (240, 4); *hafō* (not *hafō-wa*) *sir hā*, he is good (239, 9). Similarly, for the past, we have *az-a byōk-am*, I was, i.e. I existed (237, 6), and so on.

Similarly *dī* (not *da*, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although *wa* and *wi* are also used with this shade of signification. Thus, *dī hā* means 'there is,' and *dī byōk*, 'there was.' They could be used in cases like the following:—Suppose a number of people are seated together. Someone might ask '*falānai sarai dī hā*,' 'is so and so here (*dī*)?' The answer would be '*hafō-wa hā*,' 'he is.' If a plural answer were required, the answer would be '*hafai-wa hin*,' 'they are;' or the answer might be in the second person, '*tū-wa hai*,' 'thou art,' quasi, 'there's you.' This use of *dī* and *wa* to postulate existence frequently corresponds to the English indefinite verb substantive, 'there is,' 'there was.' Thus (134, 11ff.), while *hafō dī byōk* means 'he was,' we may also have *sarai dī hā*, there is a man; *sarai dī byōk*, there was a man. In this use, indicating presence in a certain place, *da* is not used, but only *dī* (134, 14). This *dī*, although sometimes written *dī*, should not be confused with the plural emphatic particle *dī* (§§ 78, 99), or with *dī*, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are:—

hīts dī (written *dī*) *nak hā*, there is nothing (62, 8).

hīts kuk dī (*dī*) *nak hā*, there is no one (62, 9).

bē gap har ts' dī dī (particle of emphasis) *hā*, except a stone there is everything, or everything is here (159, 11).

moasai-t dī hā, is there a grandson of thee? i.e. hast thou a grandson? (243, 11).

dīst-am dī nak hā, in my hand there is not, i.e. it is not in my power (251, 7).

i-nas-a dī (written *dī*) *lik' hā*, there is a pain in his belly (255, 5).

syī tsōn-wa dī (emphatic particle) *buk-in*, there were several. Here the *wa* of *wa* has been preserved after a consonant (30, 6). For *syī tsōn*, see § 26.

a-gunum tsōn sēr-a hā, how much seer (i.e. how many seers) is the wheat? (250, 11). This example is doubtful.¹

¹ The *a* of *sēr-a* is perhaps the pronominal suffix of the genitive, 'how many seers of it?' In 252, 7, we have *a-kaf tsōn mōn hā*, how many mounds is the chaff? Here there is no *a* attached to the man.

ta-spuk ghop-wa hā, there is the barking of a dog (252, 11). Here, again, the *wa* of *wa* is preserved after a consonant.

126. Contracted Pronoun, Ablative.—This occurs only in the third person. The form is *dī*, meaning 'from him, her, it, or them.' Its independent use seems to be somewhat rare. We have *hīr dī dzōk*, he came from him, in 136, 2. It corresponds to the Hindi *us-sē* in:—

tū dī pa-khabar hai, lit. art thou by knowledge regarding him? i.e. dost thou know anything about him? (249, 5); Hindi *tujhē us-sē wāgfīyat hai?*
az dī khabar nak h'm, I do not know about him (249, 6). Hindi *mai us-sē wāqif nahī hū*.

So, *mākhh-al dī bū nīyēn*, we go out from here (*yahā-sē*) (242, 4).

With this contracted pronoun, we may compare the Pashto *dā, dē*, this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *dī* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given:—

kū-tā lāst-r dī dzōk, he came from thee (135, 11). Here, *dī* has altogether lost its pronominal force. All that it does is to reduplicate the force of *lāst*, from. We may put it this way, *hīr dī dzōk* means 'he came from him.' Then who the 'him' is is explained by the ablative *kū-tā lāst* to be 'you,' so that the force of the third personal pronoun has disappeared from the *dī*, and it means only 'from.' Other examples are:—

i-dēr lāst-l dī tēk, he went from the camp (135, 12).

kū-Makālī sahīb lāst-r dī dzōk, he came from Mr. Macaulay (135, 15).

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *dī*. Thus, *inēt* means both 'from' and 'in possession (of).' If it has the former meaning, then *dī* must also appear in the sentence (see §§ 81, 117), as in:—

inēt-tī-ir dī dzōk, he came from thee (135, 8).

inēt-mm-al dī dzōk, he went from me (135, 8).

In two passages, *dī* is used with the verb *kap'ek*, to cut, in a manner which I am unable to explain. They are:—

marīf-l-a dī kap'ek, he cut his (someone else's) throat (246, 7).

a-maghzai-l-a dī kap'ek syōk, his neck (throat) was cut (246, 8).

This *dī* should be distinguished from the plural emphatic particle *dī* (§§ 78, 79), and from *dī*, the contracted pronoun of the dative (§§ 123ff.).

127. Pronominal Suffixes.—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 98, and those referring to the genitive in § 120.

128. Other Pronominal Forms.—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

129. Verb Substantive.—The verb substantive (§ 39) is used only as a copula, as in *Zaid sir hā*, Zaid is good, or as an auxiliary verb to form the perfect (§ 49) and

pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to do this, one of the contracted pronouns of the locative must be added, as explained in § 125.

The present tense, *az h'm*, etc., agrees with the subject in number and person, and does not change for gender. The past tense, *byōk-am*, etc., is a participial tense, and agrees with its subject in gender also, as well as in number and person. Thus:—

hafō saŕai nā-jōrai byōk, that man was sick (240, 9).

haf' zarh' jōr buk, that woman was in good health (240, 11).

hafai hēndi buk-in, they (masc. or fem.) were blind (240, 12). In the plural, of course, the masculine and the feminine are the same.

The following are examples of the use of the verb substantive as a copula. If the predicative complement is an adjective, it agrees with the subject in gender and number (§ 111). Examples of its use in predicating existence will be found in § 125.

hafō sir hā, he is good (239, 9).

haf' sr' hā, she is good (*id.* 10).

hafō ai sir nak hā, it is he that is not good (*id.* 11).

az sir h'm, I am weary (*id.* 12).

hafō laicanāz hin, they (masc.) are mad men (*id.* 13).

hafai laicanīyi hin, they (fem.) are mad women (*id.* 14).

tū ai huḡhyār hai, it is thou (masc.) who art intelligent (*id.* 15).

tū ai huḡhyarri hai, it is thou (fem.) who art mad (240, 1).

tyūs huḡhyarri hai, ye (masc. or fem.) are intelligent (*id.* 2).

az ai khēla h'm, it is I who am ignorant (*id.* 3).

mākh huirōn hyēn, we are perplexed (*id.* 4).

hō ai sir hā, it is this (masc.) that is good (*id.* 5).

hā ai sr' hā, it is this (fem.) that is good (*id.* 6).

hāi (or *hai*) *sr' hin*, these are good (*id.* 7).

tū khāfa byōk-ē, thou wast angry (*id.* 13).

tyūs khwaḡh buk-ai, ye were happy (240, 14).

az gōḡhai byōk-am, I was alone (*id.* 15).

mākh i-s' dzāk buk-gōn, we were in one place (141, 1).

tū ai tsālāk byōk-ē, it is thou who wast clever (*id.* 3).

tyūs grēn buk-ai, ye were important (*id.* 4).

sakhal sūḡh' sūndi-a buk-in, *tsak' ta-pōl' ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (243, 13).

angushti-t tsōn hin, how many fingers hast thou? (247, 3).

In the sentences with *byōk*, the verb may mean 'became,' as well as 'was.' It depends, in each case, on the context.

130. Copulative Verbs.—The copulative verbs *byōk*, to become (§ 40), and *syōk*, to become (§ 41), require a few remarks. The past tenses, being participial, agree with the subject in gender, as well as in number, and person. The past tense of *byōk* is also used as the past tense of the verb substantive. *Syōk* is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, *byōk* is used to

form the pluperfect (§ 50), the future perfect (§ 52), and the past conditional (§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees with the subject in gender and number. Thus:—

haf' aŋai hōnd' syōk, that man became (or was) blind (241, 7).

haf' zark' hōnd' suk, that woman became (or was) blind (241, 6).

hafui hēndi suk-in, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that of the subject, then, if the copulative verb is in a past tense, it may agree with either the subject or the complement. Thus:—

af' sarai zark' syōk or *af' sarai zark' suk*, that man became a woman (177, 5).

Examples of the use of *byōk* will be found in the preceding section. The following are further examples of the use of *syōk*:—

tū at'r syōk-a, thou becamest great (241, 9).

tyūs ghūn' suk-ai, ye became hidden (241, 10).

az stiŋ syōk-am, I became weary (241, 11).

mākh stiŋ suk-yēn, we became weary (241, 12).

ta-sar a-dri-wa khioō suk-in, the hairs of his head became fallen (245, 6).

131. The Active Verb.—It will be convenient to take the tenses formed from the aorist first, and then to consider those formed from the past participle.

132. The Aorist Tenses.—Whether a verb is transitive or intransitive, these tenses follow the same rules. None of them change for gender, and in each case the verb agrees with its subject in number and person. For the method of distinguishing the object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2.

The following are examples of the use of the tenses formed from the aorist, except the imperative:—

tyūs bū teawai, ye are going (242, 2).

mākhkh-ai dī bū niyēn, we are going out from here (242, 4). Cf. § 126.

az bū nōŋi khur'm, I am eating bread (242, 6).

te bū ghwaŋs, what art thou saying? (242, 8).

sakhal bū ghwaŋs'm, I am saying this (lit. such) (242, 9).

tū ai dēri, dost thou own a paternal uncle? (243, 3).

zalpiē ai dēri, hast thou a grandfather? (243, 4).

a-wrandēr-a bū nrī, his sister-in-law is dying (244, 5).

a-syūgh-at bū tar-tyūs i-nar hanyi, thy mother-in-law dwells in your house (244, 9).

a-sar-am bū dūmī, my head aches (245, 1).

a-gōy-am bū dūmī, my ear aches (245, 4).

a-puŋdiy'm bū dūmī, my heel aches (247, 15).

sar bū g'l'm, I am arranging my hair (lit. head) (245, 8).

133. Imperative.—The following are examples of the use of the imperative:—

tsamī ghafēw'n, open (your) eyes (245, 2).

tsōm ghafēw'n, open (your) eye (245, 3).

kū-har kuk liki a-p'f rūn dēr'n, for everyone keep (your) forehead shining, i.e. before everyone preserve a cheerful countenance (245, 9).

a-nūn sūp ka, blow (your) nose (245, 12).

a-zhān ma khūrtēw'n, do not wag (your) tongue (246, 2).

ghūn kī, please make hidden (100, 9). See § 70.

134. Past Tenses of Intransitive Verbs.—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronominal suffixes described in § 20 (a). The following are examples:—

azz-al ts'n dzut pētš ts'ēk byōk-am, I had walked a long way today (List of Words, No. 224).

tū lik'ēk-a, thou didst ascend (242, 1).

hafū rī dzōk, he came (241, 13).

haf' rī dzōk, she came (241, 14).

hafai nāsk-in, they (masc. or fem.) sat (241, 15).

bakhsh rī dzōk, Bakhsh came (242, 7).

a-khīarkat-tī-al gudā-kī ts'ēk, whither did thy nephew (sister's son) go? (243, 12).

a-rāghrai-mm-al i-nar kī ts'ēk, my nephew (brother's son) went home (243, 13).

ts'n-am rī a-trōr dzāk hā, today my aunt has come (244, 1).

ta-f' a-nāk malk, his wife died (244, 3).

a-syūgh-a handzuk, a-zūmm-al-a ts'ēk, his mother-in-law remained, his son-in-law went away (244, 12).

a-gas-a māshk, his tooth (fem.) broke (246, 1).

135. Past Tenses of Transitive Verbs (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note; 20 (c); 36; 46; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, *khwalak* means 'eaten,' not 'having eaten.' We should therefore expect that, as in Pashtō or Hindōstānī, the subject should be put into the case of the agent; but we have seen that, in Ōrūpī, there is no distinction in form between the agent and the nominative, so that we get, not only *Zaid mullak*, Zaid died, in which *Zaid* is in the nominative, but also *Zaid khwalak*, by-Zaid (something masculine) was-eaten, i.e. Zaid ate (something masculine), in which *Zaid* is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, *pandūk*, a pomegranate, is masculine singular, and is in the third person, and if we wish to say 'Zaid ate a pomegranate,' we must put the verb into the third person masculine singular to agree with *pandūk*, and say *Zaid ai pandūk khwalak*, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as *pandūchī*, pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say *Zaid di pandūchī khwālk-in*, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as *nōrī*, bread, is feminine singular, and is in the third person, the verb must be in the third person singular feminine, and we must say *Zaid ai nōrī khwālk*, lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in *pandūchī khwālk-in*, where

the object was in the third person plural, and it is the same for the other persons. Thus, *khicalak-am* means 'ate me (a man),' and *khicālk-am* means 'ate me (a woman).' In neither case does it mean 'I ate.' So *Zaid khicalak-am* means 'Zaid ate me,' not 'I ate Zaid.'

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural :—

A. Object masculine singular :—

az ai pandūk khicalak, I ate a pomegranate (122, 14).

kits gudā-m nak dzōk hā, I have never beaten him (62, 10).

khicāc-am ai nak dōk hā, I have not made sleep, i.e. have not slept (252, 3).

mākh ai pandūk khicalak, we ate a pomegranate (122, 15).

tū ai khicalak, thou atest something indefinite (122, 5).

hafō ai pandūk khicalak, he ate a pomegranate (122, 14).

agar ka haf sarai zahr khicalak, khō nak mullak, although that man ate poison, still he did not die (152, 8).

a-khicaī dzān-a wazyōk, he slew his own life, i.e. he killed himself (252, 2).

a-dzān-a tūl dōk, he robbed himself (252, 6).

a-khicaī dzān-a khalās dōk, he released himself (256, 15).

hō kulanak a-khicaī sabaq yād dōk hā, this boy has remembered his lesson (254, 12).

B. Object feminine singular :—

niyat-am dāk, I made a resolution (252, 12).

a-zēni-wa i-zānshak izar nāk, he put (his) chin on (so-and-so's) knee (246, 3).

marīy-l-a di kapak, he cut his (someone else's) throat (246, 7) (see § 126).

uyūw nar-a ai jōy dāk hā, he has built a new house (253, 14).

isharat-a dāk, he made a sign (201, 4).

C. Object plural :—

az di pandūchi khicālk-in, I ate pomegranates (122, 14).

agar ka hō-r di ghandzi ghicēk-in, azz-al tē nak ghwēk-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).

tēkhal-a bū ghicēk-in? sakhal-a bū ghwēk-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).

hafai bū tē ghicēk-in, what (words) were they saying? (254, 14).

136. **Conditional Sentences.**—The usual conditional particle is *ka*, if, with *mun*, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences :—

A. Aorist, i.e. present subjunctive (see § 56), in the protasis :—

ka khura, if he eat (88, 8).

ka haf ri dza, mun azz-al ai sū ghawm*, if (i.e. when) he come, then I will give (it) to him (150, 14).

ka tū ghawts, mun azz-al sū dzawm, if thou say (it), then I will go to him (152, 4).

B. Present in protasis:—

ka bū khura, if he is eating (88, 9).

C. Past tense in protasis:—

ka haf khicalak, mun az sū khurm*, if he ate, then I shall eat (89, 10).

ka bārān ai eyōk, mun ghawāsi di sū sa, if it rained, then the grass will grow (150, 13).

ka haf ri dzōk, mun hō kār sū sa*, if he came, then this work will become (i.e. will be done) (152, 3).

Sometimes this tense is idiomatically used in the sense of the present subjunctive, as in:—

ka khicalak, mun sū mullak, if he ate, then he will have died, i.e. if he eat, then he will die (88, 14).

D. Imperfect in protasis:—

ka haf bū khicalak, mun khicalakan** (or *mun khicalak byōkan**), if he was eating, then he would have been eating (or would have eaten) (with your permission) (87, 2, 13).

E. Perfect in protasis:—

The perfect (49) is formed by conjugating the past participle with the verb substantive: thus, *khicalak hā*, has eaten him. In the protasis of a conditional sentence, the aorist of *byōk* is substituted for the verb substantive. Thus:—

ka khicalak ba, if (he) has eaten him (89, 7).

F. Present conditional in protasis:—

*ka khicalakan**, if (he) should eat, or should have been eating him (89, 5).

ka haf jōr byōkan**, *mun ts'ikk-al sū byōk*, if he had been well, then he would have gone (89, 13).

In the above, the verb in the apodosis is in a kind of future of the pluperfect; but if the verb is itself *byōk*, then the future perfect tense is used, as in:—

*ka tū byōkan**, *mun haf* sū byōk*, if thou hadst been, he would have been (90, 2). This is evidently done to avoid the repetition of *byōk*.

Sometimes the future perfect itself indicates a condition, without the use of *ka*. Thus:—

af sū i-w byōk, kī ri dzōk*, had he been there, why did he come? (90, 3).

G. Past conditional in protasis:—

*ka khicalak byōkan**, if (he) had eaten, or been eating him (89, 5).

In this connexion, we may draw attention to phrases such as:—

*nōyi di nak buk, ka tū khwālk bukan**, there was no bread, that thou mightest have eaten it, i.e. there was no bread for thee to eat (88, 3).

137. Potential Compound Verbs.—As in Pashtō, the only compound verbs are potential. The verb *hīntē'ēk* means 'to be able to do,' as in *af* hīntē'ēk*, he could do; *af* hīntaak*, she could do; *af* bū hīntēi*, he can do (113, 11). With the past participle of

another verb, it means 'to be able to,' 'to can.' If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, *bū khāḥalak hīntsi*, he can eat something masculine; *bū khācālā hīntsi*, he can eat something feminine; or he can eat a number of things, either masculine or feminine (113, 14).

138. Order of Words in a Sentence.—The order of words in a sentence is usually Subject, Object, Verb (173, 12; 175, 6). Thus, *Zaid ḥir hā*, Zaid is good (173, 9); *a-sarai a-pandūk khāḥalak*, the man ate the pomegranate (174, 6); *az haḥ wīrān d'ēk*, I saw him sick (175, 5). Ghulām Muhammad Khān gives no rules for the position of the indirect object, or other members of the sentence, nor have I been able to discover any special rule myself. Generally speaking, the order of Pashtō and Hindōstānī seems to be followed.

The order of words in a sentence is also considered in § 98, 1.

139. Order of Particles.—The particles here dealt with are the following:—

- A. Pronominal suffixes indicating either the subject or object of a verb, or the genitive of a personal pronoun, such as *am*, *at*, *ico*, etc. (§§ 20; 98, 2, 3; 120).
- B. Contracted pronouns of the dative, *hir*, *dal*, *hal*, etc. (§§ 19; 122).
- C. The particles *ai* and *di* (§§ 78, 79; 99-102).
- D. The particles *bū* and *sū*. Of these, *bū* indicates the imperfect (§ 48) and present (§ 64), and *sū* indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, *a-sar-am bū dāmī*, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together, after the same word, and this word must be one of the principal members of a sentence, —subject, object (direct or indirect), or verb (126, 9).

(3) The order amongst themselves, in which they occur, is that given above, *viz.* first one of the group A. Then one of group B. Then either *ai* or *di*. And then either *bū* or *sū*. Thus:—

sarai-m-al ai bū tsal'ēk, I (*am*) was (*bū*) taking (*tsal'ēk*) a man (*sarai ai*) away (*hal*) (127, 13).

This rule of order is broken in one case. When the contracted pronoun *hal* follows a noun ending in a consonant, it becomes *al*. Thus, *a-zūmm-al*, the son-in-law to him. If it follows a vowel, it becomes *l*, as in *ṣḥa-l*, give to him. Now, if *a* is added first, and then *hal*, it is evident that, as *hal* will then become *l*, there will be no difference in sound between *a-zūmm-al*, the son-in-law to him, and *a-zūm-a-l*, the son-in-law of him to him. In such cases, therefore, the order is reversed for the sake of clearness, and we have *a-zūmm-al-a* instead of *a-zūm-a-l*. Thus:—

a-zūmm-al-a ts'ēk, his (*a*) son-in-law went away (*hal*) (244, 13).

kū-f^h liki-l-a šra, give it (*a*) to him (*kū-f^h liki hal*) (143, 8).

šra-l-a, give it to him (151, 3).

marīy^h-l-a dī kopak, he (*a*) cut for him (*hal*) the throat, i.e. he cut his (some-one else's) throat (240, 7). See § 126.

a-maghzaī-l-a dī kap'ōk syōk, his (*a*) throat was cut for him (246, 8).

140. The question arises as to which member of the sentence these particles should follow. If one of the particles belongs to group A, then the question is at once solved by the rules laid down in 98, 2, 3. According to these rules, if the verb is a transitive verb in one of the aorist tenses, then the pronominal suffix represents the object, and is attached to the subject. But, if the verb is a transitive verb in one of the past tenses, then the pronominal suffix represents the subject, and is attached to the object. The other particles then fall into their regular places, as in *sarai-m-al ai bū tsal'ōk*, above quoted.

If there happen to be no pronominal suffix of the object or subject, then the particles usually follow the first main member of the sentence, which is usually the subject. Thus, to follow the fate of *bū* in the sentence *sarai bū pandūk khwalak*, a man was (*bū*) eating a pomegranate (126, 14). Here, *bū* follows the subject *sarai*. But if the subject, *sarai*, is omitted, the *bū* must follow the next principal member of the sentence, viz. *pandūk*, the object, and we get, with the subject supplied by a pronominal suffix, *pandūk-a bū khwalak*, he (*a*) was (*bū*) eating a pomegranate. Finally, if the object is also omitted, we must place the *bū* after the next principal member of the sentence,—the only word now left,—viz. the verb *khwalak*, indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have *khwalak-a bū*, he (*a*) was (*bū*) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the *bū*, as explained in § 48. Similarly for *sū* (§ 51).

Again with the particle *dī*, if in such cases we wish to use a suffix of the object, it is added to the *dī*. For instance, the suffix of the object in the third person plural is (§§ 20, 1; 47) *an*, and 'he ate certain indefinite things' is *khwālk-a dī-n*, in which the *a* represents the subject, and *n* represents the object (§ 101).

This adding of the suffixes to *bū*, *sū*, and *dī* occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence *kū-f^h liki-l-a šra*, give to him (143, 8). Here the subject is omitted, and the first principal member is the indirect object *kū-f^h liki*. Hence the particles *hal*, to him (repeating pleonastically the indirect object), and *a*, it, are appended to it. If we now omit the indirect object *kū-f^h liki*, these two particles must be appended to the next principal member, the verb *šra*, give, and we get *šra-l-a*, give it to him (151, 3), with identically the same meaning as *kū-f^h liki-l-a šra*. Regarding the order of the suffixes in these two phrases, see the preceding section.

APPENDIX TO CHAPTER VII.

On the use of *ai* and *di* (see §§ 99ff.).

141. As explained in the footnote to § 99, Ghulām Muḥammad Khān's account of the use of the particles *ai* and *di* is far from clear. Indeed, his main rule that, with certain specified exceptions, one or other must appear in every sentence involving the third person, is contradicted by numerous sentences from his own pen. I have therefore collected in the following pages every example in which, according to his rules, they should appear, as well as every other sentence in which they do appear, and have endeavoured, without much success, to discover the circumstances under which they are employed. As none of the sentences have any context, it is often quite impossible to discover the exact shade of meaning that each is intended to convey. After giving a few examples of the kinds of sentences in which *ai* and *di* may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulām Muḥammad Khān's grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. *ai* and *di* may not be used to refer to a noun with the definite article, or to proper names, personal pronouns, or substantival demonstrative pronouns. Thus:—

(a) Nouns with the definite article:—

a-diatt-ir q̄ta, give me the (i.e. thy) hand (246, 15). Here the object of the transitive verb is *a-dist*, with the definite article.

a-piē-m mulak hā, *a-māw-m zicandiy' hā*, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive *hā*, viz. *a-piē* and *a-māw*, have each the definite article.

a-paffi ziyar' suk-in, the leaves became yellow (260, 4).

a-ṣḥucānn-al ta-rām' i-pētān tē'ōk hā, the shepherd has gone after the flock (260, 13).

But, in the following three cases, *ai* is used, apparently against the rule, with the definite article. I am unable to explain its presence:—

a-gōy-a ai k̄ūn hā, his ear is deaf (251, 10).

tar-lū a-nar ai tang hā, thy house is confined (252, 14).

ta-Bragistā a-zbān ai grān hā, the language of Bragistā is difficult (258, 6).

Here possibly the *ai* is a particle of emphasis, and we should translate 'it is the language (and only the language) of Bragistā that is difficult.'

(b) Proper Names:—

Bakhsh ri dzōk, Bakhsh came (242, 7).

Zaid, tar-lū marzā, ri dzōk, Zaid, thy brother, came (175, 14).

(c) Personal Pronouns:—

az stīr h'm, I am weary (239, 12).

mākh hairān hyēn, we are perplexed (240, 4).

tū khoṣa hyōkē, thou becamest angry (240, 13).

tyūx hushgarri hai, you are intelligent (240, 2).

kafō ri dzōk, he came (241, 13).

hafai hēndi buk-in, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus :—

pa-golgh-a w'r, carry him (or it) upon the shoulder (247, 8).

ac-a bū nak man'm, I do not heed him (249, 3).

tāw, dzēw'a-a ri, go, bring him here (258, 15).

(d) Substantival Demonstrative Pronoun :—

hō wa hā, this exists (237, 4).

haf' sr' hā, that (woman) (or she) is good (239, 10).

hā tar' ākshai hā, this is this man's brother-in-law (244, 11).

hō dī i-f' lāt' plan hā, this is wider than that (252, 1). Here *dī* is the sign of the ablative.

143. The particles *ai* and *dī* can, however, be used with any of the above as particles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given :—

hō ai sir hā ; hā ai sr' hā, it is this (m. or f.) that is good (240, 5, 6). But

hai sr' hā, these are good (240, 7).

tū ai tsālāk byōkē, it is thou who wast clever (241, 3).

hā-m ai ta-khwarkiyi nar hā, it is this that is my niece's house (243, 15).

hā ai ta-f' zark' wan hā, it is she that is that woman's co-wife (244, 7).

a-pāri-wa ai zari hā, it is his foot that is small (247, 2).

kuk ai hai, who on earth art thou? (248, 1).

hā-wa ai māw' hā, this person (to whom I point) is his mother (250, 2).

hā bīhē ai khwaph' hā, this too is sweet (251, 9).

hō ai sir hā, ka hafō, is it this that is good, or that? (253, 8).

a-nēki ai kū-har-kuk girad sir' hā, only virtue is good with everyone, i.e. in everyone's opinion (256, 7).

a-dunyā ai tōsh' ta-ākhirat hā, the world is only a preparation (lit. viaticum) for the future (256, 9). Here, be it observed, the *ai* refers to the complement, *tōsh'*, of the verb substantive, and not to the subject.

a-b'l erat ai ta-Khudāē ni'mat hā, the condition of good health is only the favour of God (258, 2). Here the same remark applies.

tar-tū a-naṣib ai sir hā, it is thy luck that is good (258, 7).

It must be confessed that, owing to the shortness of the sentences and the absence of context, in some of the above the use of *ai* as an emphatic particle is doubtful. On the other hand, I am unable to suggest any other reason for its presence.

144. As regards transitive verbs, *ai* or *dī* is used to refer to the object in the following sentences :—

af' ka pōi awasa, bad hār ai bū nak ka, he who understands does not do a bad action (24, 3).

hā ai, ka sr' buk, nak-a dal w'rūk, thou didst not take this (woman), who was good (151, 12).

agar ka hō-r di ghandzī ghicēk-in, although this man spoke abusive words to me (152, 9).

yā-r di wak w'r, yā-r di sharbat w'r, either bring water, or bring sharbat (157, 9).

ka sakhal kār ai nak kēwī, (see) that thou do not such a deed (162, 2).

tā ai dērī, dost thou possess an uncle? (243, 3).

zalpiē ai dērī, hast thou a grandfather? (243, 4).

ōzh' ai garḍan ka, put a necklace (on) the neck (245, 6).

khwaic-am ai nak dōk hā, I have not made sleep, i.e. I have not slept (252, 3).

hīta ai bū nak kawī, he does nothing (252, 4).

'aqt ai nak dērī, thou hast no sense (253, 1).

'arḡ ai dar'm, I have a petition (253, 12).

nyūw' nar-a ai jōr dōk hā, he has built a new house (253, 15).

khūn ai mak kēc'n, do not commit murder (254, 8).

tēsh' kharbūz' ai mak sh'in'n, do not buy a bitter musk-melon (256, 14).

ta-khalq i-rāi inar di zaṣṣī mak kēw'n, do not make (i.e. put) thorns on the way of people (i.e. on the public road) (258, 9).

gāk' di bēz'n, cook flesh (259, 3).

lōn dal di shaw'm? hōnn-ir di sh'a, how many may I give thee? give me so many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then *ai* and *di* are not used.

Thus :—

hīta gudā-m nak dzōk hā, I have never beaten (him) (62, 10).

pa-dyō zām' bū khicurāk ka, he eats (*khicurāk kayēk*, to eat, is a compound verb) with both jaws (246, 5).

sakhal mak kēc'n, do no act thus (254, 3).

i-khalq girad sir kēw'n, act well with people, i.e. behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty no difference in meaning resulting from their use or disuse. Probably, as Ghulām Muḥammad (suppl. p. 1) implies, the *ai* and *di* gives a tinge of indefiniteness to the word to which it refers. In this case *tā ai dērī* would mean 'dost thou possess any uncle at all?' but *tā dērī* would mean simply 'dost thou possess an uncle?' So, *khūn ai mak kēw'n* (254, 8) would mean 'do not commit any murder,' while *kōr mak kēc'n* (253, 11) would mean 'don't make anger,' i.e. 'don't be angry now.' Possibly, too, others are treated as compound verbs expressing one compound idea, like *khicurāk kayēk*, to eat, above. Such, for instance, may be *fōp kayēk*, to jump (250, 8); *khicārī kayēk*, to work (254, 10); *ṣabr kayēk*, to wait (257, 10); and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghulām Muḥammad in which neither *ai* nor *di* is used with the object of a transitive verb :—

hō kulanak bū tsēk lupī, this child sucks the breast (246, 11).

r'wan bal ka, light a fire (248, 4; 259, 15).

kār bū nak kawī, he does not do work (248, 10). Cf. 162, 2, in the examples with *ai*.

hai bū ts' kancin, what are these doing? (250, 1).

i-p' ghuvāin izar fūp ka, make a leap over this canal (250, 8).

nīyat-am dāk, I made a resolution (252, 12).

ts'khal-a bū ghucēk-in ? sakhal-a bū ghucēk-in, what sort of (words) was he saying? He was saying such (words) (253, 2, 3).

kōr mak kēw'n, do not make anger, i.e. do not be angry (253, 11).

ts'n khucārī kēw'n, ka pabā-t pakār sa, today do work, that it may become useful to thee tomorrow (254, 10).

hafaī bū ts' ghucēk-in ? hīts-an bū nak ghucēk-in, what were they saying? they were saying nothing (254, 14, 15).

angushtri dīst kēw'n, put a ring on the hand (255, 7).

ta-piō qīss' mēw'n, heed the words of the father (255, 8).

paggiy' i-sar tēf'n, bind a turban on (thy) head (256, 3).

ting'-wa granyi kēw'n, make the knot tight on it (257, 1).

i-hīts kār inar susti mak kēw'n, in any work do not do laziness (257, 6).

kū-kuk izar thumat mak ghucats, do not speak calumny against anyone (257, 8).

syi sāt'at pabr kēw'n, wait a moment (257, 10).

hīr tsiv, ka hīrāb kayōn, come to me, that we may make an account (257, 15).

i-kund'ī izar rahm kēw'n, show mercy on widows (260, 7).

wyūk' giyōy mak pīn'n, do not buy a dry cow (260, 8).

darēghī mak ghucats, do not speak lies (260, 14).

ghaibat mak kēw'n, do not do backbiting (260, 15).

ishārat-a dāk, he made a sign (261, 4).

147. If the verb is not transitive, then *ai* and *di* refer to the subject. Thus:—

(a) Intransitive Verbs:—

kū-har-kuk liki ai ras'ēk, he arrived (i.e. came) to everyone (61, 14).

i-f' murghān ai, i-sust'ēk, inar-wi gōliy' aghak, a bullet (gōliy' ai) hit that bird as it flew away (cf. § 34) (46, 4).

bād ai bū laga, wind is blowing (253, 4).

(dū) ai bū chīgī, smoke is rising (258, 13).

But, in the two following instances, *ai* is not used:—

a-zolpiē-m malk hin, my grandparents have died (243, 5).

hā rāi sikh i-k'lai kī-l tsawak hō, this road has gone (i.e. leads) straight to the village (255, 1).

148. (b) Verbs Substantive. With these the *ai* or *di* almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject:—

nām-ai ai ts' hō, what is thy name? (248, 2).

tar-kuk nar ai hā, whose house is it? (248, 11).

tar-kuk khucār ai hā, whose sister is she? (249, 1).

hā māl ai tar-kuk hā ? ta-Khān ai hā, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have *ai*, although the subject is omitted.

ta-tsôn tsân ai hā? *ta-sh' h tsân ai hā*, of how many years is he? he is of six years (249, 13, 14). Here again the subject is omitted.

khwaqsh-am ai nak hā, it is not pleasing to me (249, 15). Here again the subject is omitted.

hā ghyōy ai i-harr' inar ghucof' hā, this cow is the stoutest of all (*cf.* § 15) (250, 6).

hō saqai ai chig hā, this man is tall (250, 7).

sir shai ai hā, this is a good thing (250, 12). Subject omitted.

hō bār ai haluk hā, this load is light (250, 15).

kuk ai khafa hā, who is angry? (251, 5).

ta'khal rang-a ai hā, what sort is its colour? (251, 11).

hō saqai ai basō-khōr hā, this man is a bribe-taker (251, 12).

zāl saqai ai hā, he is an old man (253, 13). Subject omitted.

zāl' zark' ai hā, she is an old woman (253, 14). Subject omitted.

hū p'rai ai tar-kuk hā, whose is this rope? (254, 5).

yār ai huf' sir hā, ka pa-tsa' ai ga yār ba, that friend is good, who is also a friend behind one's back (254, 6).

hō karal ai mahin hā, this mat is fine (256, 1).

sir dzawān ai hā, he is a good youth (256, 10). Subject omitted.

hā tūr' ai ta-p' dzawān hā, this sword belongs to this youth (256, 11).

hā wā' ai tar-kuk hā, whose is this she-goat? (256, 12).

ghāi'la yānap ai hā, it is a pretty horse (257, 4). Subject omitted.

a-tōb' ai har waqt sr' hā, contrition is at all times good (257, 11).

hō kār ai kharāb hā, this action is bad (258, 1).

tar-kuk mrik ai hā, whose slave is he? (258, 8).

hō gōn ai zēshran hā, this stick is thorny (258, 11).

ta-lak-sh'wai kaulak ai hā, it is a herd of deer (259, 4). Subject omitted.

ta-tsēn k'lai mayā ai hā, of what village is it a flock? (259, 5).

ta-nūoyi marzā ai hā, he is the bride's brother (259, 8). Subject omitted.

hō kūcai ai kram hā, this well is deep (259, 10).

hā kūls' ai tang hā, this lane is narrow (259, 11).

ta-pēryannā aqar ai hā, it is a trace of demons (260, 12). Subject omitted.

ta-nmāz waqt ai hā, it is the time of prayer (261, 7).

asal ai wadānē dzut hā, this year the harvest is plentiful (261, 9).

149. In the following example the *ai* must refer to the complement, and not to the subject, for the subject is the pronoun of the second person contained in the verb substantive:—

tar-kuk kulān ai hai, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the *ai* or *di* refers to the subject when that is expressed, but when the subject is not expressed it refers to the complement. It will have been noticed that in several of the above examples the subject is not expressed. In such cases I have classed them as examples of *ai* referring to an omitted subject, but in each case they could also be taken as examples in which, in the absence of the subject, the *ai* referred to the complement.

150. In the following examples, *ai* or *di* is not used with the verb substantive :—

hai sr' hin, these are good (240, 7).

marzaci-t tsōn hin, how many brothers hast thou ? (242, 15).

dyō-m marza hin, I have two brothers (243, 1).

syi-m dūw' hā, I have a daughter (243, 8).

nucasi-t di hā, is there (*di hā*) a grandson of thee, i.e. hast thou a grandson ? (243, 11).

angusht-t tsōn hin, how many fingers hast thou ? (247, 3).

mīn shīu hā, it is still night (248, 15).

tar-kuk inēl' hā ? tar' inēl' hā, in whose possession is it ? It is in his possession (250, 3, 4).

dzut bad-khōi sarai hā, he is a very ill-mannered man (250, 10).

diat-am di nak hā, there is (*di hā*) no hand of me, i.e. I have no hand (251, 7).

ta-spuk ghap wa hā, there is (*wa hā*) the barking of a dog (252, 11).

hā cāi arat hā, this road is wide (252, 13).

yād-am nak hā, I have no memory (253, 9).

harr' sarai hin, all are men (254, 2).

dzut ghamjan hā, he is much grieved (255, 14).

harr' sr' hin, all are good (257, 9).

hā wak khucap' hā, this water is sweet (259, 1).

sāl' dzut hā, there is great cold (259, 13).

151. (c) With the copulative verbs *byōk* and *syōk*, *ai* and *di* also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus :—

kuk ai byōk, it was someone (30, 3). Subject omitted. But *ts' byōk*, there was something (30, 4). Subject also omitted.

tsōn ai byōk, it was to some extent (30, 4). Subject omitted.

syi tsōn wa di buk-in, there were (*wa buk-in*) several (30, 6). Subject omitted.

tsak' mazarai ai ba, he is by nature (Hindī *kōtā hai=ba*) like a tiger (163, 13). Subject omitted.

ta-malik yānap ai byōk, it was the horse of the chief (249, 8). Subject omitted.

ka bārān ai syōk, *mun ghōsī di sū sa*, if rain became (i.e. if it rained), then the grass will grow (150, 13).

152. But in the following examples *ai* or *di* is not used with copulative verbs :—

hafō sarai nā-jōrai byōk, that man was sick (240, 9).

hafō hār wirān syōk, that business became ruined (241, 5).

haf' zar'k' hōnd' suk, that woman became blind (241, 6).

s'-wa hō byōk, *wa tsōn māl' bi buk-in*, that person, for one, was (there), and some other persons were also (there) (248, 12).

sahar syōk, it became morning (249, 14).

tar-mun khizai ūsh byōk, it was my own camel (250, 5).

ghamōt-am syōk, he forgot me (251, 1).

dūb syōk, he sank (251, 3).

jōr byōk? hā, jōr byōk, was he in good health? Yes, he was in good health (251, 13, 14).

kō fusi shi-būk syōk, that crop became rotten (252, 9).

gap sū nōrōr nak sa, a stone will not become soft (258, 3).

duyūman sū dōst nak sa, an enemy will not become a friend (258, 4).

sūt-m bū sa, there is cold to me, i.e. I am cold (259, 15).

garmī suk, tōtsan-am bū sa, it became warm, there is heat to me, i.e. I am hot (260, 1).

153. (d) With a Passive verb *ai* and *di* also refer to the subject. Thus:—

arai ai wazyōk syōk, a man was killed (121, 11).

arai di wazzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, *ai* and *di* are omitted. This does not apply to verbs substantive. We have seen above (§ 149) that in their case, if the subject is omitted, *ai* and *di* are sometimes used to refer to the complement. So also with copulative verbs. The following are examples of intransitive verbs with the subject not expressed:—

i-phōr liki-i tōēk, he went to the city (251, 15).

tar-tū i-phōlai inar hanyi, he is sitting in thy court-yard (255, 9).

prūn hanyēk, yesterday he was seated (255, 13).

CHAPTER VIII.

DERIVATION OF WORDS.

155. The formation of the Infinitive or Verbal Noun has been described in § 32, and that of the Verbal Noun of Agency in § 33. Besides these, there is an Abstract Verbal Noun, formed as follows :—

Abstract Verbal Noun (39, 10ff.).—The usual way of forming this from verbs of the first conjugation is to drop the final *'ēk* or *ayēk* of the infinitive, and to substitute for it *āō*. Thus :—

Infinitive.	Verbal Noun.
<i>ṣṭi-ts'ēk</i> , to send.	<i>ṣṭi-tsāō</i> , sending.
<i>mukhayēk</i> , to knead.	<i>mukhāō</i> , kneading.
<i>dazh'ēk</i> , to load.	<i>dazhāō</i> , loading.

Verbs whose infinitives end in *w'ēk* change the final *'ēk* to *in'*, and other verbs sometimes do the same. Thus :—

<i>mukhaw'ēk</i> , to knead.	<i>mukhawin'</i> , kneading.
<i>ghaf'ēk</i> , to weave.	<i>ghafin'</i> , weaving.
<i>ṣṭi-ts'ēk</i> , to send.	<i>ṣṭi-tsawin'</i> , sending (40, 3).

Verbs of the second conjugation, whose infinitives end in *ōk* or *āk*, rarely form abstract verbal nouns. When they do it is generally by adding *āō* to the infinitive. Thus :—

<i>wriyōk</i> , to take.	<i>wriyōkāō</i> , taking.
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In other cases, when no special verbal noun is in use, the infinitive is itself used as a verbal noun.

156. **Abstract Nouns.**—These are formed with the following terminations :—

i.
wālai.
tōh.
wāli.
ḡiri.
ḡali.
āwi. Thus :—

i (41, 9).

From *grān*, dear, difficult, we have *grānī*, dearness, difficulty.

<i>garm</i> , hot,	<i>garmī</i> , heat.
<i>nēk</i> , good,	<i>nēki</i> , goodness.
<i>bad</i> , bad,	<i>badī</i> , badness.
<i>khp'l</i> , own,	<i>khp'luci</i> , relationship.

These are generally borrowed from Persian or Pashtō.
wālai (41, 13).

<i>spuc</i> , white,	<i>spucwālāi</i> , whiteness.
<i>ghrūq</i> , black,	<i>ghrūqwālāi</i> , blackness.
<i>ziyaq</i> , yellow,	<i>ziyaqwālāi</i> , yellowness.

These are commonly abstract nouns indicating colour (42, 1).
tōb (42, 2).

<i>marzā</i> , a brother,	<i>marzātōb</i> , brotherhood, brotherliness.
<i>zark</i> , a woman,	<i>zarktōb</i> , womanhood.
(?) <i>haricā</i> , a pimp,	<i>haricātōb</i> , pimping.
(?) <i>sp^hk</i> , light, not heavy,	<i>sp^hktōb</i> , lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Pashtō words.

wālī (41, 3).

<i>mrīk</i> , a slave,	<i>mrīkwālī</i> , slavery.
<i>wīnz[*]</i> , a slave-girl,	<i>wīnz[*]wālī</i> , the condition of a slave-girl.
<i>dāi</i> , a nurse,	<i>dāiwālī</i> , the condition of a nurse.

gīrī (42, 4).

<i>khucāi</i> , own,	<i>khucāigīrī</i> , relationship.
<i>mullā</i> , a priest,	<i>mullāgīrī</i> , priesthood.
<i>munshī</i> , a clerk,	<i>munshīgīrī</i> , the profession of a clerk.

gālī (42, 6).

<i>pazan^hēk</i> , to recognize,	<i>pazangālī</i> , recognition.
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āwī (42, 8).

<i>dāragh</i> , long,	<i>dāraghāwī</i> , length.
<i>tsāk</i> , sour,	<i>tsākāwī</i> , sourness.
Note <i>khucaph</i> , sweet,	<i>khucāzhāwī</i> , sweetness.

157. *Nouns of Agency*.—Nouns of Agency may be formed from verbs, and are then called verbal nouns of agency, or may be formed from nouns, and are then called nominal nouns of agency. The formation of verbal nouns of agency has been already described in § 33. The following remarks deal only with nominal nouns of agency. These generally signify a profession or occupation, and the terminations are borrowed from Pashtō or Persian (44, 8ff.). Thus :—

<i>lan-garai</i> , a reaper.
<i>madat-garai</i> , a helper.
<i>randar-garai</i> , a mill-worker (44, 13. Note the cerebral <i>r</i>).
<i>bagar-wāl</i> , a horse impetuous for the mare.
<i>bēgār-wāl</i> , a forced labourer.
<i>zar-gar</i> , a goldsmith.
<i>saudā-gar</i> , a merchant.
<i>dōkān-dār</i> , a shopkeeper.

158. *Nouns of Instrument* (26, 10ff.).—There are very few of these in Ōrmuri. When required, they are borrowed from Paṣtō or Persian, such as the Paṣtō *ghāsh-jumbūnai*, a toothpick. The following two Ōrmuri words have been noted :—

sar-tarwung, a band for the head, a headcloth.

paraucak, a broom (from *paroyēk*, to sweep).

159. *Nouns of Place*.—These also are rare in Ōrmuri, and are generally borrowed from Paṣtō or Persian. Thus (27, 3) :—

dēg-dān, a fireplace.

pand-ghōlai, a cattle-yard.

kand-ghōlai, a chasm.

ṭaharat-khāna wa āwiz, bathroom and privy.

160. *Compound Nouns*.—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. *sarai-khōr*, a man-eater, cannibal (44, 15).

In this connexion we may mention the ‘jingles’ which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is *sarai-harai*, men etcetera (176, 7).

161. *Onomatopœa*.—The following onomatopœa are given by Ghulām Muḥammad Khān (27, 6ff.) :—

dang, a single beat of a drum.

ṭang, the noise made by striking a metal cup once.

ghap, a single bark of a dog.

From these verbs are formed, such as *dang’ēk*, to give forth the sound of a drum. So, *ṭang’ēk*, *ghap’ēk*.

Transitive verbs would be *dangaw’ēk*, *ṭangaw’ēk*, and *ghapaw’ēk*.

tiṇau or *tiṭkan*, the noise of earthen vessels or bottles colliding.

ṭakan, the noise made by striking wood or stone.

jīṇau, the tinkling of ornaments.

162. *Diminutives*.—Diminutives are generally formed as in Paṣtō (25, 2). Thus :—

Noun.	Diminutive.
<i>tūt</i> , a mulberry.	<i>tūtkaī</i> .
<i>gurū</i> , a kid.	<i>gurūkaī</i> .
<i>skhwandar</i> , a steer, a calf.	<i>skhwandarkaī</i> .
<i>lauṛ</i> , a bludgeon.	<i>lauṛkaī</i> .
<i>ghrās</i> , a black man.	<i>ghrāsakaī</i> .
<i>dīwāl</i> , a wall.	<i>dīwālgai</i> , or <i>dīwālgōṭai</i> .
<i>shōr</i> , a city.	<i>shōrjai</i> .
<i>millagh</i> , a gun.	<i>millaghgai</i> .
<i>sarai</i> , a man.	<i>sarigai</i> .
<i>khar</i> , an ass.	<i>khargai</i> .

Others follow Persian or Hindōstānī (25, 10). Thus :—

dar, a door.

barkak.

mizdik, a mosque.

mizdkak, contracted from *mizdikkak*.

Noun.	Diminutive.
<i>tukra</i> , a piece.	<i>tukrakak</i> .
<i>kitāb</i> , a book.	<i>kitābak</i> .
<i>dāg</i> , a cauldron.	<i>dāgrai</i> .
<i>yāusp</i> , a horse.	<i>yāuspkirai</i> .
<i>tūt</i> , a mulberry.	<i>tūtikirai</i> . Cf. above.
<i>bāgh</i> , a garden.	<i>bāghgirai</i> .

These are all masculine. If it is desired to form a feminine of any diminutive ending in *ai*, the *ai* is changed to *iy*. Thus, the feminine of *shwandarhai*, a little calf, is *shwandarhiy* (26, 6).

The diminutive of *dāk*, a girl, is *dākariy* (26, 9).

163. **Adjectives of Origin, etc.**—These generally end in *i* (34, 7). Thus:—

Kābuli, of Kābul.
Lōgarī, of Lōgar.
Balkhi, of Balkh.
Bukhārāi, of Bukhārā.

Or (34, 10) in imitation of other languages, *wāl* may be added, as in *Dērawāl*, of Dēra.

Or (34, 13) the genitive may be used, as in *ta-gri*, of the mountain (= *pahārī*).

Sometimes (35, 5) the Pashtō *taṣhtan*, master, is added to the genitive, as in *ta-yāusp taṣhtan*, a horseman; *ta-pagriy taṣhtan*, one who wears a turban (= *pagriwālā*); *ta-xāng taṣhtan*, a javelin-man. In such senses, *wāl* is also used, but not so frequently, as in *pagriwāl*, one who wears a turban.

On p. 33, Ghulām Muḥammad Khān gives a number of relative adjectives borrowed from Persian and Pashtō. It is unnecessary to quote them all. The following Pashtō examples will suffice:—

<i>khīrai</i> , dirt.	<i>khīran</i> , dirty.
<i>waswās</i> , doubt.	<i>waswāsi</i> , doubtful.
<i>saudā</i> , madness.	<i>saudāi</i> , mad.

164. **Compound Adjectives.**—Persian and Pashtō compound adjectives, made up of an adjective and a noun, are freely borrowed in Ōrmuri (32, 8). Thus:—

Persian *sufid-chashm*, Pashtō *spin-stargai*, white-eyed.
 Persian *syāh-chashm*, Pashtō *tōr-stargai*, black-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as *bē* or *nā*. These too are all borrowed. Examples (163, 4) are:—

bē-aql, stupid.
bē-gham, without sorrow.
nā-jōr, unwell.
nā-tarā, fearless.
nā-dān, ignorant.
nā-fahm, unintelligent.
nā-mard, unmanly.

In Ormuḡi adjectives with *bē* generally add a short *i* to the termination of the main word (32, 4). Thus :—

bē-flkri, without anxiety.

bē-raḡmi, merciless.

bē-waki, waterless.

bē-ḡāḡli, fruitless.

bē-bari, doorless.

bē-shaki, without doubt (161, 2).

CHAPTER IX.

ORMURĪ TIMES AND SEASONS.

165. *Calendar*.—The Ormurī months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ormurī (59, 3).

Arabic.	Ormurī.
<i>Mōḥarram</i> .	<i>ta-Ḥasan Ḥusain a-māi</i> .
<i>Ṣafar</i> .	<i>ta-Ṣafar (sio) māi</i> .
<i>Rabi' u'l-awwal</i> .	<i>Awwal Khwār</i> .
<i>Rabi' u's-sāni</i> .	<i>Dim Khwār</i> .
<i>Jumād u'l-awwal</i> .	<i>Ṣraim Khwār</i> .
<i>Jumād u's-sāni</i> .	<i>Tsār'm Khwār</i> .
<i>Rajab</i> .	<i>Rajab</i> .
<i>Shā'bān</i> .	<i>Shā'bān</i> .
<i>Ramazān</i> .	<i>Ramazān</i> .
<i>Shawwāl</i> .	<i>Zarī 'Id ('the little 'Id')</i> .
<i>Zū'l-qāda</i> .	<i>Khālī</i> .
<i>Zū'l-hijja</i> .	<i>Sār 'Id ('the big 'Id')</i> .

The following are special seasons or days (59, 9) :—

Ṣḥē mōgh, the three months *Rajab*, *Shā'bān*, and *Ramazān*.

Sr' shūw ta-imāmyīyī, the *Ashūrā*, or first ten days of the *Mōḥarram*.

Daya, the first ten days of *Ṣafar*.

Wī māi chār shamba, the last Wednesday of each month.

Yād o'ism to-Ilasūl, the *Bārāh Wafāt*, or last twelve days of Muḥammad's fatal illness.

Shakh Barāt, the *Shab-ē-barāt*, or 14th day of the month of *Shā'bān*, on which Musalmāns make oblations to the names of deceased ancestors. (*Paṣtō shakh*, buried.)

166. *Days of the Week*.—The following are the days of the week (60, 3) :—

Saturday,	<i>hafta</i> .
Sunday,	<i>yak samba (sic)</i> .
Monday,	<i>dū samba</i> .
Tuesday,	<i>ṣhō samba</i> .
Wednesday,	<i>tsār samba</i> .
Thursday,	<i>pāz samba</i> .
Friday,	<i>jam'a</i> .

167. *Times of the Day*.—These are as follows (60, 7) :—

mērsh prēts, sunrise.

sūri mahāl barī zar, 8 or 9 A.M.

Hindū sūri māl klok barī zar, 10 or 11 A.M.

gharma, midday.

zawāl gafēs, 12-30 P.M.
zawāl, 1 P.M.
awwal nīm-ryūz, 2 P.M.
nīm-ryūz, about 3 P.M.
ṭūf nīm-ryūz, about 3-30 P.M.
chig dyō shūtī, about 4 P.M.
dyō shūtī, 4-30 or 5 P.M.
qazā dyō shūtī, about 5-30 P.M.
awwal umū-ahām, after sunset.
umū-ahām, evening.
awwal khutān, early bedtime.
khutān, bedtime.
daūnī khutān, sleeping time.
awwal pahar, the first watch of the night.
nīm shīr, midnight.
*ping**, the end of night.
sahar, dawn.

CHAPTER X.

ÖRMURĪ SENTENCES.

168. Sentences dealing with parts of the body.—

1. *a-sar-am bū dūmī*, my head aches (245, 1).
2. *tsamī gharēw'a*, open the eyes (*id.* 2).
3. *tsōm gharēw'a*, open the eye (*id.* 3).
4. *a-gōy-am bū dūmī*, my ear aches, or my ears ache (*id.* 4).
5. *ta-sar a-dri-wa khwā suk-in*, the hairs of his head are (lit. became) fallen (*id.* 6).
6. *sar bū gal'm*, I am arranging my hair (*id.* 8).
7. *kū-har kuk liki a-p't rūn dēr'a*, keep the forehead shining for everyone, *i.e.* before everyone preserve a cheerful countenance (*id.* 9).
8. *a-rūti-wa sh'a-suk-in*, his cheeks became swollen (*id.* 11).
9. *a-nini sūn ka*, blow (your) nose (*id.* 12).
10. *sakhal sūsh' sūndī-a buk-in*, *tsak' ta-pēt' ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (*id.* 13).
11. *a-gas-a māshk*, his tooth broke (246, 1; 251, 4).
12. *a-zbān ma khwurtēw'a*, do not wag (your) tongue (246, 2).
13. *a-zēnī-wa i-zānshak izar nāk*, he put (his) chin on (so-and-so's) knee (*id.* 3).
14. *pa-dyō zām' bū khwurāk ka*, he eats with both jaws (*id.* 5).
15. *ōgh' ai gārden ka*, put the necklet (on your) neck (*id.* 6).
16. *marīg'-i-a dī kopak*, he cut his (someone else's) throat (*id.* 7). See § 126.
17. *a-maghzai-l-a dī kop'ēk syōk*, his throat was cut (*id.* 8). See § 126.
18. *a-kulanak-a i-ān' izar gotak*, her child fell (*i.e.* was lying) on her bosom (*id.* 9).
19. *hō kidanak bū tsōk lupi*, this child sucks the breast (*i.e.* is a suckling) (*id.* 11).
20. *a-dim-a sh'a-suk*, his belly became swollen (*id.* 12).
21. *a-pat-am girāw'a*, scratch my back (*id.* 13).
22. *a-biyān tēr'a*, bind (your) loins (*id.* 14).
23. *a-dīst-ir sh'a*, give me (your) hand (*id.* 15).
24. *a-dīstī-wa tōf'a*, tie up his hands (247, 1).
25. *a-pārī-wa ai zarī hō*, it is his foot that is small (*id.* 2).
26. *angushī-t tsōn hīn*, how many fingers hast thou? (*id.* 3).
27. *ta-dīst a-wargh'wai-t ta-pārī a-talai-t barābar hīn*, the palm of thy hand (and) the sole of thy foot are equal (*id.* 4).
28. *bazar a-muṭ-at dūgaḍ mahkam hīn*, (thy) fore-arm (and) thy fist are both strong (*id.* 6). Cf. § 169, 100.
29. *pa-galgh-a w'r*, carry it on (your) shoulder (*id.* 8).
30. *ta-tsamī a-bānī-wa spīw' hīn*, the eyelashes of his eye are white (*id.* 9).
31. *ta-wrūdri a-dri-wa ghrēsī hīn*, the hairs of his eyebrows are black (*id.* 11).
32. *pa-laungīy' lagand*, pull (his) foot (*id.* 13).
33. *pa-pūnd'-wa dōn*, propel (*i.e.* kick) him (*sc.* a horse) with (your) heel (*id.* 14).
34. *a-punḍīy'-m bū dūmī*, my heel aches (*id.* 15). Note that there are two words for 'heel,' one with a dental, and the other with a cerebral *d*.

169. Miscellaneous Sentences.—

1. *kuk ai hai*, who (on earth) art thou? (248, 1). See § 143.
2. *nām-ai ai ts' hā*, what is thy name? (*id.* 2).
3. *tar-kuk kulān ai hai*, whose son art thou? (*id.* 3). See § 149.
4. *r'wan hai ka* (or *kēw'n*), light a fire (*id.* 4).
5. *i-k'lai ki bū tsau'm*, I am going to the village (*id.* 5).
6. *uār hai ka p'lei hai*, art thou riding or on foot? (*id.* 6).
7. *kuk-a bū zana*, who is beating him? (*id.* 7).
8. *ta-ts'-pār'-wa bū zan*, why art thou beating him? (*id.* 8).
9. *dsik'-wa bū zan'm ka kār bū nak kawī*, I am beating him because he does not do (his) work (*id.* 9).
10. *tar-kuk nar ai hā*, whose house is it? (*id.* 11).
11. *s'-wa hō byōk, wa tsān māl' bī duk-in*, this (person) for one was there, and other persons were there (also) (*id.* 12). The words *wa byōk* postulate presence. See § 125.
12. *sahar syōk*, has it become morning? (*id.* 14).
13. *mīn shīn hā*, it is still night (*id.* 15).
14. *tar-kuk khwār ai hā*, whose sister is she? (249, 1).
15. *ta-p' sarai a-qiy' mēu'n*, heed the words of this man (*id.* 2).
16. *az-a bū nak man'm*, I do not heed him (*id.* 3).
17. *tū dī pa-khabar hai*, dost thou know that man? (*id.* 4). See § 126.
18. *az dī khabar nak n'm*, I do not know him at all (*id.* 5). See § 126.
19. *hā māl ai tar-kuk hā*, whose is this property? (*id.* 6).
20. *ta-Khān ai hā*, it is the Khān's (*id.* 7).
21. *ta-malik yānap ai byōk*, it was the horse of the chief (*id.* 8).
22. *ka tū bū tsīn, tsīn*, if thou art going, go (*id.* 9).
23. *az bū khō pērī nak tsau'm*, I for my part am not going now (*id.* 10).
24. *kūn bū tsīn*, when art thou going? (*id.* 11).
25. *sabā sū tsau'm*, I shall go tomorrow (*id.* 12).
26. *ta-tsān tsūn ai hā*, of how many years (i.e. how old) is he? (*id.* 13).
27. *ta-sh'h tsūn ai hā*, he is six years old (*id.* 14).
28. *khucash-am ai nak hā*, it is not pleasing to me (*id.* 15).
29. *hai bū ts' kawīn*, what are these doing? (250, 1).
30. *hā-wa ai māw' hā*, this is his mother (*id.* 2).
31. *tar-kuk inēl' hā*, in whose possession is it? (*id.* 3).
32. *tar' inēl' hā*, it is in this (person)'s possession (*id.* 4).
33. *tar-mun khicai ūsh byōk*, it was my own camel (*id.* 5).
34. *hā giyōy ai i-harr' inār ghucaf' hā*, this is the stoutest cow of all (*id.* 6).
35. *hō sarai ai chig hā*, this man is tall (*id.* 7).
36. *i-p' ghucāin icar fōp ka*, jump over this canal (*id.* 8).
37. *hā khai ai tar-kuk hā*, whose is this field? (*id.* 9).
38. *dzut bad-khōi sarai hā*, he is a very ill-mannered man (*id.* 10).
39. *a-gunum tsān sēr-a hā*, how many seers is the wheat? (*id.* 11). See § 125.
40. *xir shai ai hā*, it is a good thing (*id.* 12).

41. *ghrās ai hā, ka ziyar ai hā*, is it black, or is it yellow? (*id.* 13).
42. *sūsh ai hā*, it is red (*id.* 14).
43. *hō bār ai haluk hā*, this load is light (*id.* 15).
44. *ghamōl-am syōk*, he forgot me (251, 1).
45. *dūshkī gh'tai sun*, he silent a little (*id.* 2).
46. *dūb syōk*, he sank (*id.* 3).
47. *kuk ai khafa hā*, who is angry? (*id.* 5).
48. *az khafa h'm*, I am angry (*id.* 6).
49. *dist-am di nak hā*, I have no hand (*id.* 7).
50. *a-pārī-m dzak' hā*, my foot is lamed (*id.* 8).
51. *hā bihē ai khwaṣh' hā*, this (fem.) too is sweet (*id.* 9).
52. *a-gōy-a ai kūn hā*, his ear is deaf (*id.* 10).
53. *ts'khal rang-a ai hā*, what sort is its colour? (*id.* 11).
54. *hō saṣai ai baḍē-khūr hā*, this man is a bribe-taker (*id.* 12).
55. *jōr byōk*, was he in good health? (*id.* 13).
56. *hā, jōr byōk*, yes, he was in good health (*id.* 14).
57. *i-ghōr liki-l ts'ek*, he went to the city (*id.* 15).
58. *hō di i-f' lās' plan hā*, this is wider than that (252, 1).
59. *a-khwai dzān-a wazyōk*, he slew his own life (i.e. committed suicide) (*id.* 2).
60. *khicw-am ai nak dōk hā*, I have not made sleep (have not slept) (*id.* 3).
61. *hits ai bū nak kawī*, he does nothing (*id.* 4).
62. *tā kū-mun liki gram hal*, thou art censured to (i.e. before) me (252, 5).
63. *a-dzān-a lūf dōk*, he robbed himself (*id.* 6).
64. *a-kaf tsōn man hā*, how many maunds is the chaff? (*id.* 7). See § 125, footnote.
65. *pa-law'f-a zan*, beat him with a cudgel (*id.* 8).
66. *hō faṣl shi-būk syōk*, this crop became rotten (*id.* 9).
67. *a-qalam-am maṣhtak*, my pen broke (*id.* 10).
68. *ta-spuk ghap-wa hā*, there is the barking of a dog (*id.* 11).
69. *niyat-am dāk*, I made a resolution (*id.* 12).
70. *hā rāi ārat hā*, this road is wide (*id.* 13).
71. *tar-lū a-nar ai tang hā*, thy house is confined (*id.* 14).
72. *jagar' mak kēw'n*, do not fight (*id.* 15).
73. *'aql ai nak dērī*, thou dost not possess sense (253, 1).
74. *ts'khal-a bū ghwōk-in*, what sort of (words) was he saying? (*id.* 2).
75. *sakhal-a bū ghwōk-in*, he was saying (words) of this sort (*id.* 3).
76. *bād ai bū laga*, wind is blowing (*id.* 4).
77. *az akhwara-nak h'm*, I am hungry (*id.* 5).
78. *az tra-nak h'm*, I am thirsty (*id.* 6).
79. *az tra-nak syōk-am*, I became thirsty (*id.* 7).
80. *hō ai sir hā ka hafō*, is this good or that? (*id.* 8).
81. *yād-am nak hā* or *i-zli-m nak hā*, I have no memory (of it) (*id.* 9).
82. *kōr mak kēw'n*, do not be angry (*id.* 11).
83. *'arṣ ai dar'm*, I have a petition (*id.* 12).
84. *zāl saṣai ai hā*, he is an old man (*id.* 13).

85. *zāl' zark' ai hā*, she is an old woman (*id.* 14).
 86. *nyūw' nar-a ai jōr dāk hā*, he has built a new house (*id.* 15).
 87. *bi bū nak mēni*, why dost thou not heed? (254, 1).
 88. *harr' aṣai hin*, all are men (*id.* 2).
 89. *sakhal mak kōw'n*, do not act so (*id.* 3).
 90. *tarai mullak ai byōk*, the corpse was of these (men) (*id.* 4).
 91. *hō p'rai ai tar-kuk hā*, whose is this rope? (*id.* 5).
 92. *yār ai haf' sir hā, ka pa-tant ai ga yār ba*, that friend is good, who is also a friend behind (one's) back (*id.* 6).
 93. *khēu ai mak kōw'n, ka 'umr-at sū laṣf sa*, do not commit murder, as thy life will become short (thereby) (*id.* 8).
 94. *ts'u khwāf kōw'n, ka pabō-t pakār sa*, labour today, that it may be useful to thee tomorrow (*id.* 10).
 95. *hū kulanak a-khwai sabaq yūd dōk hā*, this boy has got his lesson by heart (*id.* 12).
 96. *hafai bū ts' ghwēk-in*, what (words) were they saying? (*id.* 14).
 97. *hīs-an bū nak ghwēk-in*, they were saying nothing (*id.* 15).
 98. *bū rāi sikh i-k'lai kī-t tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).
 99. *a-pyūz-at wit' ka*, open thy mouth (*id.* 3).
 100. *a-taangl-a maytak*, his fore-arm broke (*id.* 4). Cf. § 168, 28.
 101. *i-nas-a di lik' hā*, there is a pain in his belly (*id.* 5). Cf. § 125.
 102. *a-wr'gh't-m spūw' suk*, my beard became white (*id.* 6).
 103. *angushtri dist kōw'n*, put a ring (on thy) hand (*i.e.* finger) (*id.* 7).
 104. *ta-piō qis' mēn'n*, heed the words of (thy) father (*id.* 8).
 105. *tar-tū i-ghōlai inar hanyi*, he is sitting in thy courtyard (*id.* 9).
 106. *i-nar ki-wa glōn*, take it away into the house (*id.* 10).
 107. *i-daryāb liki-wa srām kōw'n*, immerse it in the river (*id.* 11).
 108. *prān hanyēk*, yesterday he was seated (*id.* 13).
 109. *dzut ghamjan hā*, he is much grieved (*id.* 14).
 110. *i-w' ki mak tāw*, do not go there (*id.* 15).
 111. *hō karal ai mahin hā*, this mat is fine (256, 1).
 112. *pagriy' i-sar tēr'n*, tie a turban on (thy) head (*id.* 3).
 113. *kitāb-at kwās dōk*, what didst thou do with the book? (*id.* 4).
 114. *kū-mun liki ai s' khatt' pis'n*, write one (*i.e.* a) letter to me (*id.* 5).
 115. *ta-p' a-baī tsōn hā*, how much is the price of this? (*id.* 6).
 116. *a-nēki ai kō-har kuk girad sr' hā*, only virtue is good with everyone (*i.e.* in everyone's opinion) (*id.* 7).
 117. *a-dunyā ai tōgh' ta-ākhīrat hā*, it is the world that is a preparation for the journey to the next (*id.* 9).
 118. *sir dzawān ai hā*, he is a good youth (*id.* 10).
 119. *hā tār' ai ta-p' dzawān hā*, this sword belongs to this youth (*id.* 11).
 120. *hā wō' ai tar-kuk hā*, to whom does this she-goat belong? (*id.* 12).
 121. *asrik rān hā, ka ghīni-wa hā*, is it (?) fresh ghi, or dost thou buy it? (256, 13).

122. *tēph' kharbūz' ai mak phrin'a*, do not buy a bitter musk-melon (*id.* 14).
123. *a-khwai dzān-a khalāz dōk*, he released himself (*id.* 15).
124. *ting'-eo granyī kēw'n*, make the knot tight on it (257, 1).
125. *a-hēntschī-m khizā suk-in*, my tears became fallen (*i.e.* fell) (*id.* 2).
126. *i-ghrai inar di yānok dzut hā*, in the fireplace there is much ash (*id.* 3).
127. *phāista yānsy ai hā*, it is a pretty horse (*id.* 4).
128. *kī bū khwasai (? khwasai) girz*, why dost thou wander about without employment? (*id.* 5).
129. *i-hita kār inar susti mak kēw'n*, in any work do not do laziness (*id.* 6).
130. *ta-hākim i-hukm lāst' di a-sar mak w'r*, do not rebel against the order of the ruler (*id.* 7).
131. *kū-kuk izar thūniat mak ghwaits*, do not speak calumny against anyone (*id.* 8).
132. *harr' sr' hīn*, all are good (*id.* 9).
133. *syī sāt'at phr kēw'n*, wait a moment (*id.* 10).
134. *a-tōb' ai har waqt sr' hā*, contrition is at all times good (*id.* 11).
135. *i-d' l rī dzai*, come here to it, *i.e.* in this direction (*id.* 12).
136. *i-d' rī dzoi*, come here (*id.* 13).
137. *hō-ica hā; gal hā*, here it is; it is lying (there) (*id.* 14).
138. *hīr tsūt, ka hīāb kayēn*, come here, that we may make up an account (*id.* 15).
139. *hō kār ai kharāb hā*, it is this action that is bad (258, 1).
140. *a-d' l frat ai ta-Khudā nīmat hā*, good health is only the favour of God (*id.* 2).
141. *gap sū nōrsh' nak sa*, a stone will not become soft (*id.* 3).
142. *duḡman sū dōst nak sa*, an enemy will not become a friend (*id.* 4).
143. *a-ghūndzī-t pāk hīn*, are thy garments clean? (*id.* 5).
144. *ta-Bargistā a-zhān ai grān hā*, the Ōrmaṇ language is difficult (258, 6).
145. *tar-tū a-naḡib ai sir hā*, thy luck is good (*id.* 7).
146. *tar-kuk mirik ai hā*, whose slave is he? (*id.* 8).
147. *ta-khalq i-rōi inar di caph'i mak kēw'n*, do not put thorns on (*i.e.* obstruct) the public road (*id.* 9).
148. *hā gōn ai zēphān hā*, this stick is thorny (*id.* 11).
149. *bōi rī dzai*, come near (*id.* 12).
150. *dūy ai hū ohigī*, smoke is rising (*id.* 13).
151. *ta-ashnā didas ai sawāb dari*, visiting a friend gains the reward of a virtuous act (*id.* 14).
152. *tsiuc, dzēw'n-a rī*, go, bring him here (*id.* 15).
153. *hā wak khwāsh' hā*, this water is sweet (259, 1).
154. *nōyī bū khurī*, thou art eating bread (*id.* 2).
155. *gāk di bēz'n*, cook flesh (*id.* 3).
156. *ta-lak'-ph'wai kandok ai hā*, it is a herd of deer (*id.* 4).
157. *ta-tsēn k'lai mayā ai hā*, of what village is it a flock? (*id.* 5).
158. *gharma rī dzai or gharmi liki rī dzai*, come at noon (*id.* 6).
159. *hafō dal bū dawā-solām ghwēk-in*, he was saying (*i.e.* sending) blessings (? *du'ā*) (and) compliments to thee (*id.* 7).

160. *ta-nōcyi marzā ai hā*, he is the bride's brother (*id.* 8).
 161. *a-barakat-ai zyāt sōa*, may thy prosperity increase (*id.* 9).
 162. *hū kūwai ai krum hā*, this well is deep (*id.* 10).
 163. *hū kūts' ai tang hā*, this lane is narrow (*id.* 11).
 164. *a-kulanak gal hā, khicāw-al gastak-a*, the boy is lying down, he is asleep (*id.* 12).
 165. *sāl' dzut hā*, or *syādi dzut hā*, there is much coldness (*id.* 13, 14).
 166. *sāl'-m bū sa; r'wan bal ka*, there is coldness to me (*i.e.* I am cold); light a fire (*id.* 15).
 167. *garai suk*, heat became (*i.e.* it has become hot) (260, 1).
 168. *tōtan-am bū sa*, heat is becoming to me (*i.e.* I am getting hot) (*id.* 1).
 169. *a-dzūt khani s' nak hin*, excessive laughings are not good (*id.* 2).
 170. *i-khalq girāq sir kēw'a*, behave well with people (*id.* 3).
 171. *a-paffi ziyar' suk-in*, the leaves became yellow (*id.* 4).
 172. *kū-tū lāst' di marawar hā*, he is angry with thee (260, 5).
 173. *pakhuli-ia kēw'a*, make him appeased (*id.* 6).
 174. *i-kunq'i izar rahm kēw'a*, show mercy on widows (*id.* 7).
 175. *ayūk' giyōy mak shīn'a*, do not buy a dry cow (*id.* 8).
 176. *i-syāsk' liki nai*, sit into (*i.e.* in) the shade (*id.* 9).
 177. *swār-a kēw'a*, cause him to mount (*id.* 10).
 178. *zyāti kū-kuk girāq mak kēw'a*, do not use excess with anyone (*id.* 11).
 179. *ta-pēriyannā aqar āi hā*, it is a sign (or indication) of demons (*id.* 12).
 180. *a-shwānn-al ta-ram' i-pēts' ts'ek hā*, the shepherd has gone behind the flock (*id.* 13).
 181. *darēshī mak ghwata*, do not speak lies (*id.* 14).
 182. *ghaihal mak kēw'a*, do not do backbiting (*id.* 15).
 183. *a-qīw' bal kēw'a*, light the lamp (261, 1).
 184. *ta-gunum a-mār sir hā*, wheaten flour is good (*id.* 3).
 185. *a-rākh' ghwata*, speak the truth (*id.* 3).
 186. *ishārat-a dāk*, he made a sign (*id.* 4).
 187. *tsōn dol di shaw'm*, how many shall I give thee? (*id.* 5).
 188. *hōnn-ir di sh'*, give me so many (*id.* 6).
 189. *ta-nmāz waqt ai hā*, it is the time of prayer (*id.* 7).
 190. *tsālāk sun*, be quick (*id.* 8).
 191. *asal ai wadānī dzut hā*, this year the harvest is plentiful (*id.* 9).
 192. *mihwān ki a-nōyī nīw*, set the bread for the guest (*id.* 10).

[No. I.]

ERANIAN FAMILY.

EASTERN GROUP.

ORMURĪ.

SPECIMEN I.

(Deputy Commissioner of Bannu.)

1. Ta-s^a sarai dyō kullān buk-in. 2. I-fāi lāst^a-l a-zari
 1. *Of-one man two son were.* 2. *...them from-to-him the-little*
 i-piē ki ghwēk-in ka, 'ē piē, af^a bakhr^a ka tar-tū
...father to said (words) that, 'O father, that share which of-thee
 i-māl lāst^a bū tar-mun rasa, shērī.' Wa hō i-fāi
...property from ... of-me arrices, give-to-me.' And this-one ...those
 dyō kullān izar a-khwai guār^a bayak. 3. I-tsōn ryūz lāst^a
two son on the-his-own living divided. 3. *...some day from*
 i-pēts^a, a-kishar kullān har-ts^a-wa sar^a jama^a dōk, i-sō
after, the-younger son everything-he together collected made, ...one
 pēts mulk liki rawān syōk, wa i-w^a ō pa-bad-kharchī sar^a
for country to departing became, and there he on-bad-expenditure with
 a-khwai māl wustayēk. 4. Wa pa-f^a waqt ka harr^a-wa
the-his-own property caused-to-fly. 4. *And at-that time that all-he*
 tamām dōk, wa i-f^a mulk izar ai st^ar qaht syōk, wa
finished made, and ...that country on ... great famine became, and
 ō muhtāj syōk. 5. Wa ts'ekk-al, wa ta-tō mulk i-sō
he poverty-stricken became. 5. *And he-went, and of-that country ...one*
 sarai gad syōk. Wa afō i-khwai khai ki ta-nālatti ta-tsarāō pār^a
man with became. And he ...his-own field to of-swine of-feeding for
 shī-ts'ek, ō wa tar^a zli bū-syōk ka, i-fāi patti lāst^a ka
sent-him, 6. and his heart was-becoming that, ...those leaves from which
 a-nālatti-wa bū-khwurīn, khwai dzān dak ka, magari
the-swine-them are-eating, his-own self filled he-may-make, but
 kukk-al dī bū nak shūk-in. 7. Ka tang syōk,
anyone-to-him things ... not was-giving. 7. *When hard-pressed he-became,*
 ghwēk-in ka, 'tar-mun ta-piē tsōn mazdūri hin, ka
he-said (words) that, 'of-me of-father how-many servants are, that
 nōpī-wa bū zyāt sa, wa az dī bū i-d^a i-lwuzh^a
bread-of-them ... superfluous becomes, and I ... (abl.) ... here ...hunger

lāst^a mī^am. 8. Az sū-wust^am. i-khwai piē kī sū-tsaw^am, wa
from am-dying. 8. I will-arise, ...my-own father to I-will-go, and
 ghwats^am-m-al sū ka, 'ē piē, az aī ta-āsmān wa tar-tā i-mukh
say-to-him will that, "O father, I ... of-heaven and of-thee ...face
 inar khatā dāk ā; 9. az aī ta-p^a lāiq nak 'm ka tar-tū
in sin done have; 9. I ... of-this worthy not am that of-thee
 kullān kī-ts'ek s'm. Az pa-misāl ta-sū khwai mazdūri
son called I-may-be. Me by-likeness of-one thing-own servants
 kēw^an." 10. Chig syök, i-khwai piē kī dzök, wa
make." 10. Arisen he-became, ...his-own father to he-arrived, and
 mīn pēts byök ka a-piē ō d'ek; wa a-zli-wa wizar
still far he-was that the-father him saw; and the-heart-of-him on-him
 brashtak, trapp-al-a dāk, wa pa-yānghgh-al syök, wa
burnt, running-to-him-he made, and on-embrace-to-him he-became, and
 pats-a dök. 11. A-kullāna-al ghwök-in, 'ē piē, az ta-āsmān wa
kiss-he made. 11. The-son-to-him said (words), "O father, I of-heaven and
 tar-tū i-mukh inar khatā aī dāk ā; wa az aī hits lāiq nak
of-thee ...face in sin ... done have; and I ... anything worthy not
 'm ka tar-tū kullān kī-ts'ek s'm. 12. Lēkin a-piē-l-a
am that of-thee son called I-may-be. 12. But the-father-to-them-of-him
 i-khwai mradzi kī ghwök-in ka, 'sērā dī i-sr' sr'
...his-own slaves to said (words) that, "quickly ... (obl.) ...good good
 ghündzi lāst^a na-w^araī, wa kūr' kī parghūnawal; wa angushtrī
garments from bring-go-out, and ...this-one to put-ye-on; and a-ring
 i-dist, wa tsaplai i-pāri kai; 13. wa tschat ghwatats-ir
on-hand, and shoes on-feet make-ye; 13. and fat calf...
 w^araī, halāl-a kai, ka khuryēn-a wa khwashī
bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness
 kawyēn; 14. dzik^a ka ō kullān-am mullak byök, wa biyē
we-may-make; 14. because that this son-of-me dead was, and again
 zwandai aī syök; ghūn byök, wa biyē wök syök. Wa pa-khwashī
alive ... became; lost was, and again found become. And by-happiness
 sar suk-in.
 (f) passing-time they-became.

15. Wa ta-fō a-st^ar kullān i-khai inar byök. Ka dzök-rī,
 15. And of-him the-great son ...field in was. When he-came,
 wa i-nar kī hōi syök, tsaltari wa darzāō aī amar'ek.
and ...house to near became, music and noise ... he-heard.
 16. S^a-wa aī i-naukari lāst^a kī-ts'ek, wa pusht^an^a-wa dī
 16. One-heservants from he-called, and asking-he from-him

dak ka, 'ō ai ts' hā?' 17. Af-l ghwék-in ka, 'tar-tū
made that, 'this ... what is?' 17. He-to-him said (words) that, 'thy
a-marzā ri-dzök ā, wa tar-tū a-piē ai takhat ghwats halāl
the-brother come is, and thy the-father ... fat calf slaughtered
dök ā, dzik' ka b'l jōr wōk ā.' 18. Wa ō
made has, because that well sound found-him he-has.' 18. And he
pa-ghussa syök, wa nak sayek ka, 'winarr-al dzaw'm.' Wa
by-anger became, and not asked that, 'within... I-may-go.' And
a-piē-l pa-nisht' na-ghök, wa tasallā-l ai shiyök. 19.
the-father-to-him outside emerged, and consolation-to-him ... gave. 19.
Wa afō-l i-jawāb inar i-khwai piē kī ghwék-in ka,
And he-to-him ... answer in ... his-own father to said (words) that,
'dzūn'n, az ōn tsēni tar-tū khidmat hū-kaw'm, wa gudā tar-tū
'see, I so-many years thy service am-doing, and ever thy
i-hukm lāst' ghīp'ek-nak-'m, wa tū kū-mun kī gudā-gān
...command from succeed-not-I, and thou ... me to ever
saggarū gān shiyök nak ā, ka i-khwai imbāi gad ai khwashī
kid ever given not has, that ... my-own friends with ... happiness
k'm. 20. Wa ō kullān-att-ir ka dzök ā, ka tar-tū
I-may-make. 20. And this son-of-thee... when come he-is, who thy
guzār'-wa i-kandzari girgad khwālk ā, tsikhat ghwats-at ai tar' pār'
living-he ... harlots with eaten has, fat calf-thou ... him for
halāl dök ā.' 21. Ghwék-al-a ka, 'ō kulnāka, tū
slaughtered made thou-has.' 21. He-said-to-him that, 'O boy, thou
hamāsha kū-mun girgad hai, wa har-ts' ka tar-mun hā, tar-tū hā
always ... me with art, and everything that of-me is, of-thee is.
Wa khwashī wa shādī knyēk lāzim hā; kiyē ka tar-tū
And happiness and merriment to-make necessary is; why that thy
a-marzā nullak byök, biyē zwandai ai syök; ghūn byök, wa
the-brother dead was, again living ... he-became; lost was, and
biyē wōk syök.
again found he-became.'

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

ORMURI.

SPECIMEN II.

(Ghulām Muḥammad Khān.)

Sultān Maḥmūd i-s* lawanai liki ghwék-in ka, 'i-ts* liki-t
 Sultān Maḥmūd ...one madman to said (words) that, '...what for-thy
 bū zli sa?' Hal-a ghwék-in ka, 'ta-dzawān wrai
 ... heart becomes?' To-him-he said (words) that, 'of-young fat-tailed-sheep
 i-mund-ghal liki-mm-al bū zli sa.' Sultān i-s* sarai liki
 ... fat-tail for-my-for-it ... heart becomes.' Sultān ...one man to
 pa-tsami dak ka, 'syi mūlai-l ai shawai.' Ka
 with-eyes made (a sign, fem.) that, 'one radish-to-him ... give-ye.' When
 mūlai-l ai w'lk, a-lawanai bū a-mūlai-a khwālk,
 a-radish-to-him ... they-brought, the-madman ... the-radish-he was-eating,
 wa sar-a bū khwurtayēk, wa khani-wa bū dak-in. Sultān
 and head-he ... was-shaking, and laughs-he ... was-making, Sultān
 Maḥmūd-al ghwék-in ka, 'ai lawanai-a, kī bū khan?'
 Maḥmūd-to-him said (words) that, 'O madman, why ... dost-thou-laugh?'
 A-lawanai-l ghwék-in ka, 'az bū ta-p' pār* khan'm, ka
 The-madman-to-him said (words) that, 'I ... this for am-laughing, that
 i-tsēn lūst* ka tū (or khan'm, ka ka-sē tū) bādshāh syōk-ē,
 ...what from that thou (or am-laughing, that since thou) king becamest,
 i-mund-ghal inar ai ghwar nak handzyōk hā.
 ...a-fat-tail in even fat not remained has.'

FREE TRANSLATION OF THE FOREGOING.

Sultān Maḥmūd once said to a madman, 'for what doth thy heart long?' The madman replied to him, 'my heart longeth for the tail of a fat-tailed sheep.' The Sultān made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultān to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

ORMURĪ.

SPECIMEN III.

(Ghulām Muḥammad Khān.)

S^a sarai ai byök, ka i-s^a faqir lāst^a-wa di pagriy^a
One man ... was, who ...one mendicant from-his ... turban
 tištawak. Haḥ^a faqir rawān syök, wa i-maristōn inar
ran-away-with. That mendicant setting-out became, and ...cemetery in
 nastak. Kukk-al ghwēk-in ka, 'tū kī i-d^a nastak-ē ?
sat-down. Someone-to-him said (words) that, 'thou why ...here sittest-down ?
 Haḥ^a sarai-l i-bāgh liki ts'āk.' Faqirr-al ghwēk-in ka,
That man... ...the-garden to went.' Mendicant-to-him said (words) that,
 'ākhirr-ir sū i-d^a liki tsa.'
'ultimately... ... here to he-will-come.'

FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant's turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, 'why art thou sitting here ? That fellow went off to the garden.' The mendicant replied, 'he'll come here in the end.'

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

ORMURI.

SPECIMEN IV.

(Ghulām Muhammad Khān.)

A-s¹ khāla sarai i-rū inar āin¹ wāk, wa hū ai
 An ignorant man ...the-road in a-mirror found, and he ...
 gudā pa-umr khwai āin¹ d'ek nak buk. Dzat
 anywhere on-life his-own a-mirror seen not had. Very
 khwash syök, wa khanak-a; ka dāshakk-al-a, a-khwai
 happy he-became, and laughed-he; when inspected-to-it-he, the-his-own
 shak¹-a winar d'ek, ka khana-bū. Ku-r¹ iiki mā'lūm
 form-he in-it saw, that he-is-laughing. ...him to known
 suk ka, 'hō ai kuk dīm sarai hā, wa ta-p¹
 it-became that, 'this ... some second man is, and of-this
 shai tashtan ai hā¹ Mun hū-l a-sar khwurtayek ka,
 thing owner ... he-is. Then he-to-him the-head shook that,
 'hō shai ai tar-tū hā; mun az-a dal-a sū zhay'm.
 'this thing ... of-thee is; then I-it to-thee-it will abandon.
 Mun i-f¹ dzāk izar-a hōk, wa rawān syök.
 Then ...that place on-he abandoned-it, and setting-out he-became.

FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in his life seen a mirror before. He became much pleased, and laughed. When he looked at the mirror, he saw that his own form was reflected in it, and that it was laughing. He imagined that this was another man, who was the owner of this article. So he nodded his head to the other fellow (saying), 'it is thee to whom this thing belongs; so I'll leave it to thee.' Then he left it where he found it, and went his way.

STANDARD LIST OF WORDS AND SENTENCES IN ÖRMÜRİ.

English.	Örmürî.	English.	Örmürî.
1. One	Sâ, wâ.	26. He	Hafô, afô.
2. Two	Dyo.	27. Of him	Ta-tô, ta-fâ.
3. Three	Shâ.	28. His	Ta-tô, ta-fâ.
4. Four	Têar.	29. They	Hafal, afal.
5. Five	Pânda.	30. Of them	Ta-fal.
6. Six	Shâh.	31. Their	Ta-fal.
7. Seven	Hô.	32. Hand	Dist, dia.
8. Eight	Hânaht.	33. Foot	Parl.
9. Nine	Nâh.	34. Nose	Nint.
10. Ten	Taa.	35. Eye	Tâom.
11. Twenty	Jietô.	36. Mouth	Makh.
12. Fifty	Pandeshitô.	37. Tooth	Gaa.
13. Hundred	Sâ.	38. Ear	Gôy.
14. I	Ar, haz.	39. Hair	Drâ.
15. Of me	Tar-mun.	40. Head	Sar.
16. Mine	Tar-mun.	41. Tongue	Zbân.
17. We	Makh.	42. Belly	Dim.
18. Of us	Tar-makh.	43. Back	Pat (upper part), biyân (loins).
19. Our	Tar-makh.	44. Iron	Rô.
20. Thou	Tô.	45. Gold	Sagb-zar, sâr-zar.
21. Of thee	Tar-tô.	46. Silver	Sptw-zar.
22. Thine	Tar-tô.	47. Father	Pis.
23. You	Tyûa.	48. Mother	Mawâ.
24. Of you	Tar-tyûa.	49. Brother	Murâh.
25. Your	Tar-tyûa.	50. Sister	Khêâr.

English.	Ormurí.	English.	Ormurí.
51. Man	Sopai.	78. Eat	Khyurda.
52. Woman	Zark*, dzark*.	79. Sit	Nal.
53. Wife	Nak.	80. Count	Ri dmi.
54. Child	Worlai.	81. Boat	Dano, zan.
55. Son	Kulān, kullān.	82. Stand	Ti.
56. Daughter	Ilaw*.	83. Die	Mri.
57. Slave	Mrik, mrig.	84. Give	Sya, ra.
58. Cultivator	Yavyōgar (ploughman).	85. Run	Trap ka.
59. Shepherd	Shwān.	86. Up	Bagh.
60. God	Khudā.	87. Near	Bō.
61. Devil	Shaitān, dēd.	88. Down	Dām.
62. Sun	Māryā.	89. Far	Pāh.
63. Moon	Māryāk.	90. Before	I-mākh*.
64. Star	Sitrak.	91. Behind	I-pōtā*.
65. Fire	H'wan.	92. Who?	Kak?
66. Water	Wak, w'k.	93. What?	Ta*?
67. House	Nar.	94. Why?	Ki, kiyā?
68. Horse	Yāsp.	95. And	Wa, biyē.
69. Cow	Giyōy.	96. But	Lēhīn, magari.
70. Dog	Spak.	97. If	Ka, agar.
71. Cat	Poa.	98. Yes	Hā.
72. Cook	Plug.	99. No	Na, nak.
73. Duck	Patak*	100. Also	Arudān.
74. Ass	Khar.	101. A father	Piē.
75. Camel	Ush.	102. Of a father	Ta-piē.
76. Bird	Murghān.	103. To a father	I-piē ki.
77. Go	Tēn.	104. From a father	I-piē lāet*.

English.	Ormur.	English.	Ormur.
105. Two fathers . . .	Dyô piô.	132. Good	Sir.
106. Fathers	Piô.	133. Better	(I- . . . lâst*) sir.
107. Of fathers	Ta-piô.	134. Best	I-sir* lâst* sir.
108. To fathers	I-piô ki.	135. High	Chig.
109. From fathers	I-piô lâst*.	136. Higher	(I- . . . lâst*) chig.
110. A daughter	Dâw*.	137. Highest	I-harr* inar chig.
111. Of a daughter	Ta-dâw*.	138. A horse	Yâusp.
112. To a daughter	I-dâw* ki.	139. A mare	Myândôni.
113. From a daughter	I-dâw* lâst*.	140. Horses	Yânsî.
114. Two daughters	Dyô dâw*.	141. Mares	Myândôni.
115. Daughters	Dâwt.	142. A bull	Skhwandar, giyôy.
116. Of daughters	Ta-dâwt.	143. A cow	Giyôy.
117. To daughters	I-dâwt ki.	144. Bulls	Skhwandar, gawi, gwât
118. From daughters	I-dâwt lâst*.	145. Cows	Gawi, gwâl.
119. A good man	Sir sapai.	146. A dog	Spuk.
120. Of a good man	Ta-sir sapai.	147. A bitch	Spuk.
121. To a good man	I-sir sapai ki.	148. Dogs	Spuchl.
122. From a good man	I-sir sapai lâst*.	149. Bitches	Spuchl.
123. Two good men	Dyô sir* sapai.	150. A he goat	Huz.
124. Good men	Sir* sapai.	151. A female goat	Wz*.
125. Of good men	Ta-sir* sapai.	152. Goats	Bzi, wzl.
126. To good men	I-sir* sapai ki.	153. A male deer	Lak*çb*wa.
127. From good men	I-sir* sapai lâst*.	154. A female deer	Lak*çb*wal.
128. A good woman	Sir* zark*.	155. Deer	Lak*çb*wal.
129. A bad boy	Ghandz kwalanuk.	156. I am	Ax h'm, (I exist) ax-a h'm.
130. Good women	Sir* zêli.	157. Thou art	Tô hai, (thou existest) tu-wa hai.
131. A bad girl	Ghandz dûk*.	158. He is	Afô hâ, (he exists) afô-wa hâ.

English.	Ormucl.	English.	Ormucl.
159. We are . . .	Māk h-yān, (we exist) māk-a hyān.	156. Thou beatest (Past Tense).	Tā dōk.
160. You are . . .	Tyā hā, (you exist) tyā-a hā.	157. He beat (Past Tense).	Afō dōk.
161. They are . . .	Afat hā, (they exist) hafat-wa hā.	158. We beat (Past Tense).	Māk dōk.
162. I was . . .	Az byōk-am, (I existed) az-a byōk-am (and so on).	159. You beat (Past Tense).	Tyā dōk.
163. Thou wast . . .	Tā byōk-a or byōk-ā.	160. They beat (Past Tense).	Afat dōk.
164. He was . . .	Afō byōk.	161. I am beating . . .	Az hū dzan'm.
165. We were . . .	Māk buk-gān.	162. I was beating . . .	Az hū dōk.
166. You were . . .	Tyā buk-ā.	163. I had beaten . . .	Az dōk byōk.
167. They were . . .	Afat buk-in.	164. I may beat . . .	Az dzan'm.
168. Be . . .	Bi.	165. I shall beat . . .	Az sū dzan'm.
169. To be . . .	Byōk.	166. Thou wilt beat . . .	Tā sū dzan.
170. Being . . .	I-byōk inar (in being).	167. He will beat . . .	Afō sū dzan.
171. Having been . . .	Nā.	168. We shall beat . . .	Māk sū dzan'ye.
172. I may be . . .	Az b'm.	169. You will beat . . .	Tyā sū dzan.
173. I shall be . . .	Az sū b'm.	170. They will beat . . .	Afat sū dzan.
174. I should be . . .	Az byōkan'.	171. I should beat . . .	Az dōkan'.
175. Beat . . .	Dzan.	172. I am beaten . . .	Az hū dōk e'm.
176. To beat . . .	Dōk.	173. I was beaten . . .	Az hū dōk ayōk-am.
177. Beating . . .	I-dōk inar (in beating).	174. I shall be beaten . . .	Az sū dōk e'm.
178. Having beaten . . .	Nā.	175. I go . . .	Az hū tsaw'm.
179. I beat . . .	Az hū dzan'm.	176. Thou goest . . .	Tā hū tsaw.
180. Thou beatest . . .	Tā hū dzan.	177. He goes . . .	Afō hū tsawa.
181. He beats . . .	Afō hū dzan.	178. We go . . .	Māk hū tsaw'ye.
182. We beat . . .	Māk hū dzan'ye.	179. You go . . .	Tyā hū tsaw.
183. You beat . . .	Tyā hū dzan.	180. They go . . .	Afat hū tsaw.
184. They beat . . .	Afat hū dzan.	181. I went . . .	Az tsōk-am.
185. I beat (Past Tense) . . .	Az dōk.	182. Thou wentest . . .	Tā tsōk-ā.

English.	Örmuzi.	English.	Örmuzi.
213. He went . . .	Afo tsék.	228. I have beaten his son with many stripes.	Az ta-fö a kwalän dant pa-bet dzék.
214. We went . . .	Makh tsawak-yän.	229. He is grazing cattle on the top of the hill.	Afo bö ta-grí i-sar isar a-namli yat.
215. You went . . .	Tyäs tsawak-at.	230. He is sitting on a horse under that tree.	Afo bö i-yänap inar ta-fö w'n* i-dam* anyi.
216. They want . . .	Afai tsawak-in.	231. His brother is taller than his sister.	Ta-fö a-marzä at ta-fö i-khwär läst* di chig hä.
217. Go . . .	Tsiw.	232. The price of that is two rupees and a half.	Ta-fö a-qimat at dyö nim rupiya hä.
218. Going . . .	I-tsék inar (in going).	233. My father lives in that small house.	Tar-mun a-pis bö i-f* xari nar inar anyi.
219. Gone . . .	Tsék.	234. Give this rupee to him.	Hä rupiya ká-fö liki ra.
220. What is your name ?	Tar-tö ts* näm hä ?	235. Take those rupees from him.	Afai rupiya di ká-fö läst* nis.
221. How old is this horse ?	Hö yänap at tar-töu 'amr hä ?	236. Beat him well and bind him with ropes.	Afo sir dzau, wa pa-rasat-wa bép'n.
222. How far is it from here to Kashmir ?	I-d* läst* at a-Kashmir tsön pöis hä ?	237. Draw water from the well.	Walék-ir di küwai läst* na-w'r.
223. How many sons are there in your father's house ?	Tar-tö ta-pis i-sar inar di tsön kullant him ?	238. Walk before me .	Tar-mun i-mukh* tsiw.
224. I have walked a long way today.	Aaz-al tsön dant pöis tsék byök-am.	239. Whose boy comes behind you ?	Tar-kuk a-kwalän bö tar-tö i-péts* tsawa ?
225. The son of my uncle is married to his sister.	Tar-mun ta-té kwalän ta-fö sayat a-khwär tsalak hä.	240. From whom did you buy that ?	Afo di in ká-kuk läst* phiyök hä ?
226. In the house is the saddle of the white horse.	I-sar inar at ta-spiw yänap zin hä.	241. From a shopkeeper of the village.	Ta-k'ai i-dökandär laast*.
227. Put the saddle upon his back.	Ta-fö i-pat inar a-zin niw.		

VOCABULARY.

In the following Vocabulary words are arranged in the order of their consonants without any regard to their vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants *tr* will be found in the succession *tri, tar, tār, tarʔ, taṣa, tiri, tōr, and tūrʔ*. On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter 'ain is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, *t* and *tʔ*, and *r* and *rʔ*, are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for *a-nasib*, in article *a-*, we have 'luck, fortune, 143, 169 (145).' This indicates that the word, with these meanings, will be found in sections 143 and 169 (sentence 145) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see *i-dʔ*, under *i*, 1) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by 'No.,' the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by "Gh.," the reference is to the page and line of Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*.

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in *aw'ek* or *ayek* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawā'id*, Ghulām Muḥammad Khān gives only the feminine forms in *awak*. For the sake of completeness I have throughout added the forms in *ayak*, though it should be remembered that these latter are rarely used (see Grammar, § 37). Also, as authorized by Ghulām Muḥammad Khān (p. 184, l. 9) when he gives only one form in *aw'ek* or *ayek*, I have added the corresponding alternative form in *ayek* or *aw'ek* respectively.

A large portion of the Vocabulary of Ōrmuḥi is common to it and to Paṣhtō. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Paṣhtō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Paṣhtō and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.

The following is a list of the principal contractions employed in the following pages :—

ab., above.	intr. or intrans., intransitive.
abl., ablative.	loc., locative.
adj., adjective.	m. or masc., masculine.
adv., adverb.	No., number in the List of Words and
acr., acrost.	Sentences on pp. 247ff.
Ar., Arabic.	onomat., onomatopœa.
bel., below.	ord., ordinal numeral.
card., cardinal numeral.	P., Pashtō.
cf., compare.	pass., passive.
com. gen., of common gender.	perf., perfect.
cond., conditional.	pers., person.
conj., conjunction.	pl., plural.
def., definite.	plup., pluperfect.
dim., diminutive.	postpos., postposition.
f. or fem., feminine.	p.p., past participle.
fut., future.	prepos., preposition.
gen., genitive.	pres., present.
Gh., reference to page and line	pron., pronoun.
of Ghulām Muḥammad Khān's	pronom., pronominal.
<i>Qawā'id-ē-Bargistā</i> .	Prs., Persian.
imperf., imperfect.	sg., singular.
impve., imperative.	s.v., under such and such a word.
interj., interjection.	s.vv., under such and such words.
interrog., interrogative.	tr. and trans., transitive.

Words beginning with a vowel or 'ain.

-a, in *na* a, no, see *na*, 1.

-a, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with *ai* or *a'*, one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, *a-bēdārī*, wakefulness, 82; *a-kharāṭ*, expenditure, 87; *a-nēki*, virtue, 20, 87, 143, 169 (116); *a-nasīb*, luck, fortune, 143, 169 (145); *a-pātsuf*, abstemiousness, 79, 81, 82; *a-rākh'*, the truth, truth, 77, 104, 169 (185) (see, however, *rākh'*); *a-tōb'*, contrition, 148, 169 (134); *a-ṭama'*, greed, 83.

-a, 1, for *wa* after a consonant, postulates existence, see *wi* or *wa*.

-a, 2, or -ē, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-a, 3, or, after a vowel, *wa*, pronominal suffix of the 3rd person singular, see *wa*, 2.

-a, 4, or -ā, suffix of vocative, 10, 95.

ā, for *hā*, 3, q.v.

-ā or *-a*, suffix of vocative, 10.

ai, interj. calling attention. *ai laṭṭai-a*, O madman, 95, II. Cf. *ē*, 2.

ai, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being *di*, *passim*. For the rules as to the use of these particles, see 78, 79, 99-102, 141-154. Used by itself, *ai* represents an indefinite object (of a transitive verb) not mentioned, 100, 135A.

-ai, pronominal suffix of the second person plural, indicating the subject of the past tense of an intransitive verb, and the object of the past tense of a transitive verb, 20a, 45, 46, et *passim*.

-ē or *-a*, see *-a*, 2.

ē, 1, interj. calling attention, O ! 95, I (2, 8, 11, 21). Cf. *ai*, 2.

ē, 2, or *i*, suffix of vocative of feminine nouns, 10.

i, 1, preposition of locative, on, 10, 12, 108, et *passim*. This preposition is not used with proper names of persons, or with substantive pronouns indicating persons. In such cases *ku* or *kū* is used instead, 10, 17, etc.

With a noun the preposition often forms an adverb or a postposition. Such are *i-bēzḥ*, up, above, 74; outside, externally, 74, 108; *i-d**, here, 27, 74, 122, 123, 169 (136), I (7), III; hither, 27, 74; *i-d*-l*, here to it, in this direction, 74, 122, 169 (135); *i-dēn**, below, beneath, 74, 230; *i-khcurints**, on the right, 74; *i-mukh**, first, 16; in front, 74; before, Nos. 90, 238; *i-mukh inar*, before, I (8, 11); *i-nar*, in the house, at home, 74, 85, 108, 120, 132; inside, in, 74, et *passim*; *i-nīshṭ**, outside, 74, 108; *i . . . palan*, in such and such a direction, 27, 74; *i-pōts**, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239; *i-rāst**, beginning from, 82, 84; *i-tsang**, near, 6, 74, 81, 94; *i-w**, there, 27, 74, 123, 136F, I (3); thither, 27, 74, 169 (110); *i-w*-l*, there to it, in that direction, thither, 74, 77.

i, 2, or *ē*, see *ē*, 3.

ō, 1, see *hō*.

ō, 2, in *ō-hō-hō*, interj. used in grief, alas ! 95.

ābād, adj. inhabited, 29. P.

ʿAbdullāh, m. N.P. 11.

ʿibādat, piety; *mīn* pa-ʿibādat kēwʿn*, feel affection for piety, 104. P.

ābādwēk or *ābādayēk* (p.p. f. *ābādawēk* or *ābādayak*), to make inhabited, to populate, 29.

ābādʿēk [p.p. f. *ābādek*; aor. 3, *ābād sa* (59)], to be inhabited, 59.

ābādayēk, see *ābādawēk*.

ʿīd, a festival; *sari ʿīd*, the little *ʿīd*, N. of the Arabic month Shawwāl, 165; *atʿr ʿīd*, the great *ʿīd*, N. of the Arabic month *Zīl-hijja*, 165. P.

i-d', see *i*, 1; *i-d'-l*, here to it, in this direction, 74, 122, 169 (135); *i-d' lāst'*, from here, No. 222.

adaṣ, politeness, manners. *ta-adaṣ pāṣ'*, for the sake of politeness, in order to teach (so and so) manners, 81. P.

'adl, justice, 94. P.

ādmi, m. (pl. *ādamiyannī*), a man, 9 (8). P.

ādam, m., in *ādam-zād* (f. *ādam-zād'*), a human being, P.; *hāqī-ādam* (f. *hāqī-ādam'*), human beings, men. P.

af', *afō*, *afāl*, *afās*, see *hafō*

aghōk (p.p. f. *aghak*; acc. sg. 2, *awas*; 3, *awata*; impv. sg. 2 *awas*, 38, 62B, 71), to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 34, 83, 147; to be born, 38, 62B, 71; *pōi aghōk*, to understand, 24, 144; *air aghōk*, to seem good (to), to be pleasing to (Hindi *acchhā lagat*), 24. This verb, in its various uses, closely follows the use of the Hindi *lagat*. Gh. 74 (11), 185 (4); *pōi aghōk*, Gh. 73 (15), 189 (3). Cf. *na-ghōk*, *caḡhyōk*.

agar, conj. if, No. 97. (Usually *agar ka*, 92, also 135A, 135C, 144.) P.

ākhīr, adv. lastly, finally, III. P. *ākhīran*.

ākhīrat, futurity, the future state, the next world, 143, 169 (117). P.

ākḡḡai, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d. Cf. *khḡḡini*. P.

ikhtiyār, m. authority, power, 79, 86, 89, 92. P.

akḡwara-nak, adj. hungry, 169 (77). Cf. *tra-nak*.

-al, used instead of *kal*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

'm, for *h'm*, I am, see *hā*, 3.

-am, pronominal suffix of the first person singular indicating the subject of an intransitive verb in the past tense, the subject or object of a transitive verb in the past tense, or, when suffixed to a noun, the genitive, 20, 45, 46, 98, 120. It can also indicate the dative, as in *khicaph-am*, pleasing to me, 169 (28).

After a vowel, the vowel *a* is omitted, as in *a-pīē-m*, my father.

imbāt, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably *imbā*.

ambār, a pile, heap. — *kayēk*, to pile up, Gh. 185 (12). P.

'amal, action, act, carrying out, effect. *i-hukmā izar 'amal kēic'a*, do carrying out on orders, obey orders, 86. P.

imāmyīyī, in *sr' shīw ta-imāmyīyī*, the good night of the *imāmyīyī*, N. of the *āshūrā*, or first ten days of the month Muḥarram, 165.

'Amr, m. N.P., 77, 89, 91. P.

'umr, age, life. *pa-'umr*, (never saw) in his life, IV; *'umr-at*, thy life, 94, 169; *lar tsōn 'umr*, how old? 27, 107, No. 221. P.

amarawēk or *amarayēk*, (p.p. f. *amarawak* or *amarayak*, 37), to cause to hear, 30B, 37.

amarēk (p.p. f. *amarak*, 58; aor. sg. 2, *amār*, 61B2; 3, *amara*, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written *amarra*). P. *awrēd'l*.

amarayēk, see *amarawēk*.

-an, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20d. If this suffix is attached to a word ending in a vowel, it becomes *a*.

ān', f. a mirror, IV. P.

ēn, see *in*.

in or *ēn*, pronominal suffix of the third person plural, indicating the subject of an intransitive verb in a past tense, or the object of a transitive verb in a past tense, 20a, 45.

ōn, see *hōn*.

indza, in *indza sal*, adv. next year but one, after two years, 75.

indzān, adv. the day before yesterday, 75; *indzān ta-min bi ryūz*, two days before yesterday, 75.

angusht (pl. *angushtī*), a finger; *angushtī-t*, thy fingers, 120, 129, 150, 165 (26). P.

angushtī, f. a ring, a finger-ring, 146, 169 (103), I (12). Pcs.

injīr (pl. *injīri*), m. a fig, 9 (7). P.

inēl', postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); *inēl'-m*, in my possession, 81, 117, 120; *inēl'-t*, in thy possession, 81, 117, 120; *inēl'-wa*, in his possession, 81, 120.

(With *dī*, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; *inēl'-m dī*, from me, 81, 117, 122; *inēl'-t dī*, from thee, 81, 117, 122.

inar (for *i-nar*, see *i*, 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 146, 169 (34). It sometimes means 'on,' as in *i-rāi inar*, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in *i-wuwl'ēk inar*, on flying, 34; *i-tēk inar*, on going, 34. Other idiomatic uses are *i-mukh inar*, before, I (8, 11), cf. *i-mukh'*, s.v., *i*, 1; *i-māndz inar*, in the middle, 74; *i-khwai inar*, mutually, 21; *inar-di* or *inar-da*, in me, in us, in thee, or in you, 85; *inar-ri* or *inar-wa*, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. *winae*.

unēs, card. nineteen, 16.

anyī, ānyī, anyēk, see *hanyēk*.

'aql, sense, wisdom, 56, 144, 169 (73). P. ; *hē' aql*, stupid, 164. P.

-ir, used instead of *hīr*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

orākē, see *rākē*.

armān, m. sorrow, regret. Used as interj. *armān*, alas! 100; *armān ka*, would that! 54, 95. P.

i-rāst, postpos. governing loc. from, beginning from, 82, 84. See *i*, 1.

arat, adj. (f. the same), wide, broad, 13, 150, 169 (70). — *kayēk*, to loosen, make wide, expand, Gh. 185 (13). P.

arāf (pl. *arāfi*), m. a Persian wheel (for irrigation), Gh. 218 (14). P. *arhāf*.

'arz, a petition, 56, 144, 169 (83). P.

ūsh, m. pl. *ūshī*; f. *ūsh*, pl. *ūshī*, a camel, 7, 21, 152, 169 (33). P.

ashnā, m. an acquaintance, friend, 169 (151). P.

ishārat, f. a sign, wink, hint, signal, 135B, 140, 169 (186). P.

isht, see *ashtēk*.

ashtēs, card. eighteen, 16.

ashtēk (p.p. f. *ashtak*; aor. 2 and impv. 2, *isht*, 61B2; aor. 3, *ashte*, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asal, adv. this year, 75, 148, 169 (191).

āmān, m. the sky, heaven, I (8, 11). P.

ispēk (pl. *ispīchī*), m. barley, 9 (9).

azar, m. a mark, sign, trace, indication, 148, 169 (179). P.

asrīk, adj. fresh, freshly made (of *ghī*), 109 (121). (The meaning of this word is doubtful.)

ustād, m. a teacher, a preceptor, 15, 83. P.

-at, pronominal suffix of the second person singular, indicating (1) the object of a transitive verb in an aorist tense, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, 20c, 47, 98 (3); or (3), when added to a substantive, the genitive (20d). Passim in all three uses. If the suffix is added to a word ending in a vowel it becomes *t*.

aṭāl, adj. unemployed, out of work. — *kayēk*, to stop a person at work, Gh. 185 (13). P.

awa, occasionally used for *a*, 3, instead of *wa*, 2, after a consonant, 20b.

awāi, card. seventy, 16.

i-w, see *i*, 1. *i-w kī*, thither, 169 (110); *i-w-t*, there to it, in that direction, thither, 74, 77.

awrēdūnkāi or *awrēdūnāi*, m. a hearer, 33E. P.

āuriz, ? m. a privy, 159.

awar, *awasa*, see *aghōk*.

awēs, card. seventeen, 16.

awcal, ord. first. *awcal khucār*, N. of the month Rabi'ul-awwal, 165. *awcal nim-ryūs*, a certain time of the day, 2 p.m., 167; *awcal mād shām*, the hour after sunset, 167; *awcal khutan*, early bedtime, 167; *awcal pahar*, the first watch of the night, 167. P.

az or *haz*, pron. 1st pers. I, passim. Declined, 17. Sing. instr. *pa-mun*; loc. *kū-mun*, 17, 80, 88; *kū-mun girgaf*, with me, I (21); *kū-mun izar*, on me, 86; *kū-mun liki*, for me, 6, 169 (114); (angry) with me, 109 (62); *kū-mun ki*, to me, 82, 116, I (19); *kū-mun last*, from me, 18, 83; gen. *tar-mun*, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); *tar-mun khwai*, my own, 21, 152, 169; pl. nom. *mākh*, we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A, 142c; loc. *kū-mākh ki*, to us, 82, 116; *bē kū-mākh*, except us, 80; gen. *tar-mākh*, 107, 118. The genitive preposition of this pronoun is *tar*, not *ta*, and the locative preposition is *kū*, not *i*, 1.

ōzh, f. a necklace, a necklet, 144, 168 (15). P.

azhan (pl. *azhanī*), m. a certain millet, *chīnā*, Gh. 223 (6).

izar, postpos. governing loc. (use explained, 86), on, passim. *izar-di* or *izar-da*, on me, on us, on thee, or on you, 86. *izar-wi* or *izar-wa*, on him, on her, on it, or on them, 86. Cf. *wizar*.

B

ba, *hai*, see *byōk*.

bai, price, value, cost, 118, 169 (115). P.

bē, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in *bē sayai*, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in *bē f*, without that. With a personal pronoun, the latter is put into the locative, as in *bē kū-mun*, without, or except, me, 86. Cf. 26, 99, 125. *bē* may be combined with *pa-sa*, except, as in *bē Khudāe pa-sa*, except God, 88.

bē, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negated adjective. A short *i* is generally added to the noun in such cases, as *bē-fikri*, without anxiety, from *fikr*, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language. Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages:—*bē-aql*, without sense, stupid, 164. *bē-bari*, doorless, 164. *bē-dīn*, irreligious, 82. *bē-fikri*, free from anxiety, 164. *bē-ghām*, without sorrow, free from sorrow, 164. *bē-hāshī*, fruitless, 164. *bē-parwā*, unconcerned, 26, 79. *bē-rahmi*, merciless, 164. *bē-shaki*, adv. without doubt, certainly, 77, 164. *bē-shām*, fasting, Gh. 106 (9). *bē-sūr*, fasting, Gh. 106 (9, 10). *bē-wakī*, waterless, 164.

bī, 1, see *byōk*.

bī, 2, *bihē*, or *biyē* (plur. *byi*, 26), pronom. adj. other, 26, 78; another, 75; *bī kuk*, anyone else, 26, 75, 78, 79, 99; this compound takes *dī*, not *ai*, as an emphatic particle, 99. *bī makhlūg*, other people, other persons, 26, 99; *bī sabā*, the day after tomorrow, 75; *indzān tāmin bī ryūz*, the day before yesterday of yet another day, two days before yesterday, 75.

- As adv. (account of use, 89), in the second place, also, moreover, *bī*, 89, 152, 169 (11); *bikhē*, 89, 143, 169 (51); again, *bīyē*, 89, I (14, 21).
- bōi*, adv. near, 74, 87, No. 87; *bōi vī dīcāi*, come near to me, i.e. come here, 122, 169 (149); *i-nur kī bōi*, near the house, I (15).
- bū*, verbal particle used to form the imperfect (28, 48), and the present (28, 64). It may be optionally omitted in the case of nominal verbs in *awēk* or *ayēk* (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passim.
- bad*, adj. bad, evil, 24, 95, 144, 156. *bad-khōl*, unmannered, ill-tempered, 150, 169 (38); *bad-kharchī*, evil expenditure, debauchery, I (3); *bad-nām*, of bad reputation, 26. P.
- bād*, wind, 147, 169 (54). P.
- badī*, badness, 156. P.
- baḡō-khōr*, a bribe-taker, one who takes bribes, 148, 169 (34). P.
- baḡ*, concealed. — *kayēk*, to conceal, hide, Gh. 187 (4).
- badal*, exchange, Gh. 186 (11). P.
- badalēk*, to exchange; to twist, be rolled up, Gh. 186 (11).
- bē-dīn*, see *bē*, 2.
- bēdārī*, f. wakefulness, 82. P.
- bādshāh*, m. a king, 75, 79, II. P.
- bēdiyā*, f. a wilderness, 8 (4). P.
- bāgh*, a garden, 162, III. P.
- bāgh-gīcāi*, m. a small garden, dim. of *bāgh*, 162.
- baghair*, prepos. governing loc. without, except, 80. P.
- bagāw-wāl*, impetuous for the mare (of a horse), 157.
- bēgār-wāl*, a forced labourer, 157. P. *bēgār*.
- bāhē*, see *bī*, 2.
- būk*, see *byōk*.
- būk*, see *ghī-būk*.
- bakhr*, f. a share, a portion, I (2); used to form fractions, as in *ghāim bakhr*, a third; *tsār-m bakhr*, a fourth, a quarter, 16. P.
- bukhārāi*, adj. of or belonging to Bukhārā, 163.
- bakhsh*, m. N.P. 134, 142b. P.
- bukan*, see *byōk*.
- bakr*, m. N.P. 77, 89, 122. P.
- b'l*, adj. in good health, well, 1, 17; *a-b'l grāt*, the condition of good health, 143, 169 (140).
- bal*, kindled, burnt. — *kayēk*, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.
- bulbul* (pl. *bulbulī*), m. a nightingale, Gh. 282 (10). P.
- balkī*, moreover; nay rather, but, on the contrary, 91. P.
- balkhī*, adj. of or belonging to Balkh, 163.
- balawēk* or *balayēk* (p.p. f. *balawāk* or *balayāk*), to set alight, to kindle, Gh. 186 (12). P. *balawul*.

blazh'ek (p.p. f. *blazhak*; aor. 2, *blēzhī*; 3, *blazhī*), to make over, to give in charge; to instigate, Gh. 186 (9).

b'm, see *byōk*.

bambarai (pl. the same), f. a wasp, Gh. 235 (2). P. *bambara*.

būmm' (pl. *būmm'i*, 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, 8 (3), 9 (2); *i-būmm'*, on the ground, 108. P. *būm*.

bimār, adj. sick, indisposed, ill, 98 (1). P.

bāṣ' (pl. *bāṣi*, 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

banī in *banī-ādam*, m. (f. *banī-ādam'*, 7), human beings; a human being (pl. *banī-ādamī*, Gh. 226 (3)). P. human beings.

bīn, *bōn*, see *byōk*.

būny (probably *būy*), a scent, a smell, Gh. 187 (3). P. *būē*.

band (pl. *bandī*), m. a large stream, Gh. 218 (13).

ban'ek (p.p. f. *banok*; aor. sg. 2, *bēnī*; 3, *banī*), to throw down, to throw, fling; to insert, Gh. 186 (5).

būnyaw'ek or *būnyayek* (p.p. f. *būnyawak* or *būnyayak*), to smell, scent, snuff, Gh. 187 (3).

bar, a door, 162; *ōē-barī*, doorless, 164. P. *war*.

bār, a load, 148, 169 (43). P.

bārai (pl. *bārai*), m. a half-grown calf, Gh. 227 (10).

barī, in the following:—*sūri mahat barī zar*, a certain hour of the day, 8 or 9 A.M., 167; *Hindū sūri māl klak barī zar*, 10 or 11 A.M., 167.

baurā (pl. *baurai*, 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

bōr (pl. *bārī*, 9 (7)), m. a kind of soup, 9 (7). P.

barābar, adj. level, equal, 168 (27). P.; *gaḍ barābar*, proportionate, 61 (5, footnote), 87, 122; *i-hāṣil girad barābar*, proportionate to one's income, 87.

bragāi (f. *bragiy'*, pl. m. *bragāi*, f. *bragiyī*), spotted, piebald, 14 (2). P. *brag*.

bargistā, the name of the language, so called by its speakers, while other people call it *Ormūṣī*, Gh. 6 (3); *la-bargistā a-zhān*, the Bargistā language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

barkak, m. a little door, dim. of *bar*, 162.

barakat, m. prosperity; *a-barakat-at*, thy prosperity, 169 (161). P.

bārān, m. rain. P. *bārān syōk*, rain fell, 92, 136C, 151.

bārī, see *bōr*.

bras, *brasi*, see *brašhtak*, 1.

brašhtak, 1 (p.p. f. *brūšhk*, 38; aor. sg. 2, *bras*, 38, 62A; 3, *brasi*, 38, 62A; impv. sg. 2, *brōs*, 38, 71), to burn (intrans.), I, 10, Gh. 186 (6); *brašhtak syōk*, became burnt, was burnt up, 99.

brašhtak, 2 (p.p. f. *brūšhk*, 38; aor. sg. 2, *brēzi*, 38, 62A; 3, *brāzi*, *brāzzi*, 38, 62A; impv. sg. 2, *brēz*, *brēz'n*, 38, 71), to burn (trans.), to set on fire, Gh. 186, 7.

brushaw'ek or *brushayek* (p.p. f. *brushawak* or *brushayak*), to cause to glitter, Gh. 186 (4).

brush'ek (p.p. f. *brushak*; aor. sg. 2 and impv. sg. 2, *brush*; aor. sg. 3, *brushi*), to glitter, 32, Gh. 186 (4). P. *brēshēd'l*.

brushayek, see *brushaw'ek*.

hərwā, m. a pimp, a wittol, 150 (this word is doubtful). P.

hərwītōh, the trade of a pimp, pimping, 150.

brazī, *brēz*, *brēz'n*, *brazzi*, see *braṣṭak*, 2.

brazaw'ek or *brazayēk* (p.p. f. *brazawak* or *brazayak*), to cause to set on fire, caus. of *braṣṭak*, 2, Gh. 186 (7).

bāṣh, *bāṣhī*, see *bāṣh'ek*, and *b'ek*.

bāṣh' (pl. *bāṣhī*), f. a sparrow-hawk, 9 (2); *pak' bāṣh'* (pl. *pak' bāṣhī*), f. a kind of kite or falcon, Gh. 232 (5). P.

bāṣhaw'ek or *bāṣhayēk* (p.p. f. *bāṣhawak* or *bāṣhayak*), to cause to give, to cause to distribute, 30B, Gh. 186 (3).

bāṣh'ek (p.p. f. *bāṣhak*; aor. sg. 2, *bāṣh*, 61A 3; 3, *bāṣhī*, 30B, 61A3), to grant, give, distribute. P. *bāṣh'*. Cf. *b'ek*.

bāṣhayēk (30B), see *bāṣhaw'ek*.

bat' (pl. *bat'i*), f. a duck, Gh. 233 (5). P. *baṭ*, a duck, *bata*, a heron.

bēt, a cane, a rattan. *pa-bēt dzōk*, to hit with a cane, to flog, No. 228. P.

batkiy' (pl. *batkiyi*), f. a wild duck, 9 (2).

baṭēr' (pl. *baṭēr'i*), f. a quail, Gh. 233 (12).

byī, *biyē* or *bihē*, see *bī*, 2.

būy, see *būny*.

b'ek (p.p. f. *bayak*, 37, 59; the aorist tenses are taken from *bāṣh'ek*, q.v. aor. sg. 2, *bāṣh*; 3, *bāṣhī*, 59), to grant, to give; to distribute, divide out, 26, I (2).

byōk or *biyōk* (p.p. f. *buk*, 38; aor. sg. 2, *bī*, 38, 62B, 65 (2); 3, *bā*, 36; impv. sg. 2, *bī*, 38, 68 (2), 71; 3, *bōn*, 71. This verb is conjugated in full in 40), to be (the copula), passim; (with *dī* or *wa*, etc.) to exist (125) (as in *az-a byōk-am*, I was, I existed, 125; *wa byōk*, he was (there), 169 (11); *dī buk*, there was a fem. thing, 94, 136G); to exist, to continue, to remain (*b'm*, 75); to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindi *kōtā hai*, as in *bū ba*, 24, 40, 64, 73, 151 (*bū* omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (*sū byōk*, 51), with the p.p. of another verb, forms a future perfect conditional, as in *ts'ēkk-al sū byōk*, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in *was't'ek byōkan'*, (if) . . . had arisen, 54; *khwaik bukan'*, might have eaten a fem. thing, 94, 136; *armān ka azz-al ts'ēk byōkan'*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in *was't'ek sū ba*, he will have arisen, 52; *hīr sū dzōk ba*, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar:—

past sg. masc. 1, *byōk-am*, 20a, 50, 129, 134; 2, *byōk-a*, 20a, 77; *byōk-ē*, 20a, 129, 143; 3, *byōk*, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III; fem. 3, *buk*, 24, 38, 129, 144; pl. 1, *buk-yēn*, 20a; 2, *buk-al*, 20a, 129; 3, *buk-ēn*, 20a; *buk-in*, 20a, 26, 78, 99, 129, 142c, 151, 152, 168 (10), 169 (11), I (1); pres. cond. *byōkan'*, 136.

Aor. sg. 1, *b'm*, 62B; 2, *bi*, 38, 61B3, 62B, 68 (2); 3, *ba*, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, *bā ba*, 73.

Impve. sg. 1, *b'm*, 71; 2, *bi*, 38, 68 (2), 75; 3, *bān*, 71.

biyān, the lower part of the back, the back of the waist, the loins, 168 (22), No. 43.

biyān (pl. *biyāni*, ? *biyāni*, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. *biān*, *biān*.

biyāni, 1, pl. of *biyān*.

biyāni, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh. 227 (3). P. *biāna*, *biāna*.

byēn, aor. and impve. pl. 1 of *byōk*, q.v.

bāz (pl. *bāzi*, ? *bāzi*), m. a falcon, 9 (7). P.

bāzi, see *pakh'ēk*.

buz (pl. *bzi* or *b'zi*), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is *wz'*, q.v. P.

bēz'h, the place above or outside, 57 (12), 74; adv. up, No. 86; *i-bēz'h*, above, outside, externally, 74, 108; *pa-bēz'h'*, to above, upwards, to outside, 74.

bēz'h, picking, choosing, Gh. 186 (10).

bēz'h'ēk (p.p. f. *bēz'hak*), to pick, to choose; to collect one by one, Gh. 186 (10).

bēz'n, see *pakh'ēk*.

bazar, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bāzār (pl. *bāzarri*), m. a market, 9 (7). P.

buzwā (pl. *buzwāi*), f. a spider, 9 (3).

bizzi, see *pakh'ēk*.

Ch

chiāi, see *chiuc*, 2.

chauchi, see *chauk*.

chig, adj. high, No. 135; tall, 148, 169 (35), No. 231; *chig dyō shuti*, a certain time of the day, about 4 P.M., 167; *chig dyōk*, he arose, I (10), Gh. 195 (12).

chigaw'ēk or *chigawēk* (p.p. f. *chigawak* or *chigawayak*), caus. of *chigaw'ēk* and double caus. of *chig'ēk*, to cause to raise, 30C, Gh. 195 (5).

chigaw'ēk or *chigawēk* (p.p. f. *chigawak* (57) or *chigawayak*; aor. sg. 3, *chigawci* (57)), caus. of *chig'ēk*, to cause to rise, to raise, 30C, Gh. 195 (5, 6).

chig'ēk (p.p. f. *chigak*; aor. sg. 2, *chig*; 3, *chigi*), nominal verb from *chig*, high (trans. or causal *chigaw'ēk* or *chigawēk*, double causal *chigawaw'ēk* or *chigawawēk*, 30C), to become high, to rise; pres. sg. 3, *bū chigi*, (smoke) is rising, 147, 169 (150).

chigawēk, see *chigaw'ēk*.

chauk (pl. *chauchi*), m. the yard of a village guest-house, a courtyard, 9 (9). P.

chal'ēk (p.p. f. *chalak*; aor. sg. 2, *chal*; 3, *chala*), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. *chalēd'i*.

chār, for *tsār*, four, in *wi māi chār shamba*, the last Wednesday in the month, 165.

chār shamba is borrowed from Prs., the Ōrmuzi form is *tsār samba*, 166.

charmaṣṣkī (pl. *charmaṣṣkai*), a chameleon, 8 (5), 9 (4). P. *charmaṣṣkai*.

chashm, in *sufid-chashm*, white-eyed, *syāh-chashm*, black-eyed, 164. Borrowed from Prs.

chiuc, 1 (pl. *chiuci*), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chiuc, 2 (pl. *chiuci*), f. a roof, 8 (7), 9 (10).

D

d', see *i-d'*.

da, 1, another form of *dī*, q.v.

da, 2, see *dzōk*, 3.

dāi, f. a nurse, 156. P.

dēō, m. a demon, a devil, No. 61. P.

dī or *da*, contracted pron. of the pronouns of the first and second persons, indicating the locative case in either number, in or on me, us, thee, or you, 19. For an account of its use, see 123-5. *winar* (or *inar*) *dī* or *winar* (or *inar*) *da*, in me, us, thee, or you, 85; *wizar* (or *izar*) *dī* or *wizar* (or *izar*) *da*, on me, us, thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or second person which is connected with a locative, 124. With a verb substantive, indicates existence (only *dī*, not *da*, being thus used), 125, 126, 150; *dī hā*, there is, 125, 26, 169 (49); *dī byōk* (*buk*), there was, 125, 94, 166; *dī hā*, he is here, 125, 99; *dī hīn*, they are here, 80.

dī, 1, contracted pronoun of the third person singular or plural, from him, her, it, or them, 19. An account of its use will be found in 126. *puṣṭan'-wa dī dāk*, he asked from him, I (16); *dī pa-khabar*, acquainted with him, 104, 169 (17, 18); *dī*, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which contains an ablative. It is thus used as a particle indicating the presence of an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 79, 81, 86, 89, 117, 122, 142d, 169 (55, 130), I (7, 12), III. For instance of the omission of this *dī*, see 83, I (3, 6).

dī, 2, particle of emphasis used with plural nouns and with (99) singular nouns of multitude, the corresponding particle used with other singular nouns being *ai*, q.v. For the rules as to the use of these particles, which occur passim, see 78, 79, 99-102, 141-154. Cf. 26, 135B.

Used by itself, *dī* represents an indefinite plural object (of a transitive verb) not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the sentences given in 99, we have, *shurbat*, sherbet, and *wak*, water, 90, *ghicāsi*, grass, 92, 136C; *yānak*, ashes, 169 (126); *kuk*, anyone, 24, 26, 78; *ta'*, anything, 24, 80; *hōn*, this much, 169 (188); *tsōn*, how much? several, 26, 169 (187).

Regarding the use of *dī*, when it follows a verb in a past tense, see 101. Cf. *khucālk-a dī-n*, 140.

dī, 3, see *dzōk*, 3.

dū, for *dyō*, two, in the following:—*dū-gaḍ* or *dyō-gaḍ*, the two, both, 10; *dū-jīstū*, card twenty-two, 16; *dū sōh*, two hundred, 16; *dū samba*, Monday, 166.

du'ā, a blessing, benediction. *du'ā salām*, pl. salutations, 122, 169 (159). Gh. 259, 7, in this passage has *dawā salām*, which appears to be a misprint. R.

dūb, adj. sunk, immersed. *dūb syōk*, he sank, 152, 169 (46), Gh. 197 (12). P.

dūb' (pl. *dūb'ī*), f. a pit, a water-hole, 9 (2). Cf. P. *ṭubai*.

dabar (pl. *dabar'ī*), f. a kind of pigeon, Hindōstānī *fākhā*, Gh. 233, 14.

dabaw'èk or *dabayèk* (p.p. f. *dabawak* or *dabayak*; aor. 2, *dabēwi*; 3, *dabawi*), to strike violently; to pound, Gh. 197, 9. P. *dabaoul*.

dūchī, see *dūk*.

didan, seeing, sight, interview, 169 (151). P.

dōdiy' (pl. *dōdiyi*), f. maize bread, Gh. 221 (12). P. *dōdai*, bread.

dōdzār (pl. *dōdzarri*), m. maize (*jōwār*), 9 (7).

dēg, a cauldron, a cooking-pot, 162. P.

dēgdān (pl. *dēgdanni*), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

dēgrai, m. a small cooking-pot, a little cauldron, dim. of *dēg*, 162.

dāk, see *kayèk*.

dak, adj. full, filled; — *kayèk*, to fill, I (6), Gh. 167 (11). P.

dōk, see *kayèk*.

dūk, see *dūw'èk*.

dūk (pl. *dūchī*, 9 (9), 11; sg. voc. *dūkē* or *dūkē*, 10), f. 7, 79, 118, a girl. The diminutive of this word is *dūkariy'*, 162. Cf. *dūw'*.

dōkān (pl. *dōkanni*, 9 (7)), a shop. P.

dōkāndār, m. a shopkeeper, 157, No. 241. P.

dūkariy', f. a little girl, diminutive of *dūk*, 162.

dal, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 122. Cf. 19, 122, 144, 169 (159, 187), IV; *dal w'r*, carry to thyself, i.e. take, 24, 90; so *dal wrūk*, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.

dilak (p.p. f. *dalk*, 38; aor. and impv. sg. 1, *dīr'm*, 62A, 71; 2, *dīr*, 38, 62A, 68 (9), 71; aor. sg. 3, *dīri*, 58, 62A; impv. sg. 3, *dīrōn*, 71), to reap.

dālān (pl. *dālanni*), m. a vestibule, 9 (7). P.

d'm, see *dzōk*, 3.

dīm, ord. second, 16, 165, IV.

dim, f. the belly, No. 42; *a-dim-a*, his belly, 168 (20).

dūm (pl. *dūmī*), a musician, a player, 26, 83, 109. P.

dūm'èk (p.p. f. *dūmak*; aor. and impv. sg. 2, *dūm*; aor. 3, *dūmī*), to ache, be painful; pres. sg. 3, *bū dūmī*, 120, 132, 139 (1), 168 (1, 4, 34).

dūmayèk (p.p. f. *dūmayak*), to cause to ache, to hurt (trans.), Gh. 197 (9).

dānā, adj. wise, learned, 103. P.

dīn, religion; *a-dīn*, religion, 82, cf. *a-*. Cf. *bē-dīn*, under *bē*, 2. P.

dōn, see *dzōk*, 3.

dūp, smoke, 147, 169 (150). P. *lū*, *dūd*.

dand (pl. *dandī*), a pool in running water, 8 (1), 9 (1). P. *dand*, a pond.

dindār, adj. religious, 82. P.

dang, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. *dang*, the sound of a musical instrument.

dangaw'èk or *dangayèk* (p.p. f. *dangawak* or *dangayak*), to cause a drum to sound, 161.

dang'èk (p.p. f. *dangak*), to give forth a drum-beat, 161.

dangayèk, see *dangaw'èk*.

dunyā, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.

*dōpyās** (pl. *dōpyāsi*), f. a kind of stew, 9 (2).

*dr** (pl. *drī*), f. a hair, 9 (2), No. 39; *a-dri-wa*, his hairs, his hair, 130, 168 (5, 31).

*dar** (pl. *darī*), f. a board, a plank, Gh. 224 (18). P. *daya*, a splinter.

dari, see *dranak*.

dārū, medicine, 90. P.

dēr, *dērī*, see *dranak*.

*dēr**, f. a tent, a camp, 19, 82-5, 122, 126. P.

dīr, *dīrī*, see *dīlak*.

drāgh (Gh. 239 (7)) or *dāragh* (Gh. 42 (8)), (f. *drāgh**, Gh. 239 (7)), adj. long. *drāgh*, *drāgh**, 100; *dāragh*, 155. Cf. Prs. *darāz*; P. *lāragh**, Avesta, *darēgha-*, Sanskrit *dirgha-*.

dāraghāci, length, 156.

dīrōn, see *dīlak*.

dranak (p.p. f. *drānk*, 38; aor. sg. (62A), 1, *dar'm*; 2, *dērī*; 3, *dari*; Impv. sg. (71), 1, *dar'm*; 2, *dēr*, *dēr'n* (87); 3, *darōn*), to own, possess, have, 79, 86, 87, 89, 92, 133, 168 (7). The present often appears in the grammar, but in only one case (*bū dari*, he possesses, 90) is the particle *bū* used. In every other case (*dar'm*, I have, 56, 144, 169 (83); *dērī*, thou hast, 56, 132, 144, 169 (73); *dari*, he has, 169 (151)), the particle *bū* is omitted. Cf. Prs. *dāram*, I have; Wakhī, *wa-dhūr-am*, I keep.

darēghī, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh. It may be *darēgh* or (?) *darōgh*.

darust, adj. straight, straightforward, right, right-minded, just, 24. Prs. (P. *drost*).

dēracūl, adj. of or belonging to *Dēra*, 163.

daryāb (pl. *daryābbī*), m. a large river, a river, 8 (1), 9 (7); *i-daryāb līkī*, (immerse) in the river, 169 (107). P.

darzān, m. noise, sound, 1 (15).

das, card. ten, 16.

dīs, = *dīst*, q.v.

dūsh'ēk, see *dūsh'ēk*.

dūshki, a little, somewhat, 169 (45).

dūshman, m. an enemy, 87, 152, 169 (142). P.

dasam, ord. tenth, 16.

dīst or (No. 32) *dīs* (pl. *dīstī*), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23, 27), 169 (49), 1 (12), No. 32; *dīst-am*, in my hand, in my possession, 125, 150; *a-dīstī-wa*, 120, *a-dīstī-wa*, 168 (24), his hands; *dīst kēw'n*, put (a ring) on the hand, 146, 169 (103). P. Prs. *dast*, Safrīqōlī *ahūst*.

dōst, m. a friend, 87, 152, 169 (142). P.

dūs'ēk (p.p. f. *dūs'ēk* or *dūk*; aor. 2, *dūs*; 3, *dūsi*), to milk (a cow, etc.), 37, Gh. 197 (4).

dāwā, see *du'ā*.

*dī:c**, f. a lamp, 169 (188). P.

dāw (pl. *dāwī*, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

dāncālī, the condition or profession of a nurse (*dāī*), 156.

dīwāl (pl. *dīwālī*), m. a wall, 9 (7), 162. P.

dīwālgai or *dīwālgōḡai*, m. a small wall, dim. of *dīwāl*, 162.

dwāa, card. twelve, 16.

dwāsam, ord. twelfth, 10.

dyō, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; *dyō-gaḡ* or *dū-gaḡ*, both, 16; *dyō wa nīm* or *dyō nīm*, two and a half, 16; *dyō shulī*, a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shulī*, about 4 P.M., 167; *qazū dyō shulī*, about 5.30 P.M., 167.

daya, N. of the first ten days of the month Safar, 165.

d'ēk (p.p. f. *d'ēk*, 37, 59; aor. sg. 2, *dzūai*, 68 (1); 3, *dzūna*, 59, 68 (1); impv. sg. 2, *dzūn'u*, 68 (1)), to see, 103 (with two objects), 138, I (10, 19), IV; plup. f. *d'ēk buk*, IV. The causal of this verb is *dzūnayēk*, Gh. 197 (8).

dyūr (pl. *dyūrī*), f. dry twigs, firewood, Gh. 224, 12.

dza, *dzaī*, *dzāī*, see *dzōk*, 1.

dazhāō, loading, the act of loading, 155.

dazhaw'ēk or *dazhayēk* (p.p. f. *dazhawak* or *dazhayak*), to cause to load, to get loaded, Gh. 197 (6).

dazh'ēk (p.p. f. *dazhak*; aor. sg. 2, *dēzhī*; 3, *dazhī*), to load, Gh. 197 (6).

dazhayēk, see *dazhaw'ēk*.

dzak (f. *dzaka*), adj. lamed, wounded, hurt, 169 (50).

dzāk, 1, m. a place, 5, IV; *i-w' dzāk*, in one place, together, 120.

dzāk, 2, see *dzōk*, 1.

dzik, conj. for this reason, on this account, because, 27, 76; P. *dzik' ka*, because that, because, 169 (9), I (14, 17).

dzōk, 1, or *zōk*, 1 [p.p. f. *dzāk*, 38, 113, 134; past m. sg. 1, *dzōk-am*, 75, 78, 91, 121; pl. 3, *dzāk-in*, 26, 78, 80, 91; perf. m. sg. 3, *dzōk hā*, 75; *dzōk ā*, I (17, 20); f. sg. 3, *dzāk hā*, 120, 134; pluperf. m. sg. 2, *dzōk byōk-a*, 77; fut. perf. m. sg. 3, *sū dzōk hā*, 73.

Aor. sg. 1, *dz'm*, 62B; *dzaw'm*, 93, 122, 136A, I (18); 2, *dzaī*, 3, 61B4, 62B, 73, 94; 3, *dza*, 24, 38, 61B4, 62B, 73, 92, 122, 136A.

Impv. sg. 1, *dz'm* or *dzaw'm*, 71; 2, *dzaī*, 71, 122, 169 (135, 136, 149, 158); pl. 2, *dzaī* or *dzāī*, 70, 71.

This verb is often spelt with an initial *z* instead of *dz*. Thus, *zōk*, *zāk*, *za*, etc., to arrive, I (10). Generally used with the contracted pronouns *hīr* or *rī*, *dal*, or *hal*, 122; *hīr dzōk* (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 126, I (20)), or *rī dzōk* (24, 26, 73, 77, 78, 80, 83, 89, 91, 92, 93, 99, 113, 120-2, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)), to come, to come here; *i-d'-l rī dzaī*, come (*rī dzaī*) here (*i-d'*) to it (*hal*), i.e. come hither, 122, 169 (135); with *hal*, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); *tū-l ga i-w'-l dzōk byōk-a*, hadst thou gone (*tū-l dzōk byōk-a*) also (*ga*) there to it (*i-w'-l*), i.e. gone thither, 77.

This verb and *ts'ek* are very similar in their meanings. The difference consists in the fact that the root meaning of *dzök* contains the idea of arrival (*pohüchnā*), while that of *ts'ek* contains the idea of mere motion (*chalañā*).

dzök, 2, or *zök*, 2 (p.p. f. *dzak*, 38; past sg. m. *dzök*, 26, 81, 89, 104, 115, No. 228; perf. sg. m. *dzök hä*, 91, 135A, 145; aor. sg. 1, *dzan'm*, 62B; 2, *dzan*, 38, 62B; 3, *dzana*, 38; 62B; pres. sg. 1, *bā zan'm*, 169 (9); 2, *bā zan*, 169 (8); 3, *bā zana*, 169 (7); impv. sg. 1, *dzan'm*, 71; 2, *dzan*, 38, 71, No. 236; *zan*, 169 (65); 3, *dzanōn*, 71. All these forms may be spelt with *z* instead of *dz*. Thus, *zak*, *zan'm*, etc. The whole verb is conjugated in Nos. 175ff.), to beat, to strike. Cf. *wazyök*.

dzöh, 3, or *zöh*, 3 (p.p. f. *dzak* or *zak*, 38; aor. sg. 1, *d'm*, 62B; 2, *dī*, 38, 62B, 68 (2); 3, *da*, 38, 62B; impv. 1, *d'm*; 2, *dōn*, 38, 68 (3), 71, 168 (33); 3, *dōn*, 71), to propel, throw. *pa-pūnd'-aō dōn*, propel him with the heel, kick him with the heel (*i.e.* of a horse, urge him on by kicking with the heel), 168 (33).

dzēm, the place below; below, down, No. 58; *i-dzēm'*, below; beneath (governs genitive), 74, No. 230; *pa-dzēm'*, to below, downwards, 74.

dzan, *dzana*, see *dzök*, 2.

dzān, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). *a-khucāi dzān*, self, oneself, 21, 135A, 169 (59, 123); *khucāi dzān*, id., I (6). P.

dzūna, *dzūnī*, 1, see *d'ēk*.

dzūnī, 2, in *dzūnī khutan*, N. of a certain time of the night, sleeping time, 167.

dzūn'n, see *d'ēk*.

dzūnau'ēk or *dzūnauyēk* (p.p. f. *dzūnauwak* or *dzūnauyak*), to cause to see, to show, causal of *d'ēk*, Gh. 197 (8). Cf. 30. The aor. sg. 3 of *d'ēk* is *dzūm*.

dzir, sight, contemplation, regard. *dzir kayōk*, to look at, Gh. 201 (5). P. *zir* or *dzir*.

dzark', see *zark'*.

dzaunau'ēk or *dzaunauyēk* (p.p. f. *dzaunauwak* or *dzaunauyak*), to cause to fret.

dzaun'ēk (p.p. f. *dzaunwak*; aor. sg. 2, *dzaun*; 3, *dzauna*), to fret, be annoyed, 58, Gh. 200 (9).

dzaunoyēk, see *dzaunau'ēk*.

dzūsh'ēk or (IV) *dūsh'ēk* (p.p. f. *dzūshak* or (IV) *dūshak*; aor. sg. 2, *dzūsh*, *dūsh*; 3, *dzūshī*, *dūshī*), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impv. sg. 2, *dzūsh*, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns *hir* or *rī*, *dal* or *hal*, 122. In IV it takes *hal*.

dzut or *zut*, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 13, 150, 169 (38, 100), IV.

dzawān (pl. *dzawānī*, ? *dzawānī*, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. *dzawān'*, f. a girl, 7. P. *dzawān*.

dzēw'n, see *dzayēk*.

dzaw'ek or *dzayek* (p.p. f. *dzawak* or *dzayak*; aor. sg. 2, *dzēwī*; 3, *dzawī*; impv. sg. 2, *dzēw*, *dzēw'n*), to lead, conduct, fetch. This verb is used with the contracted pronouns *hir* or *ri*, *dal*, *hal*, 122; *ri dzayek*, to bring, 122, 142c, 169 (152), Gh. 200 (6). This verb is the causal of *dzek*, 1. Cf. *tsaw'ek*, causal of *ts'ek*.

F

f', fai, fō, see *hafō*.

fahm, see *nā-fahm*, unintelligent, 164, s.v. *nā*, 1.

fikr, thought, consideration, 83. P.

salānai, a certain person, such and such a person, so and so, 30B, 81, 125. P.

faqīr, m. a beggar, a darwesh, a mendicant, III. P.

faql, m. a crop, 152, 169 (66). P.

G

ga, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92); even, 75, 79, 92, 86, 89.
gār, m. a bedstead, 8 (6).

gāchi, see *gāk'*.

gaḍ, 1, numeral definite suffix, as in *dyō-gaḍ* or *dū-gaḍ*, the two, both; *shē-gaḍ*, the three; *pēndz-gaḍ*, the five, and so on, 16.

gaḍ, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, 1 (5, 19); *gunāh gaḍ barābar*, proportionate to the fault, 61 (5, note), 122; *gaḍ-da*, with me, us, thee, or you, 123; *gaḍ-wa*, with him or them, 123.

Adv. together; *gaḍ huk-in*, they were together, they were collected, 26.

Cf. *giraḍ* and *girgaḍ*. P. *gaḍ*, mingled.

gaḍ, 3, adj. mixed, mingled, Gh. 209 (9). P.

gudā, adv. where? in what place?, 27, 74, 120; *gudā-gān . . . nak*, never, I (19); *gudā kī*, to where? whither?, 120, 134; *gudā . . . nak*, nowhere, never, I (19), IV; *har gudā*, everywhere, 26; *hitz gudā . . . nak*, never at all, never at any time, 26, 135A, 145.

gudai-chargai (pl. *gudai-chargai*), m. the hoopoe, Gh. 233 (14).

gīdar (pl. *gīdārī*), m. a jackal, 9 (1). P.

gīdār' (pl. *gīdār'ī*), f. a she-jackal, Gh. 230 (3).

gaḍ'ek (p.p. f. *gaḍek*), nominal verb from *gaḍ*, 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. *gaḍēd'l*.

gudz, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

ghaibat, backbiting, calumny, slander, 146, 169 (182). P.

ghafin', f. weaving, the art of weaving, the act of weaving, 155.

ghaficunkai, m. one who weaves, a weaver, 33A.

ghafaw'ek or *ghafayek* (p.p. f. *ghafawak* or *ghafoyak*), to cause to weave, to get woven, 30B.

ghaf'ek (p.p. f. *ghafok*, 57; aor. conjugated, 56; aor. sg. 2, *ghēfī*; 3, *ghafī*; aor. conjugated with suffixes, 66; impv. conjugated, 67; impv. sg. 2, *ghēf* or *ghēf'n*; pres. conjugated, 64; fut. conjugated, 65), to weave, plait, 30B, 32, 33A, 57, 61A1, 68 (1), 72, 155.

ghafayēk, see *ghafawēk*.

ghōk, see *na-ghōk*; cf. *ughōk* and *waghyōk*.

ghal, see *gardzai-ghal* and *muud-ghal*.

gh'lai, adj. silent, 169 (45). P. *ghalai*.

ghōlai (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). *kand-ghōlai*, a pit, a chasm, 9 (6). P.

ghilāmi, a horse's bridle, 107.

ghalat, an error, Gh. 206 (10). P.

ghalatayēk (p.p. f. *ghalatayak*), to cause to be in error, to deceive, cheat, Gh. 206 (12).

gham, sorrow, grief, 83, 109. P. Cf. *bē-gham*, s.v. *bē*, 2.

ghuma, see *ghamayēk*.

ghamjan, adj. grieved, sorrowful, 150, 169 (109). P.

ghamaucēk (p.p. f. *ghamaucak*), to cause to fret, etc., caus. of *ghamayēk*, q.v., Gh. 205 (7).

ghamayēk (p.p. f. *ghamaucak*, 59; nor. sg. 2, *gham*, Gh. 205 (7); 3, *ghama*, 59), to fret, chafe, worry (intr.); to be overcome; to be heavy, 59, Gh. 205 (7). P.

ghamēd'l.

ghūn (sg. f. and pl. *ghūn'*, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost, I (14, 21); *ghūn ki*, please hide, 70.

ghūnd, a detached hill, 83, 84, 124. P. *ghunda*.

ghūndai (pl. *ghūndai'*), m. a hillock, 8 (2), 9 (6). P. *ghundai*.

ghōndak, postpos. governing the gen., like, 81. P. *ghundi*, adj. like.

ghandz (f. *ghandz*, 13, No. 131; pl. *ghandzi*), adj. bad; *ghandzi ghurēk*, to say bad things, to abuse (*hi'*, me), 92, 135C, 144.

ghūndz (pl. *ghūndzi*), a garment; pl. 169 (143), I (12).

ghuicāin (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; *i-p' ghuicāin izar*, (leap) over this canal, 86, 146, 169 (36).

ghap, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.

ghapawēk or *ghapayēk* (p.p. f. *ghapawak* or *ghapayak*), to cause (a dog) to bark, 161, Gh. 205 (10). P. *ghapawul*.

ghapēk (p.p. f. *ghapak*; nor. sg. 2, *ghap*; 3, *ghapa*), to bark (like a dog), 58, 161, Gh. 205 (10). P. *ghap'l*.

ghapayēk, see *ghapawēk*.

ghār (pl. *gharri*), m. a cave, 8 (1), 9 (7). P.

ghrai (pl. *ghrēi*), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. *ngharai*, m.

gharua, noontime, midday, 167. adv. at noon, 169 (158); *gharmi liki*, at noon, 169 (158). P.

ghrās (f. *ghrās'*; pl. *ghrēsi*), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41); subst. m. a black man, a black, a negro, 109, 162.

ghrāsakai, m. a little black man, dim. of *ghrās*, 162.

ghrāswātai, m. blackness, 156.

ghrāswēk or *ghrāsayēk* (p.p. f. *ghrāswak* or *ghrāsayak*), to make black, to blacken, Gh. 206 (12).

ghartsanai (pl. *ghartsanai*), m. a hill goat, Gh. 230 (14). P.

- The fem. is *ghartsanaif* (pl. *ghartsanai*), Gh. 231 (2).
- gharaw'ek* or *gharayek* (p.p. f. *gharawak* or *gharayak*; impv. 2, *gharaw*, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).
- ghiraw'ek* or *ghirayek* (p.p. f. *ghirawak* or *ghirayak*), to cause to roar, Gh. 206 (5).
- ghiraw'ek* or *ghirayek* (p.p. f. *ghirawak* or *ghirayak*), to cause to swerve, Gh. 205 (10).
- ghoraw'ek* or *ghorayek* (p.p. f. *ghorawak* or *ghorayak*; aor. sg. 2, *ghoraw*; 3, *ghorawai*), to throw, propel, Gh. 206 (3). P. *ghorawul*.
- ghar'ek* (p.p. f. *gharak*; aor. sg. 2, *ghar*; 3, *ghara* or *gharra*), to have open eyes, 58, Gh. 205 (8). P. *ghar'ed'*.
- ghir'ek* (p.p. f. *ghirak*; aor. sg. 2, *gir*; 3, *ghiri*), to roar (like a tiger, etc.), Gh. 206 (5), cf. *ghar'ed'*. Cf. P. *ghar'ed'*, to chatter.
- ghir'ek* (p.p. f. *ghirak*; aor. sg. 2, *ghir*; 3, *ghiri*), to swerve, to go to one side, (P. *ghar'ed'*) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).
- ghor'ek* (p.p. f. *ghorak*; aor. sg. 2, *ghor*; 3, *ghora*), to rain (intrans.), 58, Gh. 206 (4). Cf. P. *or'ed'*, Balochi *gwaragh*.
- gharayek*, see *gharaw'ek*.
- ghirayek*, see *ghiraw'ek*.
- ghirayek*, see *ghiraw'ek*.
- ghorayek*, see *ghoraw'ek*.
- ghash-fumbunai*, m. a toothpick, 158. P.
- ghussa*, anger. *pa-ghussa syok*, to become angry, I (18). P.
- ghuti*, the act of running; — *kayek*, to run, Gh. 206 (12).
- ghits* (pl. *ghitsi*), f. the Indian badger, Gh. 231 (10).
- ghuc'ek* (p.p. f. *ghucak*, 37; aor. sg. 2, *ghucats*, 61A3, 68 (3); 3, *ghucatsi*, 59, 61A3; impv. sg. 2, *ghucats*, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 80, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For 'he said,' the verb is usually put in the third person plural, *ghuc'ek-in*, the word 'words' being understood, (i.e. 'he said words'), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.
- ghucar*, m. fat (the subst.). Cf. *ghucar*. P.
- ghucardaw'ek* or *ghucardayek* (p.p. f. *ghucardawak* or *ghucardayak*), to cause to roar, Gh. 206 (6).
- ghucard'ek* (p.p. f. *ghucardak*; aor. sg. 2, *ghucard*; 3, *ghucardi*), to roar (like a tiger, etc.), Gh. 206 (6). Cf. *ghir'ek*.
- ghucar-d'ek*, to cause to swear, causal of *ghucar-ghucash'ek*, Gh. 206 (8).
- ghucardayek*, see *ghucardaw'ek*.
- ghucar-ghucash'ek* (p.p. f. *ghucar-ghucashak*; aor. sg. 2, *ghucar-ghucash*; 3, *ghucar-ghucashi*), to take an oath, to swear, Gh. 206 (8). The causal of this verb is *ghucar-d'ek*.
- ghucarsh'ek* (p.p. f. *ghucarshak*; aor. sg. 2, *ghucarsh*; 3, *ghucarshi*), to appear good, look nice, Gh. 205 (4).
- ghucasi* (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle *di*, not *ai*, 92, 136C, 151. Cf. P. *wash*.
- ghucash'ek*, see *ghucashak*.

- ghwaṣṭraw'ēk* or *ghwaṣṭrayēk* (p.p. f. *ghwaṣṭrawak* or *ghwaṣṭrayak*; aor. sg. 2 and 3, *ghwaṣṭrai*), to wash, Gh. 205 (6).
- ghwaṣṭrēw'ēk* or *ghwaṣṭrēyēk* (p.p. f. *ghwaṣṭrēwak* or *ghwaṣṭrēyak*), to cause to fear, to make afraid, to frighten, Gh. 205 (7).
- ghwaṣṭr'ēk* (p.p. f. *ghwaṣṭrak*; aor. sg. 2, *ghwaṣṭ*; 3, *ghwaṣṭra*), to fear, 58, 61B5, 79.
- ghwaṣṭrayēk*, see *ghwaṣṭraw'ēk*.
- ghwaṣṭrēyēk*, see *ghwaṣṭrēw'ēk*.
- ghwaṣṭ* (pl. *ghwaṣṭi*), m. a certain millet, *Panicum Italicum*, Gh. 223 (7). P.
- ghwaṣṭak* (p.p. f. *ghwaṣṭh*, 38; aor. sg. 2, *ghwaṣ*, 38, 62B; 3, *ghwaṣa*, 38, 62B; impv. sg. 2, *ghwaṣ*, 38, 71), to fall. This verb usually takes one of the contracted pronouns *hīr* (or *rī*), *dol*, or *hal*, 122; with *hal*, 82, 104, 122.
- ghwaṣ* (f. *ghwaṣ'*), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. *ghwaṣ*.
- ghwaṣ*, 1 (pl. *ghwaṣi*, 1), com. gen., 8 (1), a calf, 1 (17, 18, 20).
- ghwaṣ*, 2, *ghwaṣi*, 2, see *ghwaṣ*.
- ghwaṣ*, *ghwaṣa*, see *ghwaṣṭak*.
- gāk* (pl. *gāchī*, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99, 144, 169 (155). Cf. P. *ghwaṣṭha*.
- gli*, see *gastak*.
- gal*, adj. recumbent, lying down, 169 (137, 164).
- gaṭgh*, the shoulder, 142c, 168 (29).
- gilak* (pl. *gilachchī*, 9 (9)), m. a rat, Gh. 234 (7).
- gl'm*, *g'l'm*, *glōn*, see *gastak*.
- glastak*, see *gastak*.
- glaw'ēk* (p.p. f. *glawak*), to cause to transport, caus. of *gastak* or *glastak*, q.v.
- gōliṅ*, f. a bullet, 34, 85, 147. P. *gōlai*.
- gilaw'ēk* or *gilayēk* (p.p. f. *gilawak* or *gilayak*), to tickle (trans.), Gh. 208 (5).
- gal'ēk* (p.p. f. *galak*; aor. sg. 2, *gālī*; 3, *gālī*), to twist, spin, roll up (intrans.), Gh. 208 (6).
- gil'ēk* (p.p. f. *gilak*; aor. sg. 2, *gil*; 3, *gilī*), to be tickled, to feel tickling, Gh. 208 (5).
- gilayēk*, see *gilaw'ēk*.
- gumān*, imagination, opinion. P. — *kayēk*, to imagine (a person to be so and so), 86, 123.
- gān* (27, I (19)), see *kān*.
- gōn* (pl. *gannī*, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).
- gōn'-mīrg'* (pl. *gōn'-mīrdzi*), f. a kind of skylark, Gh. 232 (12). Cf. *mīrg'* and *tāk-mīrg'*.
- gandaw'ēk* or *gandayēk* (p.p. f. *gandawak* or *gandayak*; aor. sg. 2, *gandawī*; 3, *gandawī*), to sew, Gh. 208 (10). P. *gand'*.
- gingiṭ* (pl. *gingiṭi*), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. *gūngiṭ*.
- gunāh*, a fault, a crime, 61 (5, note), 87, 122. P.
- gunum* (pl. *gunumī*, Gh. 222 (15)), m. wheat, 125, 169 (39); *ta-gunum*, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99.
- gunnī*, see *gōn*.

giw'ek (p.p. f. *giwak*; aor. sg. *giwi*, 79; impv. sg. 2, *giw'a*, 15), to consider, estimate, know, look upon, 79, 103; to look upon with respect, to show respect to, honour, 15, 83. This verb sometimes has a double object, 103. P. *giw'l*.

gap (pl. *gapi*, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 160 (141).

grā (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229; *ta-grā*, of a mountain, of or belonging to a mountain, 163; *ta-grā i-sar isar*, on the top of the hill, No. 229.

gurū (pl. *guroi*, 9 (5)), com. gen. 8 (7), a kid.

girad, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87; *i-khalaq girad*, (behave well) with people, 145, 160 (170); *kū-kuk girad*, (do not use excess) with anyone, 169 (178); *kū-kar kuk girad*, in everyone's opinion, 26, 143, 169 (116). Cf. *gaḍ*, *girgaḍ*.

gardan, the neck. P. *gardan*. *gardan ka*, put (a necklace) round, or on, the neck, 144, 168 (15).

girgaḍ, postpos. governing loc. See 82, 87. i.q. *gaḍ*, *girad*, q.v., with, together with, 12, 87, I (20, 21).

gardzai-ghal (pl. *gardzai-ghali*), m. a kite, a bird of prey, Gh. 232 (4).

girgish (pl. *girgishi*), f. a centipede, 9 (2).

gurūkai, m. a small kid, dim. of *gurū*, 162.

gram, adj. censured, reproached, rebuked, 169 (62). P.

garm, adj. hot, 156. P.

garmi, f. heat, warmth, 152, 156, 169 (167). P.

grān (pl. *grāni*, 129), adj. precious, dear; difficult to acquire (of a language), 142, 169 (144); difficult to get, dear, costly, 156; heavy, important, momentous, 129. P.

grāni, f. difficulty of attainment; dearness, cost, 156. P.

grawac'ek or *granyek* (p.p. f. *grawac'ak* or *granyak*), to cause to chew, Gh. 208 (7).

granyi, f. a knot, 146, 169 (124).

graw'ek (p.p. f. *grawak*; aor. sg. 2, *grāni*; 3, *grāni*), to chew, masticate (Indian corn or the like), Gh. 208 (7).

granyek, see *grawac'ek*.

giraw'ek or *girayek* (p.p. f. *giraw'ak* or *girayak*; aor. sg. 2, *girāw'i*; 3, *giraw'i*; impv. sg. 2, *girāw'a*, 168 (21)), to scratch. P. *garawul*.

girzaw'ek or *girzayek* (p.p. f. *girzaw'ak* or *girzayak*), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

girz'ek (p.p. f. *girzak*; aor. sg. 2, *girz*; 3, *girz'i*), to turn round, to revolve (intr.), Gh. 209 (3); to wander about, to roam, 26, 79, 169 (128). P. *grzēd'l*.

girzayek, see *girzaw'ek*.

gas, f. a tooth, 134, 168 (11), No. 37. P. *ghāsh*.

gōshai, adj. alone, 129. P. *gōsh'*.

gōsk, see *gastak*.

gastak or *glastak* (p.p. f. *gāsk*, 38; aor. sg. 1, *gl'm*, 62A, or *gl'm*, 62A, 132, 168 (6); 2 and 3, *gl'i*, 38, 61A4, 62A, 68 (2); impv. sg. 1, *gl'm* or *gl'm*, 71; 2, *glōn*, 38, 68 (2), 169 (106); 3, *glōn*, 71), to take away, transport, carry (a thing without life), 38, 61A4, 62A, 68 (2), 71, 169 (106); to arrange the hair, 132,

168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, *hîr* (or *ri*), *dal*, or *kal*, 122; with *kal* (in a special meaning) *khwâc-al yastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is *glaw'êk*.

gîlaw'êk or *gîstayêk* (p.p. f. *gîlawak* or *gîstayak*), to cause to return, to turn (so and so) back, Gh. 209 (5).

gîst'êk (p.p. f. *gîstak*; aor. sg. 2, *gîst*; 3, *gîsti*), to turn, turn back, Gh. 209 (3).

gîstayêk, see *gîlaw'êk*.

gatak (p.p. f.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulam Muhammad Khan's Grammar.

Cf. *ghucashak*.

gatês, in *rawâl gatês*, a certain time of the day, 12.30 p.m., 167.

gaław'êk or *gałayêk* (p.p. f. *gaławak* or *gałayak*; aor. sg. 2, *gałewî*; 3, *gałewî*), to cause to defeat; hence, to be defeated, to loose a wager or a battle, 30B, Gh. 208 (4).

gał'êk (p.p. f. *gałak*; aor. sg. 2, *gałî*; 3, *gałî*) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. *gałî*.

gałayêk, see *gaław'êk*.

gawî, *gawî*, see *giyôy*.

gwâshaw'êk or *gwâshayêk* (p.p. f. *gwâshawak* or *gwâshayak*), to cause to chide, Gh. 208, 8.

gwâsh'êk (p.p. f. *gwâshak*; aor. sg. 2, *gwâsh*; 3, *gwâsha*), to chide, reproach, blame, 58, Gh. 208 (8). P. *gwâshî*.

gwâshayêk, see *gwâshaw'êk*.

gôy (pl. the same, 168 (4)), an ear, No. 38; *a-gôy-a*, his ear, 142a, 169 (53); *a-gôy-am*, my ear, 132, 168 (4); my ears, 168 (4).

gôyâ, adv. as though, as if, as one would say, 73. P.

giyôy (pl. *gawî* or *gawî*, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5; also m. a bull, No. 142.

gazhû, m. a plough-bullock, Gh. 209 (9).

guzâr, f. living, means of livelihood, property, 86, I (2, 20). Pres. *guzâra*.

H

h, this letter is often dropped when initial, thus, we have *â* for *hâ*, he is; *ô* for *hō*, this; *am* for *ham*, I am; *ôn* for *hōn*, so much; and *anyêk* for *hanyêk*, to remain. On the other hand we have an initial *h* added in *haz* for *az*, I; cf. Avesta *azəm*, Kurdish and Tâlish *az*, Ossetic *az*, Pashto *za*.

hâ, 1, *hâ hâ*, or *hō ya*, adv. yes, 77; *hâ*, 152.

hâ, 2, see *hō*.

hâ, 3, or *ha*, or *â*, verb substantive, used only in the present; conjugated, 39; how used, 129. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns *eo*, *el*, or *dî* must be used with it, 125. It is also used to form the perfect tense, 49.

sg. 1, I am, *h'am*, 39, 79, 113, 125-6, 129, 142c, 169 (18, 48, 77-8); *am*, 39, I (9, 11); 2, thou art, *hai* (or *hē*), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,

149, 169 (1, 3, 6, 17, 62), I (21); 3, he, she, or it is, *hā*, 125, 129, et passim. pl. 1, we are, *hyēn*, 39, 49, 79, 113, 125, 129, 142c; 2, ye are, *hai*, 39, 125, 129, 142c; 3, they are, *hin*, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (26-8, 31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see 125. For the conjugation of the perfect, see 49.

The following examples also occur:—sg. 3, *hā*, 21, 23, 25, 39, 75, 86, 91, 120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II; *ā*, I (8, 11, 17, 19, 20); pl. 3, *hin*, 147.

The past tense of the verb substantive is supplied by *byōk*, q.v.

hai or *hē*, see *hā*, 3.

hai, 1, or *hāi*, see *hō*, 1.

hai, 2, see *hā*, 3.

hai, 3, in *hai-hai*, interj. alas !, 95.

hāi, see *hō*, 1.

hē, see *hā*, 3.

hō, 1, or *ō*, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is *hai* or *hāi*. When used as an adjective its oblique form singular is *p*, pl. *pai*. When used as a substantive referring to animate beings its oblique form sg. is *r*, pl. *rai*, with a genitive sg. *tar*, pl. *tarai*. As a substantive referring to inanimate things its oblique form sg. is *p*, pl. *pai*, with gen. sg. *ta-p*, pl. *ta-pai*. The nominative singular is *hō*, which is always masculine, or *hā*, which as an adjective may be either masculine or feminine. The use of *hā* as a masculine substantive is doubtful. See below. In either case, the initial *h* may be dropped, so that we may also have *ō* or *ā*. The following instances of the use of this pronoun occur in the grammar:—

sing. nom. masc. subst. this, he, she, it, *hō*, 15, 19, 78, 86, 92, 118, 129, 135C, 142d-3, 153, 169 (11, 58, 137), I (2), IV; opposed to *hafō*, that, 90, 143, 169 (80); *hō-i*, he to him, IV; *hō-r*, this to me, 19, 144; *ō*, I (3, 4, 10, 16, 18); *hā*, 90, 142d. It is doubtful whether *hā* in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. *hō*, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162); *hō waqt*, at this time, now, 27, 75; *ō*, I (20); *hā*, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. *hā*, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. *hā*, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. *r*, I (12), IV; gen. *tar*, 81, 118, 142d, 150, 169 (32), I (6, 20). *bē kār*, without, or except, him, 80.

obl. inan. subst. *p*, 80; *pa-p*, here, 27, 74; gen. *ta-p*, 27, 118, 169 (115), I (9); *ta-p pār*, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) *p*, 86, 146, 148, 169 (15, 36, 119), IV; *i-p palau*, in this direction, 27, 74; *pa-p rang*, in this manner, 27, 73.

pl. nom. subst. *hai*, 129, 143, 146, 150, 169 (29); *hāi*, 129.

obl. an. subst. *rai*, 23; gen. *tarat*, 23, 118, 169 (90).

obl. inan. gen. *ta-pai*, 118.

hā, 2, card. seven, 10; *hō-jālā*, twenty-seven, 16.

hō, 3, in *ō-hō-hō*, interj. alas!, 95.

hō, 4, in *hō ya*, see *hō*, 1.

hadd, a boundary, limit; *i-hadd lāst*, (passed) beyond the boundary (83). P.

hafō, *afō*, *haf*, or *af*, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is *hafai* or *afai*. The oblique singular is *fō* or *f*, and the oblique plural *fai*. Gender is distinguished only in the sing., in which *hafō*, *afō*, and *fō* are always masculine, while *haf*, *af*, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar:—

sing. nom. masc. subst. *hafō*, that, 83; opposed to *hō*, this, 90, 143, 169 (80); he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5A, 142c, 169 (159); *afō*, that, 25; he, I (5); *afō-i*, he to him, I (19); *haf*, that, 90; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, P, 138, 169 (92); *af*, he, 24, 136, 137, 144; *af-i*, he to him, I (17).

adj. that, *hafō*, 22, 129, 152; *haf*, 24, 74, 83, 85-6, 92, 130, 135A, 148, III; *haf waqt*, at that time, then, 27, 75; *af*, 34, 64, 130.

fem. subst. she, *haf*, 78, 113, 134, 142d.

adj. *haf*, 22, 111, 129, 130, 152; *af*, I (2).

sz. obl. masc. subst. that, him, it, *fō*, 86, 118-9, I (15); *f*, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58); *hō f*, without that, 80; *baghair i-f*, without that, except that, 80; *pa-f*, there, 27, 74; *ta-f pūr*, for that reason, 27, 76.

adj. *fō*, that, 22, I (5); *f*, 34, 85, 147, I (4), IV; *i-f palan*, in that direction, 27, 74; *pa-f rang*, in that manner, 27, 73; *pa-f waqt*, at that time, then, I (4).

fem. subst. *ta-f*, of her, her, 143.

adj. *f*, that, 22, 104.

pl. nom. subst. *hafai*, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96); *fai*, 83, 118; *fai*, I (2).

adj. *hafai*, those, 22; *fai*, 86, I (2, 6).

hafta, Saturday, 160. P. *hafta*, a week.

hākīm, m. a ruler, commander, 169 (130). P.

hukm (pl. *hukmī*, 80), an order, command, 82, 86, 169 (130), I (19). P.

hal, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the *ha* of *hal* is dropped, and all that is suffixed is the letter *i*. Thus, *hafō hal*, that to him, becomes *hafō-i*. If the preceding word ends in a consonant that consonant is doubled, and only the *h* of *hal* is dropped. Thus, *ts'ū hal*, to-day to him, becomes *ts'ūn-al*. Regarding the position of this word in a sentence, see 139.

Examples of the use of this word are, *trapp-al-a dāk*, he made running to him, he ran to him, I (10); *hal khimrtayēk*, he shook (his head) at it, IV; *pa-yānghgh-al syōk*, he became with an embrace to him, he embraced him, I (10); *i-maud-ghal līkī-mm-al bā zī sa*, my heart is becoming for a fat tail for it, i.e. I long for a fat tail, II. In *marīy-l-a dī kapak*, he (A) cut his (B's) throat, and *a-maghzai-l-a dī kap'ēk syōk*, his neck was cut, 126, the *hal* has the force of a *dativus commodi*, *quasi* his throat was cut for him.

Other examples are *hal dzōk*, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; but *rī dzōk*, to come, as in *i-d-l rī dzai*, come here to him (*hal*), 74, 122, 169 (135); *hal ghōōk*, to say to him, 19, 24, 135C, I (2, 8, 31, 12, 17, 21), II, III; *hal ghucashlak*, to fall down (against or into something), 82, 104, 122; *khucāw-al gastaēk*, he has fallen asleep, 169 (164); *hal ua-ghōk*, he went out to him, 126, I (18); *hal ghriyōk*, to give to him, 61A5, 87, 92, 136A, I (6, 18); *hal tsal'ēk*, to take away, 139 (3); *hal ts'ēk*, to go (opp. to *rī ts'ēk*, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142a, I (5), III; *hal w'lak*, to bring to him, II.

haluk, adj. light, not heavy, 148, 169 (43). P. *halak*.

halāl, adj. lawful; *halāl bayēk*, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

halwa (pl. *halwai*), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

h'm, see *hā*, 3.

hām, adj. unripe, Gh. 215 (6). Cf. *Prs. khām*.

hōm, ord. seventh, 16.

hamēsha, adv. always, at all times, continually, 64, I (21). P.

h'u, interj. of warning or reproof. Ab !, 95.

hin, see *hā*, 3.

hōn or *ōn* (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (*hōn*), I (19) (*ōn*).

hēndā, see *hōnd*.

hīndū, m. a Hindū, voc. *wū Hindū*, 10; *hīndū sūri māl klak barī sar*, N. of a certain time of the day, 10 or 11 A.M., 167.

hōnd (f. *hōnd'*, pl. *hēndz*, 14 (2)), adj. blind, sightless, 111, 129, 130.

handzyōk or *houzyōk* (p.p. f. *handzuk*, 38, 120, 134, or *hanzuk*, 38; aor. sg. 2 and impv. sg. 2, *hazu*, 38, 62A, 71; aor. sg. 3, *hazū*, 38, 62A), to remain behind, be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m. *handzyōk hō*, 75, 79, II.

hinlaw'ēk or *hinlayēk* (p.p. f. *hinlawak* or *hinlayak*), to grind, 31, Gh. 214 (9).

hin'ēk (p.p. f. *hinlak*; aor. sg. 2, *hin'ēk sū*, 59; 3, *hinlyēk sa*, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

hinlayēk, see *hinlaw'ēk*.

hīps (pl. *hīpsi*, Gh. 230 (5)), m. a bear; *u'r hīps*, a he-bear; *shad' hīps*, a she-bear, 7. P. *khīrs*.

hānsht, card. eight, 16; *hānsht nim*, eight and a half, Gh. 39 (1).

hēntschī, pl. tears, 169 (125).

The singular of this word does not occur in Ghulām Muḥammad Khān's Grammar. It is probably *hēntsch*, or some such word, cf. 9 (7, 9).
hīntš'ēk (p.p. f. *hīntsch*; aor. sg. 2, *hēntsi*, Gh. 214 (11); 3, *hīntsi*), to be able to do, 137; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

hanwalk (pl. *hēntschī*, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hīpaw'ēk or *hīpaw'ēk* (p.p. f. *hīpawak* or *hīpawak*), to cause to bray, Gh. 214 (12).

hēnyī, see *hanyēk*.

hanyēk or *anyēk* (p.p. f. *hanyak*, 37, 57; aor. sg. 1, *hany'm*, 73; 2, *hēnyī*, 61A1; 3, *hanyī*, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105); pl. 3, *hanyin*, 50, 74. The *n* of this verb is *nūn ghunna*, and gives merely a nasal sound to the preceding vowel. A better spelling would be *hāyēk*; see 32, note), to remain, to continue in one place, 57; to abide, dwell, 120, 132, No. 233; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial *h* of this verb is often dropped, as in Nos. 230, 233.

hīp'ēk (p.p. f. *hīpak*; aor. sg. 2, *hīp*; 3, *hīpī*), to bray (like an ass), 58, Gh. 214 (12). P. *hāpōd'l*.

hanyaw'ēk or *hanyayēk* (p.p. f. *hanyawak* or *hanyayak*), caus. of *hanyēk*, q.v. to cause to remain; to cause to dwell; to cause to be seated, to seat, 30B.

hīpaw'ēk, see *hīpaw'ēk*.

hanyayēk, see *hanyaw'ēk*.

hantzyōk, see *hantzyōk*.

har, 1 (pl. *harr'*), adj. every, 23. The pl. *harr'* means 'all,' 26, 83, 109; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, 1 (4); so, to form a superlative, *i-harr' inar*, among all, 15, 85, 148, 169 (34). P.

har guda, everywhere, 26; *har kuk*, everyone, 26, 87, 99, 133, 143, 147, 169 (7), 169 (116); *har kuk ka*, whoever, 24; *har kām*, at every time, at each time, 26; *har sō*, each, 26; *har ts'*, everything, 6, 77, 80 (with pl. verb), 99, 125, 1 (3, 21); *har ts' ka*, whatever, 24; *har waqt*, always, at all times, 148, 169 (134).

Note that *har-kuk* and *har ts'* take the emphatic particle *dī*, not *nī*, even in the singular, 99.

har, 2, in the following phrases:—*har ka*, *har kēw'n*, both meaning 'God knows,' 73.

harai, see *sarai-harai*, s.v. *sarai*.

hir or *rī*, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, *hir* (but not *rī*) is suffixed to the preceding word. If that word ends in a vowel, then the *hī* of *hir* is dropped, and all that is suffixed is the letter *r*. Thus, *kō hir*, this to me, becomes *kō-r*. If the preceding word ends in a consonant, then that consonant is doubled, and only the *h* of *hir* is dropped. Thus, *ts'n hir*, today to me, becomes *ts'na-ir*. On the other hand *rī* is not suffixed, and never changes its form. With this

exception *hir* and *ri* are interchangeable and have exactly the same meaning, but *ri* is most commonly used with the verb *dzök*, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, *hir dzök*, to come, 24, 26, 73, 75, 78, 81, 83, 89, 90-1, 99, 117, 122, 126, I (20); *ri dzök*, to come, 24, 26, 68 (3), 73, 77-8, 80, 83, 89, 91-3, 99, 113, 120-2, 134, 136A, C, F, 142b, 169 (135-6, 149, 158), I (15, 17); but *hal dzök*, to go, see *hal*. *hir ghwék*, to say to me, 19, 92, 135, I (13); *hir shiyök*, to give to me, 142a, 144, 168 (23); *hir ts'ék*, to come, 94, 146, 169 (138), III; *hir w'ak*, to bring, to bring here, 90, 19, 144.

hîr (pl. *hîrî*), m. a ram, Gh. 228 (3). P. *hōrai*.

hîr' (pl. *hîr'î*), f. a ewe, Gh. 228 (4). P. *hōrai*.

hargāh ka, conj. if, 93. Use explained, 92, 93.

hargiz, adv. used to strengthen a negative, as in *hargiz nak*, not at all, 77. P.

hairān (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c. P.

harr, see *har*, 1.

hirs, greed, covetousness, 12, 83. P.

hishāb, an account, a reckoning, 94, 146, 169 (138). P.

hishk, see *hishlak*.

hishitāi, card. eighty, 16.

hishiti-jistā, card. twenty-eight, 16.

hishlak (p.p. i. *hishk*, 38; aor. sg. 1, *haw'm*, 62B; 2, *wāw*, 38, 61B5, 62B; 3, *hawā*, 38, 61B5, 62B; impv. sg. 1, *haw'm*, 71; 2, *weiw*, 71; 3, *hawōn*, 71),

to read. The causal of this verb is *awataw'ék*, Gh. 214 (13).

hishlam, ord. eighth, 16.

hishyār (f. and pl. *hishyarri*, 14 (2), 82, 129, 142c), adj. intelligent, clever, 14 (2),

79, etc., as ab. P.

hāsil, income, profit, 87. P. Cf. *bē-hāsil*, s.v. *bē*, 2.

hasan, N.P. in *ta-Hasan Husain a-māi*, N. of the month Mōharram, 165.

haṭ (pl. *haṭi*), m. a market, Gh. 221 (3). P. *haṭai*.

hātī (pl. *hatyanni*), m. an elephant, 8 (5), 9 (8). P.

hatak (p.p. i. *hōtk*, 38, IV; aor. sg. 1, *sh'm* or *shay'm*, 62B, IV; 2, *shī*, 38, 61B3, 62B, 68 (2); 3, *sha*, 38, 69B3, 62B; impv. sg. 1, *sh'm* or *shay'm*, 71; *shōn*, 38, 68 (2), 71; 3, *shōn*, 68 (2), 71), to leave, abandon, IV.

hōtk, see *hatak*.

hīts, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26.

hīts, nothing. *hīts gudā nak*, never at any time, 135A, 145; *hīts kuk*, anyone, 26, 83, 125; *hīts nak*, nothing, 26, 73, 79, 125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, 1 (11). P.

hatyanni, see *hātī*.

hawā, *haw'm*, *hawōn*, see *hishlak*.

hō ya, see *hā*, 1.

hāyēk, see *hanyēk*.

hyēn, see *hā*, 3.

haz, see *az*.

hazn, *hazni*, see *handzyök*.

- hāṭir*, adj. present, ready at hand. *hāṭir kuyēk*, to make present, to bring before (a person), 82. P.

J

- jagay*, l. a fight. — *kayēk*, to fight, 169 (72). P.
jallād, m. an executioner, 82. P.
jama, collection. — *kayēk*, to collect, gather together, amass, I (3). P.
jun'a, Friday, 166. P.
jīra, onomat. the tinkling of ornaments, 161.
jōng (pl. *jōngai*; f. *jōng*, pl. *jōngī*), m. a young camel, 7, Gh. 228 (15), 229 (2). P.
jōr, 1, adj. sound, well, in good health, 129, 133F, 162, 169 (55), I (17). Cf. *nā-jōr* and *nā-jōrai*; s.v. *nā*. P.
jōr, 2, prepared, accomplished. — *kayēk*, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.
jurmana, m. a fine (the penalty), 75. P. *jarimāna*.
jōrēk (p.p. f. *jōrak*), to be made, Gh. 195 (3).
jistū, card. twenty, 16. Cf. Balōchi *giat*.
jawāb, an answer, I (19). P.

K

- ka*, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 148, 169 (93), I (2, 6, 7, 20), III; *ka kak*, whoever, 24; *kar kak ka*, whoever, 24, 26; *ts' ka*, whatever, 24; *kar ts' ka*, everything which, whatever, 24, I (21).
ka, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 13, 20), II, IV; *ka sē*, since, ever since, from the time that, 75, 79, II.
ka, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 141); *ka . . . ka*, whether . . . or, 90; *ka nai*, or otherwise, 90.
ka, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 89, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22); *hargūh ka*, if, 92, 93; *mun ka*, if, 92, 93; *agar ka*, although, 92, 93, 135A, C, 144.
ka, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), I (13, 20).
ka, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11); used to give the force of an imperative, 94, 144; *tsān waqt ka*, at the time that, 24; *tsān ka*, as long as, 75.
ka, 7, causal conj. that, because that, because, as, 169 (93), II; *dzik' ka*, because, 169 (9), I (12, 14); *kijē ka*, because, I (21).
ka, 8, conj. used like the Greek *ōtī*, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV; *armān ka*, would that, 54, 95.
ka, 9, in *har ka* or *war ka*, God knows, 73. This is probably the same as *ka*, 10.
ka, 10, see *kayēk*.
kī, 1, polite impv. of *kayēk*, q.v.
kī, 2, or *kijē*, interrog. adv. why? 27, 76. Cf. *kī* in 136F, 169 (87, 128), II, III.

kī, 3, postposition governing the loc., interchangeable with *hīkī*, to, into, for, 12. Use explained, 82. Cf. *i-grī kī*, (went) to the mountain, 120; *i-khwai khai kī*, (sent him) to his own fields, I (5); *i-plai kī*, to the village, 122, 147, 169 (5, 98); *kū-mākh kī*, to us, 116; *kū-mun kī*, to me, 116, I (19); *i-khwai mradzi*, (said) to his own slaves, I (12); *i-mar kī*, to the house, 120, 134; into the house, 169 (106); *i-mar kī bōi*, near to the house; *i-har sorai kī*, (spoke) to every man, 26; *i-piē kī*, (said) to the father, I (2, 19); (go) to the father, I (8, 10); *kū-tū kī*, to thee, 79; *i-to kī*, thither, 169 (110).

Sometimes the locative preposition is omitted (82), as in *gula kī*, whither? 129, 134; *mihmān kī*, (set bread) for the guest, 169 (142); *sorai kī*, (necessary) for a man, 79. Cf. *līkī*.

kī, 4, in *kī-tamcēk*, *kī-tēēk*, qq.v.

kū or *kū*, preposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances *i*, 1, is used instead, 10, 11, 17, 18, 23, 24, 25, 26. In the following instances the locative is almost always governed by a postposition, so that the translation of *kū* by 'on' is seldom correct:—

Proper names.—*kū* or *kū*-*ʿAbdullāh*, on 'Abdullāh, 11; *kū-Makālī Shāhib*, on Mr. Macaulay, 83, 122, 126; *kū-Zaid*, on Zaid, 26, 78, 99.

Pronouns.—*kū-i*, on him, 18, 82, 116, 122; *kū-fai*, on them, 18; *kū-har kuk*, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); *kū-kits kuk*, on anyone, 26, 83; *kū-kuk*, on whom? 25, 82; on anyone, 83, 86, 146, 169 (131, 178); *kū-mākh*, on us, 80, 82, 116; *kū-mun*, on me, 6, 18, 80, 82-3, 86, 88, 116, 169 (62, 114), I (19, 21); *kū-i*, on this person, on him, 80, I (12), IV; *kū-tū*, on thee, 26, 79, 80, 83, 86, 89, 92, 122, 126, 169.

kabāb (pl. *kababhi*), m. roasted meat, 9 (7). P.

kablai (pl. *kablai*), m. a male fawn, Gh. 230 (12). P.

kābul, N. of a town, Kābul, 85.

kābuli, adj. of or belonging to Kābul, 169.

kabliyi (pl. *kabliyi*), f. a female fawn, 9 (2), Gh. 230 (13).

kuch-mayuk (pl. *kuch-mayachi*), m. a crab, 9 (9).

kaf (pl. *kafi*), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).

kaifi, adj. drunk, intoxicated, 40. P.

kaftar (pl. *kaftar-i*), f. a female pigeon, Gh. 231 (14). P. *kautara*.

kiftar (pl. *kiftari*), m. a male pigeon, Gh. 231 (15). P. *kautar*, Pers. *kaftar*.

khai (pl. *khai*, 9 (4)), f. 8 (5), a field, 169 (37), I (5, 15).

khō, conj. but (use explained, 91), 26, 78, 91, 99, 160 (23); still, nevertheless (use explained, 92, 93; used in apodosis after *ager ka*, although, 93), 135A; *yā khō*, or, 90; *yā khō . . . yā*, either . . . or, 90.

khōi, in *bad-khōi*, unmannerly, ill-tempered, 150, 160 (38). P.

kūhai (pl. *kūhai*), m. a well, 107. Cf. P. *kūwai*.

khabar, news, intelligence. *pā-khabar*, cognizant (of, abl.), 104, 126, 169 (17); *khabar* (with *hā*), (to be) cognizant of, acquainted with, 104, 126, 169 (18) (in this *khabar* is treated as an adjective). P.

Khudāē, m. God, 10, 60, 88, 143, 169 (140). Voc. *wō Khudāē-a* or *wō Khudāē-ā*, O God!, 10. P.

khidmat, service, I (19). P.

khafa, adj. angry, 129, 142c, 148, 169 (47, 48). P.

khālī, 1, adj. empty, void, free (from), 12, 83. P.

khālī, 2, N. of the month *Zīl-qāda*, 163. P. The eleventh month of the Ōrmurī calendar.

khēla, adj. ignorant, 79, 129, IV.

khālq, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.

khalāq, adj. free, liberated. — *kayēk*, to release, 21, 135A, 169 (123). P.

khūlaw'ek or *khūlayek* (p.p. I. *khūlawak* or *khūlayak*), to cause to fall, Gh. 193 (11).

khūl'ek (p.p. I. *khūlak*; aor. sg. 2, *khūl*; 3, *khūlī*), to fall (as leaves from a tree), Gh. 193 (11).

khūlayek, see *khūlaw'ek*.

khan, 1 (pl. *khanī*), a laugh; pl. laughter, 24, 169 (169), II. P. *khandā*.

khan, 2, *khana*, see *khanak*.

khān, m. a lord, a prince, an Afghān title, 148, 169 (20). P.

khāna, a house, a room. *ṣāḥrat-khāna*, a bathroom, 159. P.

khān, murder. — *kayēk*, to commit murder, 94, 144, 169 (93). P.

khanak (aor. sg. 1, *khan'm*, 62B, II; 2, *khan*, 38, 62B, II; 3, *khanā*, 38, 62B, IV; impv. sg. 1, *khan'm*, 71; 2, *khan*, 38, 71; 3, *khanōn*, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulām Muḥammad Khān's list of verbs, and he nowhere gives the p.p. I. P. *khandā*.

khp'l, reflexive pron. own, 156. This word is borrowed from P. The corresponding Ōrmurī word is *khwal*. P.

khp'lawa, relationship, family connexion, 156. Cf. *khwaigiri*. P.

khra, *khri*, see *khacalak*.

kh-rū (pl. *khari*), f. a sho-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. *khara*.

khār (pl. *khari*), m. an ass, 8 (7), 162, No. 74. The f. of this word is *kh-rū* (pl. also *khari*), and the diminutive *khargai*, 162. P.

khir (f. the same), drab, dust-coloured, 13. P. *kh'r*.

khirai, dirt, 163. P.

khōr, 1, an eater, in *bad-khōr*, an eater of bribes, a bribe-taker, 169 (34); *sayai-khōr*, a man-eater, a cannibal, 160. Pra.

khār, 2, open, expanded, loose, Gh. 169 (9, 11). P.

khara, *khuri*, see *khacalak*.

khārāb, adj. bad, 148, 169 (139). P.

khārbūz (pl. *khārbūzi*), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3). P. *khārbūza*.

kharchī, expenditure, in *bad-kharchī*, evil expenditure, debauchery, I (3). Cf. *kharta*. P. *kharta*.

khargai, m. a little ass, a young ass, dim. of *khār*, 162. P.

kharkhūnfai (pl. *kharkhūnfai*; f. *kharkhūnfīyā*; pl. *kharkhūnfīyī*), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).

khur'm, *khur'm*, *khur'm*, *khur'm*, *khur'm*, see *khwalak*.

khiran, adj. dirty, 163. P.

kharts, expenditure, 87. P.

khartsauunkai, m. a spender, 33E. Borrowed from P.

khuraw'ek or *khurayek* (p.p. f. *khurawak* or *khurayak*), to feed. Causal of *khwalak*, to eat. Also written *khuraw'ek*.

khryen or *khuryen*, see *khwalak*.

khiryāni (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).

khryini, f. a wife's sister, 120. P. *khwashina*. Cf. *akhghai*.

khair, m. a father-in-law, 120. P. *skhar*; Pers. *khushar*.

khata, a sin, a fault, I (8, 11). P.

khit (pl. *khitti*), m. a sheet, 9 (7), 109.

khutan, N. of a certain time of the day, bedtime, 167. *aiwal khutan*, early bedtime, 167; *dzuni khutan*, sleeping time, 167. P. *makhustan*.

khaff, an epistle, a letter, 6, 169 (114). P.

khitti, see *khit*.

khua, in *khua syok*, to fall, 99, 130, 169 (5), 169 (125), Gh. 196 (3, 10).

khwai, reflexive pron. (corresponding to P. *khp'l* and Hindi *apna*), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 10), IV; *i-khwai inar*, mutually, 21; *pa-khwai*, by oneself, by means of oneself, 79, 104; of one's own accord, 21; *khwai dzan*, one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); *lar-mun khwai*, my own, 21, 152, 169 (33).

khwaigiri, relationship, family connexion, 156. Cf. *khp'laui*.

khwalak (p.p. f. *khwalak*; aor. sg. 2, *khuri* or *khri*; 3, *khura* or *khra*, 38, 63; impv. sg. 2, *khurun* or *khron*; 3, *khurun*, *khrun*, *khuron*, or *khron*, 71. In *khuri*, etc. of the aor. and impv. the *u* is *waicu'l-ma'dula*, and is not pronounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impv. 71), to eat, 31, 32, 36, 44. P. *khwar'l*. Other occurrences of this verb, in addition to those mentioned above, are:—

Verbal noun, *khwalak*, the act of eating, 32; p.p. *khwalak*, 31, 36; f. *khwalak*, 36; passive, *khwalak syok* (f. *khwalak suk*), 31.

Past, m. *khwalak*, ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. *khwalak*, 6, 12, 75, 99, 100-1, 135; pl. *khwalak*, 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. *khwalak a*, I (20); m. *khwalak ba*, 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.

Aor. sg. 1, *khur'm*, 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, *khuryen*, 1 (13); pres. 1, *khur'm ba*, 100, 132; *khur'm-at ba*, I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 136B; pl. 1, *khuryen ba*, 100; 3, *khurin ba*, 100, I (6); fut. sg. 1, *khur'm su*, 136C.

Impv. sg. 2, *khurun*, 68 (2), 90; *khron*, 26, 38, 68 (2), 69, 77; *khrun*, 69.

The causal of this verb is *kħuraw'ēk* or *kħuraw'ēk*.

kħwār, 1, f. a sister, 78, 118, 148, 169 (14). No. 50, No. 225. P. *kħōr*.

kħwār, 2, in the following names of Musalmān months, 165 :—

awwal kħwār = Rabi' u'l-awwal.

dim kħwār = Rabi' u's-sāni.

shaim kħwār = Jumādu'l-awwal.

tsār'm kħwār = Jumādu's-sāni.

The third, fourth, fifth, and sixth months of the Ōrmuŷi calendar.

kħwārī, labour. — *kayēk*, to labour, to work hard, 94, 146, 169 (94). P. *kħwārī*,

poverty; *kħwārī kaw'ī*, to strive, to take pains.

kħwārāk, food, eating. P. — *kayēk*, to eat food, to eat, perform the act of eating, 145, 168 (14).

kħwarkai, m. a sister's son, a nephew, 7, 120, 134. P. *kħōrayai*.

kħwarkiyi, f. a sister's daughter, a niece, 7, 120, 143. P. *kħōrdza*.

kħwariintē, in *i-kħwariintē*, on the right (not left); *pa-kħwariintē*, towards the right, 74.

kħwurtaw'ēk or *kħwurtayēk* (II, IV) (p.p. f. *kħwurtawak* or *kħwurtayak*; impv. sg. 2, *kħwurtāw'u*), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

kħwurt'ēk (p.p. f. *kħwurtak*; act. sg. 2, *kħwurt*; 3, *kħwurti*), to shake (intrans.), Gh. 195 (9). ? P. *shōrēd'ī*, to shake.

kħwurtayēk (II, IV), see *kħurtaw'ēk*.

kħwuraw'ēk or *kħwurayēk*, see *kħuraw'ēk*.

kħwasai, adj. idle, free, without occupation or employment, 169 (128). P. *kħwāshai*.

Perhaps the *kħwasai* of Gh. 257 (5) is a misprint for *kħwāshai*.

kħwāsh (pl. the same, 129), adj. pleased, happy, 129, IV; pleasant, pleasing;

kħwāsh-am, pleasing to me, 204, 148, 169 (28). P.

kħwāshi, happiness, gaiety, I (13, 19, 21); *pa-kħwāshi*, happily, I (14). P. *kħwāshī*.

kħwāshy (f. *kħwāshy'*), adj. sweet, (m.) 156, (f.) 89, 143, 160, 169 (51, 153). P. *kħwāshy*. Cf. *kħwāzhāwī*.

kħwasraw'ēk or *kħwasrayēk* (p.p. f. *kħwasrawak* or *kħwasrayak*; act. sg. 2, *kħwasrēwī*; 3, *kħwasrēwī*), to open, unfold (trans.), Gh. 195 (8).

kħwāw, m. a dream, 82; sleep. *kħwāw kayēk*, to sleep, 135A, 144, 169 (60);

kħwāw-al gawāk-a, he has fallen asleep, he is asleep, 122, 169 (164). P. *kħwāb*,

Prs. *kħwāb*.

kħwāzhāwī, sweetness, 156. See *kħwāshy*.

kūk, 1, interrog. pron., referring to persons, who? 25; cf. 107, 143, 148, 169 (1, 7, 47); loc. *kū-kūk liki*, to whom? 82; gen. *tar-kūk*, of whom? whose? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 145); *tar-kūk iuēt'*, in whose possession? belonging to whom? 81, 150, 169 (31).

kūk, 2, indefinite pron., see 26; anyone, 26, I (6); someone, 6, 26, 151, III; loc. *kū-kūk izar*, on anyone, 86, 146, 169 (131), *kū-kūk girad*, with anyone, 169 (178).

As adj. any, some, a certain, a, or an, 6, IV.

bī kuk, anyone else, 26, 78.9, 99; *har kuk*, everyone, 99; loc. *kū-har kuk girad*, in everyone's opinion, 26, 87, 143, 169 (116); *kū-har kuk liki*, to everyone, 26, 133, 147, 168 (7); *har kuk ka*, whoever, 24; *hīle kuk*, anyone, 125; loc. *kū-hīle kuk lāst*, from anyone, 26, 83; *ka kuk*, whoever, 24.

Note that *bī kuk* and *har kuk*, even when singular, take the emphatic particle *dī*, not *ai*, 99.

kūkrāi (pl. *kūkrāi*), m. a puppy dog, 7, Gh. 229 (6). P. *kūtarai*.

kūkrīy (pl. *kūkrīyi*), f. a puppy bitch, 7, Gh. 229 (7).

k'lai (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. *kalai*.

klak, in *hīndū sūri māi klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

kulān (pl. *kulanai*, Gh. 243 (6)), *kullān* (pl. *kullannai*, No. 223), or *kwalān* (pl. *kwalannai*, 9 (7)), m. a son; *kulān*, 79, 107, 118, 120, 149, 169 (3), No. 55; *kullān*, 86, I (1-3, 9, 11, 14-5), No. 55; *kwalān*, 9 (7), 25, 107, Nos. 225, 228, 239; *kullān-ai*, thy son, I (20); *a-kulanai-t*, thy sons, 79, 120.

kulanāhī, see *kulanak*.

kulanachī, see *kulanak*.

kulanak (pl. *kulanachi*), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

kulanak, *kulanāk* (see voc. below), or *kwalanak* (pl. *kwalanachi*, 9 (9)), m. a male child, a boy; *kulanak*, 21, 70, 118, 135A, 146, 168 (19), 169 (95, 164); *kwalanak*, 7, 9 (9), 81; voc. *ē kulanāka*, I (21); *a-kulanak-a*, his child, 168 (18).

kiliy (pl. *kiliyi*, 9 (2)), f. a field-bed, Gh. 219 (5).

k'm, see *kayēk*.

kamar (pl. *kammarī*, 9 (7)), m. a precipice, Gh. 219 (11). P.

kān or (I (19)) *gān*, adv. when? 27, 75, 169 (24); *har kān*, at every time, each time, 26; *gudā-gān*, ever, at any time, I (19); *gān*, ever, I (19), the *gān* being repeated in the same sentence.

kayā, see *kayā-wragh*.

kīn, see *kayēk*.

kīn, *kīna*, *kīnā*, see *kunlak*.

kūn, adj. deaf, 142a, 169 (52). P. *kūn*.

kand (pl. *kandī*, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P.

kund (pl. *kundī*, 9 (2)), a widow, 146, 169 (174). P.

kand-ghōlai (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

kandak, a herd (of deer or the like), 148, 169 (156). P.

kundak, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kaska*.

kundzar, a harlot; pl. *kundzari*, I (20).

kaq-wragh (pl. *kaq-wraghi*), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. *kār-gh*.

kap'ek (p.p. f. *kapak*; aor. sg. 2, *kēpi*; 3, *kapi*), to cut, sever, 126, 135B, 139 (3), 168 (16); pass. *kap'ek syök*, 126, 139 (3), 168 (17).

kār, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.

kōr, anger. — *kayēk*, to make anger, to be angry, 146, 169 (82).

karbōrai (pl. the same), m. a kind of lizard. P.

kradzī, see *krōgh*.

krādzī, see *krāg*.

krāg (pl. *krātsī*, 9 (9)). So Gh. 230, 6; ? a misprint for *krādzī*, f. a hyena. P. *kōzh*.

krāgh (pl. *kradzī*), com. gen., a crow, 9 (9). P. *kārgħa*.

krīk, aversion, loathing. — *kayēk*, to show aversion (to = abl.), 26, 83. P. *kraka*.

karal, m. a mat, 148, 169 (111).

krum, adj. deep, of great depth, 148, 169 (162) (of a well).

kirmai, f. a hen, 8 (5).

This word occurs only in Gh. 47 (12), and the writing is not clear. The word is therefore doubtful.

krātsī, see *krāg*.

kaytsī, adj. split, torn, rent asunder. — *syōk*, to become rent asunder, 83, Gh. 207 (10, 11).

kīrcās (pl. *kīrcasī*, (?) *kīrcassī*), m. a kind of lizard, 9 (7), Gh. 234 (8).

karēk (p.p. f. *karak*; aor. sg. 2, *kēri*; 3, *karī*), to sow seed, Gh. 207 (6). P. *kar^l*.

ka-sē, see *ka*, 2.

k^osi, plural, in *a-k^osi*, the wazirs, 56, 74. The singular of this word is not found.

The plural occurs only once, in Gh. 137 (5).

kīshar, adj. junior, younger, I (3). P. *kashr*.

kaska, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kandak*.

kītab (pl. *kītabbī*, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the genitive, 20d; *a-kītab-em*, my book, 120. P.

kītabak, m. a small book, a pamphlet, dim. of *kītab*, 162.

kōtkiyī (pl. the same), f. a room of a village guest-house, Gh. 220 (14).

kōtal^r (pl. *kōtal^ri*), f. (?) a pelican, (?) a wild goose, Gh. 233 (6). P. *kōtāna*, *kōtān* (Bellow, a pelican; Raverty, a wild goose).

kūts^r, a lane, 148, 169 (163). P.

kī-tsaw^rēk or *kī-tsayēk* (p.p. f. *kī-tsawak* or *kī-tsayak*), to cause to call, 30A.

kī-ts^rēk (p.p. f. *kī-tsawak*, Gh. 207 (4); aor. sg. 2, *kī-tsēmī*, 61A1; 3, *kī-tsawī*, 61A1), to call, to summon, 30A, 61A1, I (16); pass. *kī-ts^rēk syōk*, to be called, to be addressed as, I (9, 11). Cf. *ts^rēk*.

kī-tsayēk, see *kī-tsaw^rēk*.

kōfwāl, m. the chief police officer of a town or city, 86, 123. P.

kawāi, *kawī*, *kēw*, *kāwī*, see *kayēk*.

kūcai (pl. *kūwai*, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237; *i-kūwai likī*, (fell) into the well, 82, 122. Cf. *kūhai*.

kwalak (p.p. f. *kwalak*, 38; aor. sg. 1, *kīn^m*, 62B; 2, *kīnī*, 38, 62B; 3, *kīna*, 38, 62B; impv. sg. 1, *kīn^m*, 71; 2, *kīn*, 38, 71; 3, *kīnōn*, 71), to copulate.

kwalān, see *kulān*.

kwalanachi, *kwalanāk*, see *kulanak*.

kwalanū, see *kulān*.

kaw'm, *kaw'in*, *kawōn*, *kawun*, *kēw'n*, see *kayōk*.

kias, interrog. pronoun, what? see 25; cf. 169 (113).

kawyēn, see *kayōk*.

kigē, adv. why? 27, 76; *kigē ka*, why that, = because, I (21). Cf. *kī*, 1.

kayōk (p.p. m. *dōk*, 36; f. *dāk*). This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar:—

Past sg. m. *dōk*, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17); f. *dāk*, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 156), I (10, 16), II; pl. (obj. 3rd. pers.) *dāk-in*, II. Perf. m. *dōkhā*, 21, 23, 39, 135A, 169 (95); *dōk ā*, I (8, 11, 20).

Aor. sg. 1, *kaw'm*, I (19); *kay'm*, 81, 95; *k'm*, I (19); 2, *kēwī*, 61A1, 68 (1), 95, 144; *ka*, 61A1, A5, 68 (13); 3, *kawī*, 26, 59, 61A1, 69; *ka*, 59, 61A1, A5, I (6); *kī*, 59, 61A5; pl. 1, *kawyēn*, I (13); *kayēn*, 94, 146, 169 (138); pres. sg. 2, *bū kawī*, 25-6; 3, *bū kawī*, 144, 146, 169 (9, 61); *bū ka*, 24, 144-5, 168 (14); pl. 2, *bū kawī*, 95; 3, *bū kawin*, 146, 169 (29); fut. pl. 3, *sū kawin*, 86, 123.

Impv. sg. 2, *kāw*, 68 (1); *kēw'n*, 6, 12, 26, 68 (1), 77, 83, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9); *ka*, 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166); 3, *kawun* or *kawōn*, 69; pl. 2, *kai*, I (12-3); polite impv. *kī*, 70, 133. In the phrases *har ka* or *har kēw'n*, God knows, 73, we probably have impv. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70; to do, 23-6, 35, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19); to make, 81, 82-3, 86-7, 123, 133, 135A, B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186), I (6, 9, 10, 13, 19, 20-1), II; to do, to act, 145, 169 (89); to put (clothes on the body), I (12); *har ka* or *har kēw'n*, God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29. The following are some of those occurring in the grammar:—*'amal kayōk*, to carry out (an order), 86; *bal k.*, to light, set alight, 146, 169 (4, 166, 183); *dīst k.*, to put on a person's hand, 146, 169 (103); *gardan k.*, to put on, or round, a person's neck, 144, 168 (15); *halāl k.*, to slaughter (an animal) in the prescribed way, I (13, 17); *hīāh k.*, to make up an account, 146; *jagar' k.*, to fight, 169 (72); *jama' k.*, to collect, bring together, I (3); *jōr' k.*, to build, 135B, 144; *khālī k.*, to empty, 12, 83; *khalāš k.*, to release, 21, 169 (123); *khanī k.*, to laugh, II; *khūn k.*, to be a murderer, to murder, 144, 169 (93); *kharts k.*, to expend, spend, 87; *khayurāk k.*, to eat food, 145, 168 (14); *khayāw k.*, to sleep, 144, 169 (60); *kār k.*, to make anger, to be angry, 169 (82); *krik k.*, to show aversion, 26; *lūf k.*, to rob, plunder, 21, 169 (63); *mīhrbānī k.*, to show kindness, 86; *pušt'at k.*, to inquire, 26, 83, I (16); *rahm k.*, to show pity, 169 (174); *sabr k.*, to wait, 6, 169 (133); *sūp k.*, to blow

(the nose), 168 (9); *sir k.*, to act or behave well, 145, 169 (170); *ayun k.*, to immerse, 169 (107); *ausi k.*, to show laziness, 169 (129); *uodir k.*, to cause (a person) to mount, 169 (177); *lamam k.*, to finish, I (4); *top k.*, to jump, 86, 146, 169 (36); *trap k.*, to run, I (10); *yad k.*, 21, 135A, 169 (93); *gulur k.*, to show tyranny, 86; *zaphi k.*, to put thorns (on a road), 169 (147); *zydi k.*, to display excess, 169 (178).

L

-l, the form taken by *hal* (q.v.) when used as an enclitic after a word ending in a vowel.

lau, reaping, see *lau-garai*. P.

lagand'ek, to pull, 168 (32). This word occurs only once (in the impv. sg. 2, *lagand*) in Gh. 247 (13), and the form is doubtful.

lau-garai, m. a reaper, 157. P.

logari, adj. of or belonging to the valley of Logar, 163.

lagaw'ek or *lagayek* (p.p. f. *lagawak* or *lagayak*; pres. sg. 3, *hu lagawai*, 24), to apply; (of earnings) to spend, 24.

ligaw'ek or *ligayek* (p.p. f. *ligawak* or *ligayak*), to cause to wallow, to cause to roll, Gh. 210 (6).

lof'ek (p.p. f. *lagak*; nor. sg. 3, *laga*, 147, 169 (76)), to be applied, 58; to befall, happen, 147, 169 (76) (of wind beginning to blow). P. *laged'el*. This verb is not included in the list in Gh. 210.

lagayek, see *lagaw'ek*.

lig'ek (p.p. f. *ligak*; nor. sg. 2, *lig*; 3, *ligi*), to roll, wallow, Gh. 210 (6).

ligayek, see *ligaw'ek*.

lahor, the town of Lahore; used with def. art., 5.

lak, ascent; — *kayek*, to ascend, Gh. 210 (12). Cf. *lik'ek*.

lik', pain, 125, 169 (101).

liki, postpos. governing loc., to, into, for. Use explained, 12, 82; elsewhere, *i-bagh liki*, (went) to the garden, III; *i-daryab liki*, (immersed) into (i.e. in) the river, 169 (107); *i-kūwai liki*, (fell) into the well, 122; *i-s' laucanai liki*, (said) to a madman, II; *i-sō pōte muk liki*, (went) to a far country, I (3); *i-mund-ghal liki*, (I long) for a fat tail, II; *i-nadannai liki*, for foolish people, 82; *i-shōr liki*, (went) to the city, 154, 169 (157); *i-s' sarai liki*, (signed) to a man, II; *i-syak' liki*, (sit) into (i.e. in) the shade, 169 (170); *i-ts' liki*, for what (dost thou long), II; *kū-j' liki*, (say) to him, 116, (give) to him, 122, 139 (3); *kū-har kuk liki*, (news came) to everyone, 26, 147; (look pleasant) for (i.e. before) everyone, 133, 168 (7); *kū-kuk liki*, (say) to whom? 25; *kū-mun liki*, (write) for me, 6, 169 (114); (censured) to (i.e. before) me, 169 (62); *kū-mun liki*, (write a letter) to me, 6, 169 (114).

In the phrase *gharmi liki*, at noon (169 (158)), the locative preposition *i* is omitted. Cf. *ki*, 3.

lekia, conj. but, I (12); use explained, 91.

lak'-sh'wai (f. and pl. *lak'-sh'wai*, 7, Nos. 153-5), m. a deer, 148, 169 (156).

likaw'ēk or *likayēk* (p.p. f. *likawak* or *likayak*), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).

lik'ēk (p.p. f. *likayak*, 37; aor. sg. 2, *likāi*, 61 (5); 3, *likayī*, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. *lik'ēk kayēk* is also used with the meaning of *lik'ēk*, Gh. 210, 12. Cf. *lak*. We should perhaps spell *l'k'ēk* and *l'k*.

likayēk, see *likaw'ēk*.

lalauc'ēk or *lalayēk* (p.p. f. *lalaucak* or *lalayak*), to cause to hang, Gh. 210 (7).

lal'ēk (p.p. f. *lalak*, 58; aor. sg. 2, *lal*; 3, *lala*, 58), to hang, be suspended; to raise an outcry. P. *dzaṛēd't* and *lalēd't*, Gh. 120 (7).

lalayēk, see *lalauc'ēk*.

lanj (f. and pl. the same, 13), short, not long, 94, 169 (93). P.

langiṛ, f. the leg, 168 (32). P. *lāngai*, the leg below the knee.

lupauc'ēk or *lupayēk* (p.p. f. *lupaucak* or *lupayak*), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).

lup'ēk (p.p. f. *lupak*; aor. sg. 2, *lup*; 3, *lupī*), to be suckled, to drink one's mother's milk, 146, 168 (19), Gh. 210 (5).

lupayēk, see *lupauc'ēk*.

lāiq, adj. fit, worthy, I (11); *la-p' lāiq*, worthy of this, I (9). P.

lōr' (pl. *lōrī*), f. a small mountain torrent, 9 (2).

laṛom (pl. *laṛamī*), m. a scorpion, Gh. 230 (9). P.

larauc'ēk or *larayēk* (p.p. f. *laraucak* or *larayak*), to cause to stir, to cause to mix, Gh. 210 (8).

lar'ēk (p.p. f. *larak*; aor. sg. 2, *larī*; 3, *larī*), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. *lar'l*.

larayēk, see *larauc'ēk*.

laṣhtai (pl. *laṣhtai*), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspauc'ēk or *laspayēk* (p.p. f. *laspaucak* or *laspayak*; aor. sg. 2, *laspēwi*; 3, *laspaui*), to push, shove, Gh. 210 (10).

lāst', postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in:—*i-harr' dāmī lāst'*, (inquired) from all the singers, 26; *i-dēr' lāst'*, from the camp, 19, 84, 122, 126; *i-fāi lāst'*, from among them, I (2); *i-s' faqir lāst'*, (stole) from a mendicant, III; *i-daut gham lāst'*, from (owing to) excessive grief, 109; *i-sr' sr' ghāndzi lāst'*, from the best garments, I (12); *i-hukm lāst'*, (rebelled) against, (swerved) from a command, 169 (130), I (19); *i-tiouch' lāst'*, (dying) from hunger, I (7); *i-māl lāst'*, from the property, I (2); *s' i-naukari lāst'*, one from among (i.e. one of) the servants, I (16); *i-fāi paṭṭi lāst'*, (filled himself) with those leaves, I (6); *i-tsōn lāst'*, since, II; *i-tsōn ryūz lāst' i-pēts'*, after some days, I (3); *kū-kuk lāst'*, from whom? 25; *kū-hits kuk lāst'*, from anyone, 26; *kū-makāli Sāhib lāst'*, from Mr. Macaulay, 122; *kū-mun lāst'*, from me, 18; *kū-tū lāst'*, from thee, 79, 86, 89, 92, 126, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 142d, and 169 (58).

Whenever *lās'* is used, *dī*, I, must also appear in the sentence, see 12, 83, 126. For the few instances in which *dī* is not used, see 83. See *dī*, I. Cf.

P. *lāsta*, a side.

lasaw'ēk or *lasayēk* (p.p. f. *lasawak* or *lasayak*), to cause to lick, see *las'ēk*, Gh. 210 (3).

las'ēk (p.p. f. *lasak*; aor. sg. 2, *lāsī*; 3, *lasi*), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as *tsaf'l*, which means 'to lick,' but the equivalent Urdu as *chāḥnā angulī-sē*, to lick from the finger.

lasayēk, see *lasaw'ēk*.

lāf, m. robbery, plunder, Gh. 210 (11). — *kuyēk*, to rob, plunder, 21, 135A, 169 (63). P.

lēw' (Gh. 54 (12)) or *lēwū* (Gh. 229 (14), 48 (4) (pl. *lēwanni* or *lēwūi*, 9 (5, 8)), com. gender, 8 (7), a wolf. P. *lēw'*, pl. *lēwagān*.

lēwanni, see *lēw'*.

lawanai (pl. *lawanai*, 129; f. *lawaniy'*, q.v.), adj. mad, 129; a madman, 86, 95, II; voc. *ai lawanai-u*, II. P. *lēwanai*.

hwang (pl. *hwandzi*), m. the slope down a hill, 9 (9). Cf. *pēchūmai*.

hwan'ēk (p.p. f. *hwanak*; aor. sg. 2, *hwēni*; 3, *hwani*), to sprinkle; to brush, dust, Gh. 210 (9). P. *hwan'l* (Gh.).

lawaniy' (pl. *lawaniyi*), f. of *lawanai*, mad, 129; a madwoman.

law'r, a bludgeon, 162, 169 (65). P.

law'rkai, m. a small bludgeon, 162.

hwazh', hunger, 1 (7). P. *hwazha*.

lyirai (pl. the same), m. a lamb, 9 (6). P. *wrai*.

lēzhadūnkai, m. a sender, one who sends, 33E. P.

lāzim, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

M

-m, the form taken by the pronominal suffix *am*, q.v., when suffixed to a word ending in a vowel.

ma, the negative used with the imperative in Pashto. It is borrowed from that language, and used instead of *mak*, in 77, 133, 168 (12). P.

mai (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

māi, m. (8 (6)), a month; for the names of months, see 165; *tu-Hāsan Husain a-māi*, the month Moharram, 165; *tu-Safar māi*, the month of Safar, 165; *wī māi chār shamba*, the last Wednesday of each month, 165.

mō', in *shē mō'*, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

mach' (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madat-garai, m. a helper, 157. P. *madad-gār*.

maghzai, m. the throat, the neck, 126, 139 (3), 168 (17). P.

magar, conj. but, I (6); use explained, 91. P.

māhi (pl. *māhiganni*, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. *māhai*, Pers. *māhi*.

maḥkam, adj. firm, strong, 168 (28). P.

- maḥal*, in *sūri maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167.
maḥmūd, N. of a certain king, Sultān Maḥmūd of Ghazni, II. P.
māhmān, a guest; *māhmān ki* (without the locative preposition *i-*), for the guest, 82, 169 (192). P.
māhin, adj. fine, not coarse, delicate, 148, 165 (111). P.
māhrbānī, f. kindness. — *kayōk*, to show kindness, 86. P.
māhāj, adj. necessitous, poverty-stricken, indigent, I (4). P.
maḥ, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 130-1, 147, 175, 178, 181-2). Use explained, 77. P. *ma*, which is also occasionally used in Ōrmuri. See *ma*.
māk, adj. withered, faded; — *syōk*, to wither, Gh. 211 (13-4).
mākḥ, pl. of *az* or *har*, I. See *az*. P. *māzh*.
mākh (pl. the same), m. a locust, 9 (1). Cf. *mākhāi*. P. *malakh*.
mukḥ, the face; the mouth, No. 36; *pa-mukḥ*, (tell) on (his) face, 104, 122; *mukḥ pa-mukḥ*, face to face, 74; *i-mukḥ inar*, before (governing gen.), I (8, 11). P. *makḥ*, the face.
*mukḥ**, old oblique form of *mukḥ*, used in adverbial phrases, as in *i-mukḥ**, before, in front, 74, No. 90; first, 16; *pa-mukḥ**, to the front, towards the front, 74. So also it is used to form a postposition, as in *i-f* lāst* mukḥ**, before that, 83; *tar-mun i-mukḥ**, before me, No. 238.
mukḥād, the act of kneading, 155.
makhak (pl. *mukḥachī*), m. a kind of pulse, *mūng*, Gh. 223 (5).
makhliūg, human beings, the people, used with a plural verb, 26, 78, 99. P. a human being.
*mukḥawin**, the act of kneading or rubbing, kneading, rubbing, 155.
mukḥawēk or *mukḥayēk* (p.p. f. *mukḥawak* or *mukḥayak*, 57; aor. sg. 2, *mukḥēwī*, 61A1, 68 (1), 69; 3, *mukḥawī*, 30A, 57, 61A1; impv. sg. 2, *mukḥēw*, *mukḥēwā*, 68 (1); 3, *mukḥawun*, *mukḥawōn*, 69; the causal of this verb is also *mukḥawēk*, 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause to knead, to cause to rub.
mukḥālī, N.P. (English), Macaulay, 83, 122, 126.
māl, 1 (pl. *mālī*, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (10), I (2, 3); pl. cattle, No. 229. P.
māl, 2, in *kīndū sūri māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of *maḥal*, q.v.
*māl**, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).
mulā, N.P., voc. *wō Mulā*, 10.
mūlāi, f. a radish, II. P.
malk, see *mulak*.
malik, m. a chief, the headman of a village, 151, 169 (21). P.
mulk, a country, a region, I (3-5). P.
mulak, 1, or *mullak*, 1 (for the spelling *mullak*, see Gh. 123 (6)) (p.p. m. *mulak*, 92, 97; *mullak*, 5, 34, 85, 95, 135, 135A; f. *malk*, 38, 118, 126, 134; pl. 3, *malk-in*, 2 q

- 89; perf. m. sg. 3, *mulak hā*, 120, 142a; pl. 3, *mulak hā*, 147; pluperf. m. sg. 3, *mullak byōk*, 24, I (14, 21); fut. imperf. m. sg. 3, *ē mullak*, 136C; aor. sg. 1, *mr'm*, 62A; 2, *mrī*, 38, 61A4, 62A, 68 (2); 3, *mrī*, 38, 61A4, 62A; pres. sg. 1, *bū mr'm*, I (7); 3, *bū mrī*, 120, 132; impv. sg. 1, *mr'm*, 71; 2, *mrī*, 38, 68 (2), 71; *mrōn*, 68 (2); 3, *mrōn*, 71), to die. P. *mr'l*.
- mulak* or *mullak*, 2, m. a corpse (*mullak*, 169 (90)).
- mūkhai* (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. *mōkh*. P. *malakh*.
- malli*, see *māl*, 1.
- mullā*, m. a priest, 156. P.
- mullāgiri*, the office of a priest, priesthood, 156. P.
- mullak*, see *mulak*.
- mo'lium*, adj. known, evident, IV. P.
- mīltagh*, a gun, 162.
- mīltaghai*, m. a small gun, 162.
- mīlīz* (pl. *mīlīzī*), f. an apple, 8 (1), Gh. 224 (6).
- mēmni*, f. a female guest, 120.
- man*, a maund (the weight), 125; *taōn man*, how many maunds? (with singular noun), 169 (64). P.
- mainā* (pl. *mainai*), f. a jay, Gh. 232 (8). P.
- min*, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; *min sobā*, two days after tomorrow, in future, 75.
- mīn'*, love, affection. — *kayāk*, to show love, 104. P.
- mun*, 1, oblique form singular of *az* or *haz*, I, q.v.
- mun*, 2, adv. and conj.; use explained, 93; then, at that time, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 70, 86, 89, 92, 93, 122, 130A, C, D, F, 151; *mun ka*, if, 92.
- mund-ghal*, the tail of the fat-tailed sheep or *dumbā*, 75, 79, II. The corresponding P. word is *law*.
- maindān* (pl. *maindani*, ? *maindauni*, 9 (7)), m. a plain, a field, an arena, 8 (1).
- mand'āk* (p.p. I, *mandak*; aor. sg. 2, *mēndī*; 3, *mandī*), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. *mand'l*.
- mandz*, middle, in *i-mandz inur*, in the middle, 74. P. *mandz*, between.
- mangōr* (pl. *mangorī*), m. a kind of snake, 9 (7), Gh. 230 (7). P.
- mīnak*, see *ta-mīnak*.
- munshī*, m. a clerk, 156. P.
- munshigiri*, the profession of a clerk, 156.
- mīnshak'*, see *ta-mīnshak'*.
- man'āk* (p.p. I, *manak*; aor. sg. 2, *mēni*, 68 (1); 3, *manī*, Gh. 211 (9); pres. sg. 1, *bū man'm*, 142c, 169 (16); 2, *bū mēni*, 169 (87); impv. sg. 2, *mēn*, 68 (1); *mēn'n*, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. *man'l*.
- mrī*, see *mulak*.
- mār* (pl. *marī*), m. flour, *āfā*, 9 (7), 169 (184), Gh. 220 (9).
- mard*, a man. See *nā-mard*, s.v. *nā*. P.
- mrādzi*, see *mrīg*.

mirdzi, see *gōn'-mīrg'* and *tāk-mīrg'*.

mīrg (9 (9), No. 57), or *mīrk* (9 (9), 148, 156, 169 (146), No. 57) (pl. *miradzi*, I (12)), m. a slave.

mīrg' (pl. *mīrgi*, 9 (2), but *gōn'-mīrg'*, a skylark, pl. *gōn'-mirdzi*, and *tāk-mīrg'*, a wagtail, pl. *tāk-mirdzi*, 9 (9)), f., 8 (3), a sparrow. P. *murghāi*. Cf. *gōn'-mīrg'* and *tāk-mīrg'*.

murghāl, a word given in Gh. 211 (11), but without any meaning.

murghālayēk, a verb given in Gh. 211 (14), but without any meaning.

murghān (pl. *murghāni*, (?) *murghānni*, 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. *murghā*.

murghāwi (pl. the same), f. a wild duck, 8 (3), Gh. 233 (3). Prs. *murghābi*.

mīrk, see *mīrg*.

mīrkāli, slavery, 156.

mī'm, *mīn*, see *mulak*.

ma'ri, see *mār*.

mērsh, the sun, 80, 81, No. 62. *mērsh prēts*, N. of a certain time of the day, sunrise, 167. Cf. Prs. *mīhr*, Munjāni *mīra*, Avesta *mithra*. The word should probably be spelt *mēsh*. P. *umar*.

ma'istōn, a cemetery, III. P. (Waziri).

mātsōi (pl. the same), f. an ant, Gh. 235 (5).

marawur, adj. angry, vexed, 83, 169 (172). P.

marīy, f. the throat, gullet, windpipe, 126, 135B, 189 (3), 168 (16). P. *marāi*.

maryūgh (pl. *maryūdzi*), f. a frog, 9 (9), Gh. 134 (3).

maryāk, the moon, No. 63.

marzā (pl. *marzāci*, 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 116, 120, 142b, 148, 150, 156, 169 (169), I (17, 21), No. 49. ? Cf. Prs. *mīrsā*, a prince.

marzātōb, brotherhood, brotherliness, 156.

marzāci, see *marzā*.

mēsh (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. *mach*.

mīsh (pl. *mīshi*), m. a bull-buffalo, Gh. 228 (10). P. *mēsh*.

mīsh' (pl. *mīsh'i*), f. a cow-buffalo, Gh. 228 (9). P. *mēsha*.

māshk, N.P. of a man, 73.

māshk, see *mašhtak*.

mēsh, see *mērsh*.

mašhtak (p.p. f. *māshk*, 38, 134, 168 (11); aor. sg. 1, *ma'm*, 38, 62A; 2, *maz*, id.; 3, *mazi*, id.; impv. sg. 1, *ma'm*, 71; 2, *maz*, 38, 71; 3, *mazōn*, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. *māt*, broken.

mīzāl, an example. *pa-mīzāl* (governs gen.) *likī*, I (9). P.

mašluht, consultation. — *kayēk*, to consult. P. *mašlahat*.

mōf (pl. *mafi*, ? *maffi*, 9 (7)), vetch, *channā*, 9 (7). Gh. 223 (10). P.

mut, the fist, 168 (28). P. *mūf*.

mutkhal'ek (p.p. f. *mutkhalak*; aor. sg. 2, *mutkhal*; 3, *mutkhalī*), to thrust into, to prick, Gh. 211 (5).

matat (pl. *matatti*), f. an apricot, 8 (1), 9 (7).

- mutaw'ek* or *mutayek* (p.p. f. *mutawak* or *mutayak*; aor. sg. 2, *mutéci*; 3, *mutaci*), to rub, anoint, Gh. 211 (8). P. *maṣṭā*.
- māw'*, f. a mother, 143, 169 (30), No. 48; *a-māw'-m*, my mother, 120, 142a.
- mēw'* (pl. *mēw'i*), f. a fruit, 8 (3), 9 (2). P.
- mayā*, a flock, herd, 25, 148, 169 (157).
- mayachi*, *mayak*, see *kacā-mayak*.
- myāndēni*, f. a mare, 7, 8 (5), 118, 139. P. *mādyān*. A horse is *yānap*, q.v.
- myaur* (pl. *myauri*), m. a peacock, Gh. 233 (15). P. *mōr*.
- myāsi* (pl. *myāsai*), f. a mosquito, 8 (5), 9 (4). P. *māshai*.
- maz*, *mazi*, see *maṣṭak*.
- m'zai*, a twist (of string, rope, or the like), Gh. 211 (12, 14). P. *mazai*.
- mizdik* (pl. *mizdichi*), m. a mosque, 9 (9), 162, Gh. 220 (12). P. *maṣjid*.
- mizdak* (for *mizdikkak*), m. a small mosque, 162.
- mazdūr* (pl. *mazdūri*), m. a labouring man, a servant, 1 (7, 9) (pl.). P.
- mazōn*, see *maṣṭak*.
- mizarai* (pl. *mizarai*), m. a tiger, 73, 98 (2), 151, Gh. 229 (10). P.
- mzariy'* (pl. *mzariyi*), f. a tigress, Gh. 229 (11). P. *mzarai*.
- m'z'ek* (p.p. f. *m'zak*), to be twisted (string, rope, etc.), Gh. 211 (14).

N

- n, for the pronominal suffix *na*, q.v., when added to a word ending in a vowel.
- na*, 1, adv. of negation. Used in answering questions, no. *na a* is also employed in the same way. It is emphasized by repetition, as in *na na*, no, no. As a negative in a sentence it is only used when repeated, as in *na . . . na*, neither . . . nor. In other direct statements or questions *nak* is used, but *mok* or *ma* is used with the imperative. See 77.
- na*, 2, see *nāstak*.
- na*, 3, in *na-ghōk*, *na-w'lak*, q.v.
- nā*, privative particle. P. Used as a prefix, it converts a noun substantive into a negative adjective, 164. The following examples of the use of this particle appear in the foregoing pages:—*nā-dān* (pl. *nā-danni*, 9 (7), 82), adj. ignorant, 164; a fool, 9 (7), 82. P.; *nā-fahm*, adj. unintelligent, 100. P.; *nā-jōf*, adj. unwell, indisposed, sick, ailing, 164. P.; *nā-jōrai*, id., 125, 129, 152; *nā-mard*, adj. unmanly, 164. P.; *nā-tars*, adj. fearless, pitiless, 164. P.
- nai*, 1, see *kā-nai*, s.v. *kā*, 3.
- nai*, 2, see *nastak*.
- nachi* (pl. the same), f. a white ant, 8 (5), Gh. 235 (13).
- nādān*, *nādanni*, see *nā-dān*, s.v. *nā*.
- na-ghōk* (p.p. f. *naghak*, 38; aor. sg. 1, *nis'm*, 62A; 2, *nis*, 38, 62A; 3, *nīai*, 38, 62A; pres. pl. 1, *bū nisyēn*, 122, 126, 132; impv. sg. 1, *nis'm*, 71; 2, *nis*, 38, 71; 3, *nīsōn*, 71), to emerge, issue, I (18); used with the contracted pronouns, *hir* (or *ri*), *dal*, or *kal*, 122; *kal na-ghōk*, to go out, 122, 126, 132. Cf. *aghōk* and *icaghyōk*. The causal of this verb is *na-w'lak*, q.v., Gh. 212 (7).
- n'h* card. nine, 16. P. *nōh*.
- nahi*, negative adv. said by Gh. to be used with the imperative, 77.

n^oham, ord. ninth, 16.

nō-jistū, card. twenty-nine, 16.

nak, 1, negative adv. not. This is the regular negative employed in direct statements and interrogative sentences, *nak* being used with the imperative, see 77. Cf. 23, 24, 26, 39, 56, 73, 75, 78-9, 86, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129, 135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73, 81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.

nak, 2, see *akhawara-nak*, *tra-nak*. Cf. Pres. *nāk*.

nak, 3, see *nāk*.

nāk, 1, see *nyōk*.

nāk, 2, f. a wife, 118, 134, No. 53; — *koyēk* (past sg. *nāk dāk*), to marry, Gh. 213 (3, 13).

nēk, adj. good, virtuous, 24, 156. *nēk-nām*, adj. possessing a good name, of good repute, 24. P.

nēki, f. virtue, goodness, 156; with def. art. *α-nēki*, virtue, 26, 87, 143, 169 (116), cf. *α*. P.

nōk (p.p. f. *nak*, 38; aor. sg. 1, *nīs'm*, 62B; 2, *nīs*, 38, 62B; 3, *nisa*, 38, 62B; impv. sg. 1, *nīs'm*, 71; 2, *nīs*, 38, 71, No. 235; 3, *nison*, 71), to seize, catch hold. P. *nīwul*, pres. *nīsī*.

nōknām, see *nēk*.

naukar (pl. *naukari*, I (16)), m. a servant, 75, I (16). P.

nikis'ēk, or *nikiz'ēk* (p.p. f. *nīl'zak*; aor. sg. 2, *nikēz*; 3, *nikēzi*), to throw down; to throw, propel, 57, Gh. 212 (6).

nālatti, pl. swine, I (5, 6). The singular of this word has not been ascertained.

umā-shām (84) or *umā-shām* (167), N. of a certain time of the day, evening, 84, 167; *awwal umā-shām*, the time immediately after sunset, 167. P. *umā-shām*. Cf. *nīm*.

nām, a name, No. 220. *nām-ah*, thy name, 25, 148, 169 (2). Cf. *bad-nām*, s.v. *bad*, and *nēk-nām*, s.v. *nēk*. P.

nāmī, a particle used to strengthen a negative, as in *nāmī nak*, not at all, 23, 77.

nīm, for *nīm*, in the following: — *nīm-ryūz*, a certain time of the day, about 3 P.M., 167; *awwal nīm-ryūz*, 2 P.M., 167; *lūt nīm-ryūz*, about 3-30 P.M., 167. Cf. *nmā*.

nīm, adj. half, 16; used in forming fractions, 16. *nīm shiw*, midnight, 167. P.

nīmāl, favour, graciousness, 143, 169 (140). P.

nīmau'ēk or *nīmayēk* (p.p. f. *nīmau'ak* or *nīmayak*), to cause to descend, to take down, Gh. 212 (10).

nāmyēk (p.p. f. *nāmyak*; aor. sg. 3, *nāma*), to name, 37, 59.

nīw'ēk (p.p. f. *nīmak*; aor. sg. 2, *nīm*, 61A3; 3, *nīmī*, 61A3), to descend.

nīmayēk, see *nīmau'ēk*.

namāz, prayer, 148, 169 (189). P. *namāz*.

nīnī (133, 168 (9)), or *nīnī* (No. 34), the nose. *α-nīnī sūh ka*, blow your nose, 133, 168 (9).

n^or, m. a male, a man; used to indicate the masculine gender, 7. *n^or-sh^odzi* (pl. *n^or-sh^odzi*), m. a male woman, a eunuch, Gh. 226 (13). P. *nār*.

nar, f. (8), a house, 8 (1), 85, 118, 129, 134, 135B, 142a, 143-5, 148, 169 (10, 71, 85, 106), I (15), No. 67; *i-nar*, at home, 74, 85, 108, 120, 132. The postposition *inar*, in, q.v., is derived from *i-nar*.

narai (pl. *narai*), m. a mountain pass, 8 (2), 9 (6).

nāyī (pl. the same), f. bread, 8 (3), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154, 192), I (7). P. *meurai*.

narṃ, adj. soft, tender. — *nyōk*, to become soft, Gh. 104 (5). P.

n'q̄h'iz, see *n'r*.

nōrḥ, adj. soft, not hard, 152, 169 (141).

nar'ēk (p.p. f. *narak*; aor. sg. 2, *nar*; 3, *nara*), to low (of a cow). P. *nar'l*, to bray.

nas, the belly, 126, 169 (101). P.

nīs, see *na-ghōk* and *nōk*.

nasīb, fortune, luck, fate, 143, 169 (145). P.

nīsh't, the place above, 74; the place outside, 74; *i-nīsh't*, adv. outside, externally, 108; *pa-nīsh't*, to the outside, (going) outside, 104, 122, I (18).

nash'tar (pl. *nash'tari*), m. the mountain pine, Gh. 225 (11). P.

nōak, see *nastak*.

nī'm, see *na-ghōk* and *nōk*.

nastak (p.p. m. *bā nastak ba*, he is seated, 73; f. *nāsk*, 38; past m. sg. 1, *nastak-am*, 73; 2, *nastak-ē*, III; 3, *nastak*, 78, 85, 86, 102, 108, III; pl. 3, *nāsk-in*, 89, 102, 113, 134; perf. m. sg. 3, *nastak hā*, 86; aor. sg. 1, *n'm*, 62B; 2, *nai*, 38, 61B1, 62B, 68 (3); 3, *na*, 30B, 38, 61B4, 62B; impv. sg. 1, *n'm*, 71; 2, *nai*, 38, 68 (3), 71, 169 (176); 3, *nōn*, 71; pl. 2, *nai* or *nāi*, 70-1), to sit down, to sit. P. *kphē-nāst'l*. The causal of this verb is *na-w'ēk* or *na-yēk*, 30B.

nat'ēk (p.p. f. *natak*; aor. sg. 2, *nat*; 3, *nati*), to pillage, loot, Gh. 212 (13). P. *nat'l*.

nāw' (pl. *nāwī*), f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. *nāwa*, a gutter.

nawī, card. ninety, 16.

nwi, see *nīkastak*.

nīw, *nīwī*, see *nyōk*.

na-w'lak (p.p. f. *na-w'lk*; aor. sg. 1, *na-w'r'm*, 62B; 2, *na-w'r*, 38, 61B1, 62B; 3, *na-w'ra*, 30B, 38, 61B1, 62B; impv. sg. 1, *na-w'r'm*, 71; 2, *na-w'r*, 38, 71, No. 237; 3, *na-w'rōn*, 71; pl. 2, *na-w'rai*, I (12)), to take out, 38, 61B1, 62B, 71; to bring out, I (12); to put out, 30B; to draw (water from a well), No. 237. This verb is the transitive or causal form of *na-ghōk*, Gh. 212 (7); in turn, it has itself a causal *na-w'raiw'ēk*, or *na-w'rayēk*, 30B. Cf. *w'lak*.

nicalaw'ēk or *nicalayēk* (p.p. f. *nicalaw'ēk* or *nicalayak*), causal of *hishtak*, to read, q.v. Gh. 214 (13).

nī'm, *nīwōn*, see *nīkastak*.

nīwōn, *nīwōn*, see *nyōk*.

na-w'raw'ēk or *na-w'rayēk* (p.p. f. *na-w'raw'ēk* or *na-w'rayak*), causal of *na-w'lak*, q.v. This form is rarely used, 30B.

nīcasai, m. a grandson, 120, 125, 150.

nīāsk, see *nīkastak*.

- nucastak* (p.p. f. *nucâsk*; aor. sg. 1, *nuc'm*, 62A; 2 and 3, *nucî*, 38, 62A; impv. sg. 1, *nuc'm*, 71; 2 and 3, *nucôn*, 38, 71), to lie down; to go to sleep.
nâucyî, f. a bride, 148, 169 (160). P. *nâwê*.
nucaw'êk or *nucayêk* (p.p. f. *nucawak* or *nucayak*) (causal of *nucastak*, to go to sleep), to put to sleep, Gh. 212 (8).
nucw'êk or *nayêk* (p.p. f. *nucwak* or *nayak*; aor. sg. 2, *nêwî*; 3, *nawî*) (causal of *nustak*, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).
nyôk or *niyôk* (p.p. f. *nâk*, 38, 135B, 168 (13); aor. sg. 1, *nîc'm*, 62A; 2, *nîc*, 38, 61A3, 62A, 69 (3); 3, *nîwî*, 38, 61A3, 62A, 69; impv. sg. 1, *nîc'm*, 71; 2, *nîc*, 38, 68 (3), 71, 82, 169 (102), No. 227; 3, *nîcun*, 69; *nîcôn*, 69, 71), to put, place, set.
niyâk, m. a maternal uncle, 120. P. *niyây*.
niyôk, see *nyôk*.
nîyat, f. intention, design, resolution, 135B, 146, 169 (69). P.
ngâw (f. *nyûw*), now, 135B, 144, 169 (86). P. *nawai*.
nshôr, f. a son's wife, a daughter-in-law. P.

P

p', see *hò*, 1.

pa, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, *pa-dyô zâm'*, (eats) with both jaws, 145, 168 (14); *pa-fulânai-m nâw'tak*, I put him out by means of so and so, 30B; *pa-law'c*, (heat) with a oudgel, 169 (65); *pa-mun-a dzôk*, he struck by means of me, 115; *pa-pând'*, (kick) with the heel, 168 (33); *pa-tâw'*, (slay) with a sword, 20c, 86; *pa-bud-kharçhâ*, by means of bad expenditure, I (3); *pa-tsamî*, (signalled) with the eyes, 11.

It is often used to form adverbs of time or place, as in *pa-f'*, there, 27, 74; *pa-p'*, here, 27, 74; *pa-eyûz*, by day, 75; *pa-shîw*, by night, 75; *pa-taaf*, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; *pa-f' acqqt*, at that time, I (4); *sâ'at pa-sâ'at*, at every moment, 104.

Or adverbs of motion to, the letter *'* being added to the main word, as in *pa-bêz'h'*, to above, upwards, to outside, 74; *pa-dzêm'*, to below, downwards, 74; *pa-khuarints'*, towards the right, 74; *pa-makh'*, to the front, 74; see also bel.; *pa-nishî'*, to the outside, 74, 122, I (18); *pa-pêts'*, to the outside, 74; *pa-sa*, hither, in this direction, behind, 74; without, except (governing loc.), 82, 88; *pa-tsêl'*, towards the left, 74.

It also forms adjectives or other adverbs, as in *pa-khuashî syôk*, to become happy, I (14); *pa-ghușsa syôk*, to become angry, I (18); *pa-qahr syôk*, to become enraged, 86; *pa-gangh syôk*, to embrace, I (10).

Or postpositions governing the genitive, as in *pa-mîzâl*, like, I (9); *pa-pôrkaî*, with, together with, 74; *pa-rang*, like, 81. Compare *pa-p' rang*, in this manner, 27, 73.

Other miscellaneous uses are *pa-umr*, (never) in (his) life, IV; *pa-galgh*, (carry) on the shoulder, 142c, 168 (29); *pa-khabar*, cognisant (of=abl.), 126, 169 (17); *pa-khwaî*, by oneself, of one's own accord, 21, 79; *pa-langîy'*, (pull)

by the foot, 168 (82); *pa-mukh*, (fall) on the face, 129; *mukh pa-mukh*, face to face, 74; see also *ah*; *pa-tsaf*, (fall) flat on the back, 104; see also *ah*.

Verbs indicating kindness, tyranny, or rage, take *pa* with *isar*; examples, 86.

pa is also used to form a gerund; examples, 24.

pai, see *hō*, 1.

piē (pl. the same, 9 (4)), m. a father, 15, 83, 118, 120, 146, 169 (104), I (2, 7, 8, 10, 12, 17-9), Nos. 47, 101; voc. *ē piē*, I (2, 8, 11); *a-piē-m*, my father, 142a; *a-piē-ica*, his father, 89.

pōi, understanding, comprehension, in *pōi aghōk*, to understand, 24, 144; *pōi kayēk*, to cause to understand, Gh. 189 (9). P. *pōb*, intelligent.

pōchūmai (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. *luang*.

*paghl** (pl. *paghl'i*), f. a damsel, Gh. 220 (12). P. *pōghla*.

paghīcāl, one who wears a turban, 163.

*pagriy**, f. a turban, 108, 146, 163, 169 (112), IHL. P. *pagrai*.

paḥar, a certain division of time, a watch of three hours; *owind paḥar*, the first watch of the night, 167. P.

*pak' bāsh** (pl. *pak'i bāshī*), f. a kind of kite or falcon, Gh. 232 (5). Cf. *bāsh**.

pāk (pl. the same), adj. clean, pure, 169 (143). P.

pikachi, see *pikak*.

pōkh, adj. ripe. — *syōk*, to become ripe; — *kayēk*, to make ripe, Gh. 188 (10, 12). P.

pakhak, see *pakh'ēk*.

pakhulī, adj. appeased, reconciled, 169 (173). P. *pakhulā*.

pakhaw'ēk or *pakhayēk* (p.p. f. *pakhawak* or *pakhayak*), to cause to fret, Gh. 188 (11).

pakh'ēk (p.p. f. *pakhak*; nor. sg. 2, *pakha*; 3, *pakhaq*), to fret, pine, 58, Gh. 188 (11). P. *pakhēd'i*.

pakhayēk, see *pakhaw'ēk*.

pakh'ēk (p.p. m. *pakhak*, 30; f. *pyōkhk*, 37, 59; nor. sg. 2, *bāzi*, 61A2, 68 (1); 3, *bizi* or *bizzi*, 59, 61A2; impv. sg. 2, *bōz'u*, 68 (1), 99, 144, 169 (155)), to cook. P. *pakhawul*. For the spelling *bāzi*, see Gh. 76 (5).

pākak (pl. *pikachi*, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pakār, adj. useful, 94, 146, 169 (94); necessary, needful, 79, 82. P.

p'lai, adj. afoot, on foot, 169 (6). P.

palan, m. side, direction, quarter. As adv. in the direction of, 74; *i-f' palan*, in that direction, 27, 74; *i-p' palan*, in this direction, 27, 74; *tsēn palan*, in what direction, whither, 25, 27, 74. P.

*pēl**, silk. *ta-pēl**, of silk, silken, 129, 168 (10). P.

plan (f. the same, 13), adj. wide, broad, 15, 142d, 169 (56). P. Cf. *pan*.

plash'ēk (p.p. f. *plashak*; nor. sg. 2, *plashi*; 3, *plashi*), to fold, wrap, Gh. 190 (7).

plafaw'ēk or *plafayēk* (p.p. f. *plafawak* or *plafayak*), to come to return, to bring back; to upset; to cause to leap over a wall and go elsewhere, Gh. 188 (3).

plaf'ēk (p.p. f. *plafok*, 57; aor. sg. 2, *plaf*; 3, *plafī*, 57; impv. sg. 2, *plaf*), to return (P. *palaf'i*); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plafayēk, see *plafaw'ēk*.

pāp'ēk (p.p. f. *pālak*; aor. sg. 2 and 3, *pāi*), to cherish, protect, Gh. 189 (7). P. *pā'l*.

pan, adj. wide, expanded, Gh. 192 (9, 11). Prs. *pahn*. Cf. *plan*.

pōn (pl. *panī*, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pīn (pl. *pīnī*), m. honey, Gh. 225 (7).

pūnd', the heel. P. *pa-pūnd' dzōk*, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. *pundiy'*.

pand-ghōlai, a cattle-yard, 159.

pandūk (pl. *pandūchī*, 9 (0), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (0), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.

pundiy', the heel, 132, 168 (34). P. *pūndai*. Cf. *pūnd'*.

pēndz, card. five, 16; *pēndz-gač*, the five, all five, 16.

pīndzi or *pīndzī*, see *ping*.

pandzam, ord. fifth, 16.

pandzēs, card. fifteen, 16.

pandzashtū, card. fifty, 16.

ping (pl. *pīndzi* or *pīndzī*), m. a cock, 9 (9), No. 72.

ping', N. of a certain hour of the night, the end of the night, the time just before dawn, 167.

pingrak (pl. *pingrakī*), m. a moth, 9 (9), Gh. 235 (12).

pingiy' (pl. *pingiyī*), f. level ground on a hill, a plateau, Gh. 220 (2).

panji-jistū, card. twenty-five, 16.

prā, *prā*, see *prawak*.

prai, *prāw*, see *prayēk*.

pār', postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, *ta-f' pār'*, for that reason, therefore, 27, 76; *ta-p' pār'*, for this reason, on this account, 27, 76, II; *ta-ts' pār'*, why? 27, 76, 169 (8); *ta-randzōr pār'*, (good) for the sick, 79; *ta-tsarāō pār'*, (sent him) for feeding (i.e. to feed) (swine), I (5); *tar' pār'*, for him, for his sake, I (10).

p' ai, m. a rope, string, cord, 148, 169 (91). P.

pāyī, f. the foot, I (12), No. 33; *a-pāyī-m*, my foot, 169 (50); *a-pāyī-ica*, his foot, 143, 168 (25).

pērai (pl. *pērijannī*, 9 (8)), a demon, 9 (8), 148, 169 (179). P.

pēri, adv. now, 75, 95, 169 (23).

parghūnaw'ēk or *parghūnayēk* (p.p. f. *parghūnawak* or *parghūnayak*; impv. pl. 2, *parghūnawai*, I (12)), to dress, to put clothes on some one, 30B.

parghūn'ēk (p.p. f. *parghūnak*; aor. sg. 2, *parghūn*; 3, *parghūnī*; impv. sg. 2, *parghūn*), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4).

Cf. P. *oghūst'i*.

parghūnayēk, see *parghūnaw'ēk*.

prāk, see *prawak*.

pōrkai, in *pa-pōrkai*, adv. with, together with, 74. Cf. *P. pōrē*, near.

parkār (pl. *parkāri*), f. wood in chips, splinters, Gh. 224 (14).

prākantunkai, m. a seller, one who sells, 33D.

prān, adv. yesterday, 75, 90, 154, 169 (108). *prān shiur*, yesterday night, last night, 75. *P. parān*, Waziri *P. parān*.

prāndzi, see *prōng*.

prāndzawēk or *prāndzayēk* (f. *prāndzawak* or *prāndzayak*; aor. sg. 2, *prāndzēwī*; 3, *prāndzawī*), to cause to sprinkle. Causal of *prusanayēk*, q.v. (Gh. 188, 8).

prōng (f. *prōng*; pl. m. and f. *prāndzi*), m. a leopard, 9 (9), Gh. 229 (12, 13). *P.*

prāng, Waziri *P. prōng*.

parōr (pl. *parōri*), f. rice-straw, 9 (2), Gh. 223 (13). *P. palāla*.

par'zhk (pl. *prēshchi*), f. a swallow, a swift, 9 (9), Gh. 232 (7).

parsal, adv. next year, 167. *Pra. pārsāl*.

prusanawēk or *prusanayēk* (p.p. f. *prusanawak* or *prusanayak*; aor. sg. 2, *prusanēwī*, 3, *prusanawī*), to sprinkle. The causal of this verb is *prāndzawēk*, q.v. (Gh. 188, 8).

prast'ek (p.p. f. *prastak*; aor. sg. 2, *prast*; 3, *prastī*), to worship, Gh. 190 (9).

Cf. *P. parast*, a worshipper.

prēts, in *meršt-prēts*, a certain time of the day, sunrise, 167.

prūw, see *prayēk*.

paricā, see *hē-parwā*, s.v. *bē*, 2.

prawak, 1 (p.p. f. *prāk*, 33D, 38; aor. sg. 1, *prāw'm*, 62B; 2 and 3, *pra* or *prā*, 38, 61B5, 62B, 68 (3), 69; impv. sg. 1, *prāw'm*, 71; 2, *pra* or *prā*, 38, 68 (3), 71; 3, *prāwun*, *prāwōn*, 69, 71), to sell.

prawak, 2, see *prayēk*.

paruwak, a broom, 158.

prayēk (p.p. f. *prawak*, 37, 59; aor. sg. 2, *prūw*, 61A5; 3, *prai*, 59, 61A5), to strike, beat, smite, Gh. 190 (10).

parayēk, to sweep, 158. This verb is referred to in Gh. 27 (1), but nowhere are its principal parts given.

par'yēk (p.p. f. *par'yak*, 37; aor. sg. 2, *par'rai*, 61B5; 3, *par'yī*), to fry, roast, Gh. 190 (8).

pēriyannī, see *pērai*.

pīa, *pīsī*, 1, see *pišhtak*.

pīsī, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).

pus (pl. *pušī*), com. gen. a cat, No. 71, Gh. 229 (8).

pišchi, see *pišk*.

pišhtak (p.p. f. *pišk*, 38; aor. sg. 1, *piš'm*, 62A; 2, *pīs*, 38, 62A; 3, *pīsī*, 38, 62A; impv. sg. 1, *piš'm*, 71; 2, *pīs*, 38, 71; *piš'n*, 6, 38, 71, 169 (114); 3, *pišōn*, 71), to write, 6, 81, 94, 169 (114).

pušht'n, f. inquiry. — *kayēk*, to make inquiry, to ask, 26, 83, I (16). *P.*

pušht'nawēk or *pušht'nayēk* (p.p. f. *pušht'nawak* or *pušht'nayak*; aor. sg. 2, *pušht'nēwī*; 3, *pušht'nawī*), to ask, inquire, Gh. 189 (6). *P. pušht'ād'*.

pišk (pl. *pišchi*), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).

piš'm, *piš'n*, *pišōn*, see *pišhtak*.

pat, the upper part of the back, No. 43; the back (of a horse), No. 227; *a-pat-am*, my back, 168 (21).

p't, m. the forehead, 87, 133, 168 (7).

paṭ (pl. *paṭṭi*), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P.

pāṇa, a leaf; *paṭ*, the bark of a tree.

pait (pl. *paṭṭi*), m. cooked pulse, Gh. 222 (5). P. *paiti*.

pūt, adj. blown out, puffed out, Gh. 189 (11).

patakk', f. a duck, No. 73.

patang (pl. *patandzī*), m. a moth, Gh. 235 (11). P.

puta, a kiss, Gh. 190 (11); — *kayēk*, to kiss (person in dat.), I (10).

pāṭa (pl. *pāṭi*), f. millet-bread, bread made of *bajrā*, 8 (1), Gh. 221 (13).

pēts, 1, adj. far, distant, 74, I (3, 10), No. 89; *deut pēts*, very far, 134, No. 224;

tsōn pēts, how far? No. 222.

pēts, 2, the back; *tsōn ryūz pēts*, after some days, 26; *pa-pēts*, backwards, 104.

i-pēts', postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos.

91, 239; *i-pēts' kayēk*, to put away, 83, gov. abl. 83, I (3); *pa-pēts'*, to behind,

74.

pētsuf, abstemiousness; with def. art. *a-pētsuf*, abstemiousness (see *a-*), 79, 81, 82.

pītsau'ēk or *pītsayēk* (p.p. f. *pītsauak* or *pītsayak*), to cause to drip, Gh. 190 (3).

paṭ'ēk (p.p. f. *paṭsak*), to kiss, Gh. 190 (4). Cf. *pats*.

pīts'ēk (p.p. f. *pītsak*; aor. sg. 2, *pīts*; 3, *pītsi*), to drip, Gh. 190 (3).

pītsayēk, see *pītsau'ēk*.

pūt'ēk (p.p. f. *pūtak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pūt*.

pūw' (pl. *pūwī*), f. a hollow piece of ground, 9 (2), Gh. 220 (4).

payēk (p.p. f. *payak*; aor. sg. 2, *pōyī*; 3, *payī*), to graze, pasture (cattle), 37, No.

229, Gh. 188 (5), (P. *pōwēl*); to string beads, Gh. 188 (5). Cf. *piyēk*.

pāyēk (p.p. f. *pāyak*, 37, 58; aor. sg. 2, *pāyī*; 3, *pāya*, 58), to endure, last long, Gh. 189 (10). P. *pāēd'l*.

piyēk (p.p. f. *piyak*), to string beads, Gh. 70 (13). Cf. *payēk*. Perhaps both should be *p'yēk*.

pyūkhk, see *pakh'ēk*.

pāyau'ēk or *pāyayēk* (p.p. f. *pāyauak* or *pāyayak*), to cause to endure, causal of *pāyēk*, q.v., Gh. 189 (10).

pyūz, f. the mouth; face; *a-pyūz-at*, thy mouth, 169 (99); *pyūz pa-pyūz*, face to face, 104. P. *pāza*, snout.

pāz, in *pāz-samba*, Thursday, 166.

pazanyāli, recognition, 156.

pazan'ēk (p.p. f. *pazanak*; aor. sg. 2, *pazan*; 3, *pazani*; impv. 2, *pazan*), to recognize, 156, Gh. 189 (5). P. *pēchani'l*.

Q

qabūl, consent, assent, agreement, Gh. 207 (3, 11). P.

qabul'ēk (p.p. f. *qabulak*), to agree, assent, Gh. 207 (3, 11). Note that the *u* is short. P. *qablēd'l*.

qahr, rage, anger; *pa-qahr syōk*, to become enraged, 86, 104. P.

- qaht*, a famine, I (4). P. *qati*, Ar. *qaht*.
qalam, m. a pen. *a-qalam-am*, my pen, 169 (67). P.
qumri (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.
qimat, price, value, No. 232. P.
qisq, f. a story, tale, narrative, 104, 109; a statement, a thing said, words, 146, 169 (15, 104). P.
qazā, in *qazā dyō shuti*, N. of a certain time of the day, about 5.30 P.M., 167. P.
qazā, praying at the appointed time.
qāsi, m. a judge, 82. P.

R

- r*, see *hir*.
r, *rai*, see *hō*.
ra, see *shriyāk*.
rā, in *rā-nīcūnkai*, q.v.
rāi (pl. *rai*, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV; *ta-khalq rāi*, the public road, 144, 169 (147). P. *rāk*.
ri, see *hir*.
rō, iron, No. 44.
ri-dzōk, see *hir* and *dzōk*, 1.
ridzan (pl. *ridzanai*), m. rice, 9 (7), Gh. 222 (11). P. *irizhē*.
raghawēk or *raghayēk* (p.p. f. *raghawak* or *raghayak*), to mend, improve, Gh. 198 (8). P. *raghawut*.
raghēk (f. *raghak*, 58; aor. sg. 2, *ragh*; 3, *ragha*, 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. *raghēpt*.
raghzi (pl. *raghzi*), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. *raghzi*.
rahm, compassion, mercy. — *kayēk*, to show mercy, 146, 169 (174). Cf. *bō-rahmi*, s.v. *bō*, 2. P.
rajab, N. of the seventh month in the Ōrmaṇī calendar, 165. Ar.
rākh, f. truth; *a-rākh*, the truth, 169 (185); as an adv. of affirmation, it's the truth, verily, 77; *pa-a-rākh*, in truth, verily, 104. Regarding the use of the definite article with this word, see *a*. It is possible, however, that the initial *a* is not the definite article, but that the word is *arākh*.
ram, a flock, a herd, 142a, 169 (180). P.
ramazān, N. of the ninth month in the Ōrmaṇī calendar, 165. Ar.
rīna, *rīni*, see *riyāk*.
rān (pl. *rāni*), m. clarified butter, *ghāi*, 169 (121), Gh. 224 (15).
rāy, adj. bright, shining; cheerful, 87, 133, 168 (7). P.
randar-garai, m. a mill-worker, 157. P. *jarandgarai*.
randzār, adj. sick, ill, 64, 70, 81-2. P.
rang, colour, 118, 148, 169 (53); method, manner. P. *pa-rang*, like, governs gen., 81; *pa-f rang*, in that manner, 27, 73; *pa-p rang*, in this manner, 27, 73; *ts rang*, in what manner? how?, 27, 73.

rang, adj. laid waste, desolate, Gh. 199 (4). P.

rā-nōōnkai, m. a buyer, 33E. P.

rapau'ēk or *rāpayēk* (p.p. f. *rapauak* or *rapayak*), to cause to tremble. P. *rapauul*.

rapau'ēk or *rāpayēk* (p.p. f. *rapauak* or *rapayak*, to cause to make the noise of splashing, Gh. 199 (3). P. *rapauul*.

rap'ēk (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to tremble, to shake, Gh. 198 (10). P. *rapēd'l*.

rap'ēk (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to make a splashing noise, Gh. 199 (3). P. *rapēd'l*.

rapayēk, see *rapau'ēk*.

rapayēk, see *rapau'ēk*.

rasai, a rope, No. 236. P.

rōshak, see *rashtak*.

rāsh'ra, f. a brother's daughter, a niece; *a-rāsh'-m*, my niece, 120.

rāsh'rai, m. a brother's son, a nephew; *a-rāsh'rai-m*, my nephew, 120, 134.

rashtak or *rōshak*, to cause to spin, 38, causal of *ras'ēk* (2), 38, Gh. 198 (6). The principal parts of this verb are not given by Gh.

rāst', in *i-rāst'*, q.v. and *i*, 1.

rasau'ēk or *rasayēk* (p.p. f. *rasauak* or *rasayak*), to cause to arrive, Gh. 198 (7). P. *rasauul*.

ras'ēk, 1 (p.p. f. *rasak*, 58; aor. sg. 2, *ras*; 3, *rasa*, 58; pres. sg. 3, *bū rasa*, I (2)), to arrive, 26, 147, I (2), Gh. 198 (7). P. *rasēd'l*.

ras'ēk, 2 (p.p. f. *rasak*, 58; aor. sg. 2, *rēsi*; 3, *rasī*, 58), to spin (thread, etc.), Gh. 198 (6). P. *rēsh'l*.

The causal of this verb is *rashtak* or *rōshak*, 38.

rōf' (pl. *rōf'i*), f. a barley loaf, barley bread, Gh. 221 (11). P. *rōfai*, bread.

rāt (pl. *rāti*), the cheek; *a-rāt'i-wa*, his cheeks, 168 (8).

raŋ'ēk (p.p. f. *raŋak*; aor. sg. 2, *rēti*; 3, *raŋi*), to censure, reproach, scold, Gh. 198 (9). P. *raŋ'l*.

r'wan, fire, No. 65; *r'wan bal kayēk*, to light a fire, 146, 169 (4, 166).

rawān, adj. moving, going. *rawān syōk*, to set out, set forth, depart, go one's way, I (3), III, IV. P.

rawas (pl. *rawasi*), com. gen. a fox, Gh. 230 (4).

rayi, see *rāi*.

r'ēk (p.p. f. *ryak*, 37; aor. sg. 2, *r'ēk sū*, 59; 3, *r'ēk sa*, 59), to be torn (of cloth). Gh. 198 (3).

rayēk (p.p. f. *rayak*, 37; aor. sg. 2, *rēyi*; 3, *rayi*), to tear (cloth), Gh. 198 (4).

riyēk (p.p. f. *riyēk*, 37, 59; aor. sg. 2, *rini*, 61B3; 3, *rina*, 59, 61B3), to shave, to shear, Gh. 198 (5). Cf. P. *khriy'l*.

riyōk, another form of *ghriyōk*, to give, q.v.

ryūz (pl. *ryūzi*, Gh. 106 (10)), a day. P. *rōz*. *pa-ryūz*, by day, 75, 104; *ryūz pa-ryūz*, day by day, 104; *tōn ryūz*, some days, 26, I (3), with noun in singular; *nim-ryūz*, about 3 p.m., 167; *awcal nim-ryūz*, 2 p.m., 167; *tūt nim-ryūz*, about 3.30 p.m., 167.

razghūn (f. *razghūn'*), pl. *razghūni*, adj. green, 14 (2).

S

s', see *sō*.

sa, 1, see 41, and *syōk*, 2.

sa, 2, an adv. of manner, for no particular reason, just, 73.

sa, 3, in *pa sa*, hither, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition *bē*, without change of meaning, 88.

sai, see 41, and *syōk*, 2.

sē, see *ka-sē*, s.v. *ka*, 2.

si, see 41, and *syōk*, 2.

sō or *s'* (f. 10, and pl. 10, 26, *syi*), card. one, 10; *sō-jistā*, twenty-one, 10; *sō nim*, one and a half, 16. The following are examples of its use as a numeral:—*s'*, 78-9, 120, 129, I (16); *syi* (f.), 79, 120, 146, 150.

This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, *sō*, I (3, 5, 9); *s'*, 81, 94, 169 (114), I (1), II, III, IV; *syi* (f.), 6, 169 (133), II.

hār sō, each, 26; *syi tsūn*, several, 10, 26, 125, 151; followed by *bi* or *biyō*, *sō* means 'for one,' 'on the one hand,' 'in the first place,' 89, 152, 169 (11).

sū, 1, card. one hundred, 10. The higher hundreds are formed with *sōh*, not *sū*, as in *dū sōh*, two hundred, 16. *sū-gaq*, the hundred, the whole hundred, 16.

sū, 2, see 41, and *syōk*, 2.

sū, 3, verbal particle used with the past tense to form the future imperfect (51), and with the aorist to form the future (65). With the aorist of *byōk* conjugated with the past participle of the main verb, it forms the future perfect (52). Regarding its use in the future imperfect, when it follows the verb, see 51.

Examples of the future occur in 20c, 51, 73, 86, 92-4, 122-3, 136A, C, F, 151-2, 169 (25, 93, 141-2), I (8), III, IV. In all these the *sū* precedes the verb, except in the case of one of the three futures in I (8).

ṣabā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. *bi ṣabā*, the day after tomorrow, 75; *mīn ṣabā*, two days after tomorrow, 75; in future, 75.

ṣabaq, a lesson, 21, 135A, 169 (95). P.

ṣabr, patience, endurance, long-suffering, Gh. 204 (8). *a-ṣabr*, patience, 15 (see *a*). *ṣabr kuyēk*, to wait, 6, 146, 169 (133). P.

ṣabr'ēk (p.p. f. *ṣabrak*), to have patience, to wait, Gh. 204 (9).

ṣaudā, 1, madness, 163. P.

ṣaudā, 2, f. merchandise, 8 (4). P.

ṣaudāi, adj. mad, 163. P.

ṣaudā-gar, a merchant, 157. P.

sufid, in *sufid-chashm*, white-eyed, 164. Pres.

ṣafar, in *ta-ṣafar māi*, N. of the Musalman month of Ṣafar, the second month in the Ṭormuṣi calendar, 165.

- ṣifataw'ēk* or *ṣifatayēk* (p.p. f. *ṣifataw'ak* or *ṣifatayak*; aor. sg. 2, *ṣifātēwī*; 3, *ṣifatawī*), to praise, Gh. 204 (7). P. *ṣifat*, praise.
- sag'*, f. sand, 99. This word takes the emphatic particle *dī*, not *ai*, with the singular, 99. P. *shīga*.
- saggarū*, m. a kid, I (19). Cf. *gurū*.
- saghī*, see *syūgh*, 1.
- saghadī*, see *syūgh*, 2.
- shai*, m. a thing, an article, 6, 148, 169 (40), IV. P.
- shō*, in *shō-jistū*, twenty-six, and so for thirty-six, forty-six, and so on, 16. See *sh'h*.
- sōh*, a hundred, this is the form taken by *sū*, 1, in conjunction with other numerals, as in *dū sōh*, two hundred; *sh'ē sōh*, three hundred, and so on, 16.
- shāib*, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to 'Mr.', as in *Makāli Shāib*, Mr. Macaulay, 83, 122, 126. P.
- sha'bān*, N. of the eighth month in the Ōrmurī calendar. Ar.
- shūdi*, merriment, rejoicing, I (21). P. *shādī*.
- shadz'*, f. a female, a woman, 7. Used to indicate the feminine gender, as in *shadz' hira*, a she-bear, 7. P. *shadza*.
- sh'h*, card. six, 16; *sh'h ica nim*, six and a half, 16; *ta-sh'h tsōu* (noun singular), of six years, six years old, 148, 169 (27).
- sh'ham*, ord. sixth.
- shak*, doubt, in *bē-shakī*, adv. without doubt, certainly, 77, 164. P. *bē-shaka*. Cf. *bē*, 2.
- shakh*, burial. *Shakh Barāt*, the *Shab-ē-barāt*, or 14th day of the month of *Sha'bān*, on which oblations are made to the Manes of deceased ancestors, 165. P. *shakh*.
- shakh*, in *shakh syōk*, to put on (clothes), to dress oneself, Gh. 203 (11, 12).
- shak'l*, shape, form, figure, IV. P.
- shkārāw'ēk* or *shkārāyēk* (p.p. f. *shkārāw'ak* or *shkārāyak*), to make manifest, Gh. 206 (6). Cf. P. *shkār'*, manifest.
- shkār'ēk* (p.p. f. *shkārak*, 58; aor. sg. 2, *shkār*; 3, *shkāra*, 58), to become manifest, known, or visible, Gh. 203 (6). P. *shkārēd'l*.
- shōl* (pi. *shīli*, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. *shōlo*.
- shām*, 1, see *bē-shām*, under *bē*, 2.
- shām*, 1, showing, pointing out, Gh. 203 (12).
- shām*, 2, or *shām*, 2, see *umō-shām*.
- shambā*, in *chār shambā*, see *chār*.
- shumār*, counting, computing, Gh. 203 (4). P.
- shumār'ēk* (p.p. f. *shumārak*), to count, compute, Gh. 203 (12). P. *shwār'l*.
- shmuṣhaw'ēk* or *shmuṣhayēk* (p.p. f. *shmuṣhaw'ak* or *shmuṣhayak*), to cause to slip, Gh. 203 (8).
- shmuṣh'ēk* (p.p. f. *shmuṣhak*; aor. sg. 2, *shmuṣh*; 3, *shmuṣhī*), to slip, slide. P. *shwaiyēd'l*.
- shmuṣhayēk*, see *shmuṣhaw'ēk*.
- shān'ēk* (p.p. f. *shāmak*), to show, point out, Gh. 203 (12).

shin (f. and pl. *shin'*, 14 (1)), green, 109. P.

shand'ek (p.p. f. *shandak*; nor. sg. 2, *shēdā*; 3, *shandī*), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. *shand'i*.

shinū (pl. *shinūsi*, 9 (5)), f. spinach, potherbs, *sēg*, 8 (7).

shipi or (99) *shippi*, f. milk, 8 (5). This word takes the emphatic particle *dī*, not *ā*, even in the singular, 99.

sha, 1, see *sha-s'ek* and *sha-tsaw'ek*.

sha, 2, see *shiyōk*.

shē, card. three, 2, 16; *shē-gad*, the three, all three, 16; *shē wa nim*, three and a half, 16; *shē sōh*, three hundred, 16; *shē mōgh*, N. of the three months Rajab, Sha'bān, and Ramazān, 165; *shē samba*, Tuesday, 166. Cf. *shīw*; also Avesta, *thri-*; Munjāni, *shera*; Yādghā, *shuroi*.

shī, see *samāi-shī*.

shōr (2, 8 (1), 9 (7), 162), or *shār* (2, 154, 169 (57)) (pl. *shēri*, 9 (7)), m. a city. P. *sh'hr*. The diminutive of this word is *shōrgai*, 162.

sahar, dawn, early morning, 84, 152, 167, 169 (12). P. *sahr*.

sahrā, f. a wilderness, a desert, 8 (4). P.

shī-būk, adj. rotten, stinking, 152, 169 (66).

sharbat, sherbet, 90, 99, 144. As in all these examples, this noun takes the emphatic particle *dī*, not *ā*, even in the singular. P.

shachī, see *shak*.

shōrgai, m. a small city, a townlet, 162.

shak (pl. *shachī*, 9 (9)), f. a flea, Gh. 235 (7).

shūk, see *shiyōk*.

shaim, ord. third, 16; *shaim bakār*, a third (the fraction), 16. *shaim khawār*, N. of the fifth month in the Ōrmuri calendar, equivalent to the Musalmān Jumādu'l-awwal, 165.

shī-mōl (pl. *shī-mālī*), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).

shamōt, forgetting, forgetful; — *syōk*, to forget, 152, 169 (44).

sharm'ek (p.p. f. *sharmak*, 58; nor. sg. 2, *sharm*; 3, *sharma*, 55), to be or become ashamed, Gh. 203 (3). P. *sharmād'i*.

shina, *shinā*, see *shiyōk*.

shēri, see *shiyōk*.

shēs, card. thirteen, 18.

shistū, card. thirty, 16.

sha-s'ek (p.p. f. *sha-suk*, 37, 168 (20); pl. *sha-suk-ia*, 168 (8); nor. sg. 2 and 3, *sha-si*), to become swollen, to swell, Gh. 204 (5). The causal of this verb is *sha-tsaw'ek*, q.v. *s'ek*, itself, is a by-form of *ts'ek*, q.v., with the conjugational forms of *syōk*, 2.

shī-tsāō, the act of sending, 155.

shī-tsawī, *shī-tsōwī*, *shī-tsawak*, see *shī-ts'eh*.

shī-tsawin', the act of sending, 155.

shī-tsawonakai, m. one who sends, a sender, 33B.

sha-tsaw'ek (p.p. f. *sha-tsawak*), to cause to dwell, causal of *sha-s'ek*, Gh. 204 (5).

shī-tsau'ēk (p.p. f. *shī-tsauwak*), to cause to send, 30A, Gh. 204 (3).

shī-ts'ēk (p.p. f. *shī-tsauwak*, 57; cf. *tsauwak*, f. of *ts'ēk*, 37; aor. sg. 2, *shī-ts'ēci*, 61A1; 3, *shī-tsau*, 30A, 33B, 57, 61A1; impve. sg. 2, *shī-tsai*), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is *shī-tsau'ēk*, q.v. Its verbal nouns are *shī-tsāō*, and *shī-tsauin'*, 155.

shrawa, see *shustak*.

shrawai, *shrawi*, see *shiyōk*.

shriw, 1, in *shriw-jistū*, card. twenty-three, 16. Cf. *shē*.

shriw, 2, *shrawū*, see *shustak*.

sharwarak (pl. *sharwaraki*), m. a bat, Gh. 232 (9). P. *shāpérak*.

shrawi, see *shiyōk*.

shrawaw'ēk or *shrawayēk* (p.p. f. *shrawawak* or *shrawayak*), to cause to weep.

Causal of *shustak*, q.v., Gh. 203 (5).

sharaw'ēk or *sharayēk* (p.p. f. *sharawak* or *sharayak*), to cause to revolve, Gh. 203 (9).

shiyōk (p.p. f. *shiyōk*, 37, 59; perf. sg. m. 3, *shiyōk hā*, 25, No. 240; aor. sg. 2, *shīni*, 61B3; 3, *shina*, 59, 61B3; pres. sg. 2, *shini bū*, 169 (121); impve. sg. 2, *shin'u*, 144, 146, 169 (122, 175)), to buy. P. *pīr'*.

shiyōk (p.p. f. *shūk*, 38; imperf. pl. 3, *bū shūk-in*, 1 (6); perf. sg. 3, *shiyōk ā*, I (19); aor. sg. 1, *shaw'm*, 62A, 144, 169 (187); 2, *shēri*, 38, 61A5 (and footnote), 62A, 68 (1); 3, *shawi*, 38, 61A5, 62A; *shawū*, 38, 61A5, 62A; pres. sg. 3, *bū shawi*, 90; fut. sg. 1, *shāw'm*, 90, 92, 122, 136A; impve. sg. 1, *shaw'm*, 71; 2, *shā*, 38, 68 (1), 71, 82, 92, 116, 122, 129 (3), 142a, 144, 168 (23), 169 (188); *shēri*, 38, 61A5, 68 (1), 71, 87, 122, I (2); *ra*, Nos. 84, 234; pl. 2, 61 (5), 71, II), to give. 61A5 (footnote), 71 (footnote), 82, 116, I (2, 19). This verb is commonly used with the contracted pronouns *hir* (or *ri*), *dal*, and *hal*, 122. Examples with *hir*, 90, 122, 142a, 144, 168 (23, 188); regarding *ri* in *shēri*, see 61A5 (footnote), 71 (footnote); with *dal*, 90, 144, 169 (187); with *hal*, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written *riyōk*, instead of *shiyōk*, and so throughout; thus we have impve. sg. 2, *ra*, in Nos. 84, 234.

shar'ēk (p.p. f. *sharak*, 58; aor. sg. 2, *shar*; 3, *shara*, 58), to turn, revolve (intr.), Gh. 203 (9).

sharayēk, see *sharaw'ēk*.

shāista, adj. pretty, graceful, 148, 169 (127). P.

shustak, 1 (p.p. f. *shustak*, 38; aor. sg. 1, *shaw'm*, 62B; 2, *shūw*, 38, 61B2, 62B; 3, *shawa*, 38, 61B2, 62B; impve. sg. 1, *shaw'm*, 71; 2, *shūw*, 38, 71; 3, *shawūn*, 71), to weep. P. *shar'*.

shustak, 2, weeping, the act of weeping, 15.

shuti, in *dyō shuti*, N. of a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shuti*, about 4 P.M., 167; *qazō dyō shuti*, about 5.30 P.M., 167.

shaiñān, Satan, a devil, No. 61, Gh. 202 (II). P.

shaiñān'ek (p.p. f. *shaiñānak*; aor. sg. 2, *shaiñānēci*; 3, *shaiñānēci*), to worry (a person), Gh. 202 (10).

- shiw*, f. night, 8 (7), 150, 169 (12). *nim shiw*, midnight, 167; *pa-shiw*, by night, 75, 104; *prān shiw*, yesterday night, last night, 75; *shiw pa-shiw*, night by night, every night, 104; *sr' shiw ta-imāmyi*, the *Āshūrā*, or first ten days of the month Māharram, 165; *ts'a shiw*, tonight, 75. P. *shpa*.
- shwān*, 1, m. a shepherd, 1423, 169 (180), No. 59. P. *spān*.
- shwān*, 2 (pl. *shwānī*, ? *shwānī*, 9 (7)), m. a king-crow, Gh. 232 (11).
- shwān* (pl. *shwānī*), m. an olive tree, Gh. 235 (12). P. *shōna*.
- shwēs*, card. sixteen, 16.
- shwēshī*, card. sixty, 16.
- suk*, see *syōk*.
- sikh*, adj. and adv. straight, direct, 122, 147, 169 (98).
- sakhhāl* (26, 27, 79) or *sakhal* (pl. *sakhal*, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 1350, 144, 146, 169 (75); *sakhal* . . . *tsak*, such . . . as, 27.
- Adv. thus, so, 26, 79, 129, 145, 168 (10), 169 (89).
- skhwāndar* (pl. *skhwāndarī*, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.
- skhwāndir* (pl. *skhwāndirī*, 9 (10)), f. a heifer, 8 (1). P. *skhwāndara*.
- skhwāndarkai*, m. a little bull, a bull calf, 162. Dim. of *skhwāndar*.
- skhwāndarkiy*, f. a little heifer, a heifer calf, 162. Dim. of *skhwāndir*.
- sūkhawēk* or *sūkhayēk* (p.p. f. *sūkhawak* or *sūkhoyak*; aor. sg. 2, *sūkhēgī*; 3, *sūkhawī*), to prick, pierce, Gh. 202 (4). Cf. P. *sikhī*.
- sikak* (pl. *sikachi*), com. gen. a hare, Gh. 231 (7).
- sakkar*, see *sūr-sakkar*, s.v. *sūr*, 1; and *tiri-sakkar*, s.v. *tiri*.
- sukal* (pl. *sukalī*), m. a porcupine, Gh. 231 (9). P. *shkōp*.
- sal*, in *indza sal*, adv. this year, 75.
- sāl*, f. a feeling of cold, coldness, 150, 169 (165); *sāl-m bā sa*, a feeling of cold becomes to me, i.e. I feel cold, 152, 169 (166). P. *sāpa*.
- salām*, salutation, compliments. P. *dāwā* (? *du'ā*) *salām*, blessings and compliments, 122, 169 (159).
- sullān*, a king, a sultan, H. P.
- sūlawēk* or *sūlayēk* (p.p. f. *sūlawak* or *sūlayak*), to abrade, grate, smoothe, Gh. 201 (10). P. *sūlawak*. Cf. *sayēk*, 1.
- sūl'ak* (p.p. f. *sūlak*; aor. sg. 2, *sul*, 61A3; 3, *sūli*), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. *sūlādī*.
- sūlayēk*, see *sūlawēk*.
- sm*, see 41, and *syōk*, 2.
- samba*, in *yak samba*, Sunday; *dū-samba*, Monday; *shē samba*, Tuesday; *tsār samba*, Wednesday; *pāz samba*, Thursday, 166. P. *shamba*.
- samākhī* (pl. *samākhī*), f. a kind of grass, *panicum frumentaceum*, Gh. 223 (8). P. *shamākha*.
- samsī-shī* (pl. the same), a kind of lizard, an iguana, Gh. 234 (9). P. *samsāra*.
- samyā* (pl. *samyai*), f. vermicelli, 8 (4), Gh. 222 (8).
- amayēk* (p.p. f. *amayak*; aor. sg. 2, *emēyī*; 3, *amayī*), to string (beads, etc.), Gh. 202 (9).
- sin*, see 41, and *syōk*, 2.

*sīn**, the bosom, 168 (18). P.

sōn, *sun*, see 41, and *syōk*, 2.

sūp, a sniff, a snort. — *kayēk*, to blow (the nose), 133, 168 (9). P.

sanchī, see *sank*.

sind (pl. *sindī*), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.

sūnd (pl. *sūndī*, 129, 168 (10), a lip (of the mouth). P. *sūnd*, *shūnd*.

sandas, card. eleven, 16.

sandasam, ord. eleventh, 16.

sāng, a javelin, 163. P.

sank (pl. *sanchī*, 9 (9)), f. a large stone, a rock, 8 (1).

spōi (pl. the same), f. a louse, Gh. 235 (8). P. *spazha*.

sūpi (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).

spuchī, see *spuk*.

sp'k, light, not heavy, 156. P.

spuk (pl. *spuchī*, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (68), Nos. 70, 146-9, Gh. 229 (5). Cf. the *Medic ordia* of Herodotus, i, 110.

sp'klōb, lightness, want of weight, 156.

spīn, adj. white. P. *spīn-sargai*, white-eyed, 164. P. This word *spīn* is borrowed from P. The Ōrmurī word is *spīn*.

spār'ek (p.p. f. *spārak*; aor. sg. 2, *spērī*, 61A2; 3, *spārī*, 61A2), to give in charge, consign, entrust, (Gh. 202 (3)). P. *spār'l*.

sparayēk (p.p. f. *sparak*; aor. sg. 2, *sparēwī*; 3, *sparawī*), to wink, blink, close the eyes in the sun, Gh. 201 (8).

spūtsaw'ek or *spūtsayēk* (p.p. f. *spūtsawak* or *spūtsayak*; aor. sg. 2, *spūtsēwī*; 3, *spūtsawī*), to fall (as leaves); to sit down, Gh. 202 (3).

spīw (f. and pl. *spīw'*, 13, 14 (1)), adj. white, 109, 156, 168 (30), 169 (102). Cf. *spīn*. *spīw kayēk*, to make white, to whiten, 29; *spīw syōk*, to become white, 29; *spīw-zar*, silver, No. 46.

spīwcolai, whiteness, 156.

spīw'ek (p.p. f. *spīwak*), to be or to become white, 29. This verb may omit *bā* in the imperfect, 29.

*sr**, see *sir*.

srāi (pl. *srāi*, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.

sar, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40; the top of anything, No. 229 (of a hill). *a-sar-am*, my head, 120, 132, 139 (1); 108 (1); *sar gastak*, to arrange the hair, 168 (6); *sar taryung*, a band for the head, a headcloth, 158; *sar w'lak* (P. *sar ākhīst'*), to rebel, rise up (against, abl.) 169 (130). P.

sar, 2, in *sar syōk*, to pass the time, I (14). The only authority for this is the above passage in the parable, the translation being that received from Bannu. We may perhaps compare the P. *sar kēd't*, to become completed.

*sar**, adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.

sarai (pl. *sarai*), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6), 11, 22, 102, 109, 111, 150, 153, 169 (88); voc. sg. *icō saraiā* or *icō saraiā*, 11; pl. *icō saraiā* or *icō saraiā*, 11; *sarai-harai*, men et cetera, men and the like, 160; *sarai-khōr*, a man-eater, a cannibal, 160. The diminutive of *sarai* is *sarigai*, 162. P.

sēr, a seer (the weight), 125, 169 (39). P.

sērā, adv. quickly. Cf. P. *sr*.

sir (f. and pl. *sir* or *sr*), adj. good; sg. masc. 5, 13, 24, 40, 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 80, 92, 118, 145, 184); f. *sir*, 14 (1), 20, 111, 143; *sr*, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150); pl. *sir*, 14 (1); *sr*, 14 (1), 129, 143, 150, 169 (132, 169).

As an adverb of affirmation, we have *sir*, good! and *sir sir*, very good! 77. *sir aghōk*, to seem good, appear right, 24; *sir kayēk*, to behave well, 145, 169 (170); *sr shūm ta-imūmپیگ*, the Āshūrā, 165; *i-sir inar sir*, the best, 15, 85; *sr sr ghōndzi*, garments, each of which is good, 1 (12).

sūr, 1, adj. red. Cf. *sūsh*. *sūr kayēk*, to make red, Gh. 106 (14); *sūr sakkar* (pl. *sūr sakkeri*), a kind of sugar. P. *shakkara*. Cf. *firi*; *sūr zar*, gold, No. 45. P. *sara zar*. This word *sūr* is borrowed from P. The ÖrmuŦi word is *sūsh*.

sūr, 2, see *bē-sūr*, s.v. *bē*, 2.

sūri, in *sūri mahai harī zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *hiadā sūri māl klak harī zar*, 10 or 11 A.M., 167.

sardī, coldness, 169 (165). P. *sardī*.

sarigai, m. a little man, a dwarf, 162; dim. of *sarai*, q.v.

srūm, adj. immersed; *srūm kayēk*, to immerse, 169 (107).

srat, condition, circumstance. *a-b'l srat*, the condition of good health, good health, 143, 169 (140). P. *šūrat*.

surtā, f. a certain musical instrument, 8 (4).

sirwā (pl. *sirwā*, 9 (3)), f. soup, 8 (4). P. *shōrwā*.

sūsh (pl. *sūsh*), f. a mountain ewe, Gh. 231 (6). The male is called *sarai*, Gh. 231 (5).

sūsh (f. and pl. *sūsh*, 14 (1)), adj. red, 78, 129, 165 (10), 169 (42). Cf. *sūr*, 1. *sūsh zar*, gold, No. 45. P. *sūr*.

sisnaw'ōk or *sisnayēk* (p.p. f. *sisnaw'ak* or *sisnayak*), to cause to neigh, Gh. 202 (7).

sisn'ēk (p.p. f. *sisnak*; aor. sg. 2, *sian*; 3, *siani*), to neigh (like a horse), Gh. 202 (7). P. *shishpēd'l*.

sisnayēk, see *sisnaw'ēk*.

sustī, laziness. — *kayēk*, to show laziness, 146, 169 (129). P.

sā'at, f. a moment of time, 8 (1). P. *syī sā'at*, (wait) a moment, 6, 146, 169 (133); *pa-f' sā'at*, at that time, 104; *sā'at pu-sā'at*, at every moment, 104.

st'r, adj. great, big, 113, 130, 1 (4); (of two sons) the elder, 1 (15). *st'r 'id*, the great 'Id, N. of the month *Zil-hijja*, the twelfth month of the ÖrmuŦi calendar, 165. P. *star*.

stir (f. and pl. the same, 13), adj. weary, 79, 113, 125, 129, 130, 142e. P. *starai*.

stargai, in *spîn-stargai*, white-eyed; *tôr-stargai*, black-eyed, both borrowed from P., 164.

stîrrak, a star, No. 64. P. *stargo*, a planet; *stôrai*, a star.

sîr'êk (p.p. f. *sâtak*; aor. sg. 2, *sâtî*, 61A2; 3, *sâtî*, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. *sîr'î*.

sawâb, the future reward of virtue, 169 (151). P.

sawîr, adj. mounted, on horseback, riding, 169 (8). *sawîr kayêk*, to make (so and so) a rider, to mount (a person), 169 (177). P. *sôr*, Prs. *sawîr*.

syî, see *sô*.

syûgh, 1 (pl. *saghî*, 9 (7, 10)), f. 8 (1), a grape.

syûgh, 2 (pl. *saghadi*, 9 (7, 10)), f. a mother-in-law, 8 (1); *a-syûgh-ai*, thy mother-in-law, 129, 132; *a-syûgh-a*, his mother-in-law, 134.

syûh, in *syûh-chashm*, black-eyed, 164, borrowed from Prs.

syûk, shade, shadow; *i-syûk' likî nai*, sit to (i.e. in) the shade, 169 (176).

s'êk, a by-form of *ts'êk*, in *phû-s'êk*, q.v.

syôk, 1 (p.p. f. *suk*; aor. sg. 2, *sû*; 3, *sa*), to break (a rope). This verb is always used with the contracted pronoun *hal*, Gh. 202 (5).

syôk, 2, or *siyôk*, copulative verb. This verb is conjugated in full in 41. The following additional examples of its use occur in the grammar.

Past sg. m. 1, *syôk-am*, 130, 169 (79); 2, *syôk-a*, 75, 79, 113, 130; *syôk-ê*, II; 3, *syôk*, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C, 139 (3), 151, 152, 168 (17), 169 (12, 44, 46, 66), I (3-5, 7, 10, 14-5, 18, 21), III, IV; f. *suk*, 31, 38, 99, 111, 130, 152, 169 (102, 167), IV; pl. 1, *suk-yên*, 130; 2, *suk-ai*, 113, 130; 3, *suk-in*, 31, 111, 130, 142a, 153, 168 (5, 8), 169 (125, 171), I (14); imperf. sg. m. 3, *bû syôk*, I (6).

Aor. sg. 1, *s'm*, 62B, I (9, 11); 2, *sî*, 38, 61B3, 62B, 94; *sû*, 38, 61B3, 62B, 68 (2); 3, *sa*, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, *bû sa*, 25-6, 82, 152, 169 (160, 168); I (7), II; fut. sg. 3, *sû sa*, 92-4, 136C, 151-2, 169 (93, 141-2).

Impv. sg. 1, *s'm*, 71; 2, *sû*, 38, 68 (2), 71; *sun*, 38, 68 (2), 71, 74, 169 (45, 190); 3, *sôn*, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 85, 94, 111, 113, 169 (44-6, 66, 79, 93-4, 102, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, occur, 25, 95.

The passive voice is made by conjugating *syôk* with the past participle of the main verb, 31, 153; cf. *brash'tak syôk*, was burnt, 99; *bû ghwek sa*, it is being said, 25, 82; *kay'êk syôk*, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in *spîn syôk*, to become white, 29; in fact, almost every occurrence in the sense of 'to become' might be so classed. A few selected instances are:—*bârân syôk*, rain to occur, to rain, 92, 136C, 151; *khwâ suk*, it (fem.) fell, 99; *khwâ suk-in*, they fell, 130, 168 (5, 8), 169 (125); *kay'sî syôk*, it became rent asunder, 83; *pa-qahr syôk*, he became angry, 86; *pa-sa sun*, become up here, come behind and follow me, 74; *sahar syôk*, it is morning, 169 (12); *sâl'-m bû sa*, cold is becoming to me, I feel cold, 152; *tsâlâk sun*, be quick, 169 (190).

sayēk, 1 (p.p. f. *sayak*; nor. sg. 2, *sēyi*; 3, *sayi*), to shroud, grate, smother, 144-201 (9). Cf. *sūlaw'ēk*.

sayaw'ēk or *sayēk*, 2 (p.p. f. *sayawak*; nor. sg. 2, *sayōwi*; 3, *sayaw*), to bear-endure, Gh. 201 (11). P. *sāh'*.

sazā, punishment, 61A5 (note), 87, 122. P.

sizgai (pl. *sizgai*), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. *sizhēni*.

T

-t, the form taken by the pronominal suffix *at*, q.v., when suffixed to a word ending in a vowel.

ta, 1, adv. then, 75. According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given. P. *trō*.

ta, 2, preposition of the genitive, of, 10, 11, 107, 118. P. *da*. This preposition becomes *tar* when forming the genitive of a pronoun of the first or second person or of the pronouns *kuk*, who?, and *tsōn*, how much?, 17, 25, 107, 118. The animate genitive substantive of *hō*, this, is *tar'*, pl. *tarai*, 23.

When forming the genitive of a pronoun of the third person, the governing noun must have the definite article *a-*, as in *ta-fō a-dist*, his hand; *ta-fō dist* would mean 'of that hand,' 119.

If the noun put in the genitive has an adjective in agreement, *ta-* is prefixed to the first of the two, as in *ta-sir yāusp*, of a good horse, 109.

For *ta-miuk*, *ta-minsbak'*, see s.vv.

The form *ta* occurs passim, and it is unnecessary to give further references. For *tar*, we have:—*tar-kuk*, who? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); *tar-mākā*, our, of us, 17, 107, 118; *tar-mun*, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21); *tar-tā*, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV; *tar-tyūs*, your, of you, 17, 107, 118, 120, 132; *tar-tsōn*, of how much?, 27, 107, No. 221; but *ta-tsōn*, 107, 148, 169 (26).

tā, m. a paternal uncle, a father's brother, 132, 144, 146, No. 223. P. *tr'*.

tā, see *P'ek*.

tū, pron. 2nd pers. thou. Declined, 17. It takes *tar*, not *ta*, as the preposition of the genitive (17, 25, 107, 118), and *kā*, not *i*, 1, as the preposition of the locative (10, 17). The following forms occur:—sg. nom. acc. *tū*, thou, thee, 17, 19, 25-6, 39, 75, 77, 79, 90, 93-4, 104, 113, 122, 126, 129, 130, 134, 145A, 136A, F, G, 142c, 143, 169 (17, 22, 62), I (19, 21), II, III; instr. *pa-tū*, by thee, 17; gen. *tar-tū*, of thee, thy, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19-21), IV; loc. *kū-tū*, on thee, 17; *kū-tū tū*, to thee, 79; *kū-tū tāst'*, from thee, etc., 79, 83, 86, 89, 92, 122, 126, 169 (172); *tā kū-tū*, without, or except, thee, 26, 80; *baghair kū-tū*, without, or except, thee, 80; pl. nom. *tyūs*, ye, you, 17, 39, 113, 129, 130, 132, 142c; *tyūs*, 17; instr. *pa-tyūs*, *pa-tyūs*, by you, 17; gen. *tar-tyūs*, of you, your, 17, 107, 118, 120, 132; *tar-tyūs*, 17; loc. *kū-tyūs*, *kū-tyūs*, on you, 17.

- tōb'*, f. penitence, contrition. With definite article (see *a-*), *a-tōb'*, contrition, 148, 169 (134). P.
- tabaw'ēk* or *tabayēk* (p.p. f. *tabawak* or *tabayak*; aor. sg. 2, *tabēwet*; 3, *tabawī*), to dress a wound. P. *tab'l*.
- tachī*, see *tāk*.
- thamat*, calumny, 86, 146, 169 (131). P.
- ṭaharat-khāna*, a bath-room, 159. P.
- tak*, see *t'āk*.
- tāk* (pl. *tachī*, 9 (9)), m. a mountain torrent, 8 (1). P. a precipice.
- tāk-mīrg'* (pl. *tāk-mīrdzī*, 9 (2, 9)), f. a wagtail, Gh. 232 (13). Regarding the plural, see *mīrg'*.
- tōk* (f. and pl. the same, 13), adj. hot, 109. P. *tōd*.
- ṭakau*, onomat. the noise made by striking wood or stone, 161. P. *ṭak*, bang.
- tikh*, adj. sprouted, Gh. 193 (8, 11). — *syōk*, to sprout.
- ṭkhan* (pl. *ṭkhani*), f. wheaten bread, 8 (1), Gh. 221 (10).
- takht*, a throne, 86. P.
- ṭukhaw'ēk* or *ṭukhayēk* (p.p. f. *ṭukhawak* or *ṭukhayak*), to cause to cough, Gh. 193 (6). P. *ṭukhawul*.
- ṭukh'ēk* (p.p. f. *ṭukhak*; aor. sg. 2, *ṭukh*; 3, *ṭukhī*), to cough. P. *ṭukh'l*.
- ṭukhayēk*, see *ṭukhaw'ēk*.
- ṭukra*, a piece, 162. P.
- ṭukrakak*, m. a small piece, 162. Dim. of *ṭukra*, q.v.
- ṭakaw'ēk* or *ṭakayēk* (p.p. f. *ṭakawak* or *ṭakayak*; aor. sg. 2, *ṭakēwet*; 3, *ṭakawī*), to pound, thump, Gh. 193 (3). P. *ṭakawul*.
- ṭūkaw'ēk* or *ṭūkayēk* (p.p. f. *ṭūkawak* or *ṭūkayak*), to cause to sprout, Gh. 193 (7). P. *ṭūkawul*.
- ṭūk'ēk* (p.p. f. *ṭūkak*; aor. sg. 2, *ṭūk*; 3, *ṭūkī*), to sprout, germinate, Gh. 193 (7). P. *ṭūkēd'l*.
- ṭakayēk*, see *ṭakaw'ēk*. *ṭūkayēk*, see *ṭūkaw'ēk*.
- t'l*, adv. always, 24, 75. P. *tal*.
- tal*, erect; *tal syōk*, to become erect, to stand up; *tal kayēk*, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.
- talai*, the sole of the foot. *a-talai-t*, thy sole, 168 (27). P.
- tālāb* (pl. *tālābī*, f. *tālābī*), a tank, a reservoir, Gh. 219 (7). P. Cf. *tar'*.
- talaw'ēk* (p.p. f. *talawak*), to stand erect, Gh. 191 (1). It is not quite certain that the meaning given by Gh. applies to this word.
- ṭama'*, greed, avarice. With def. art. *a-ṭama'*, greed, 83, see *a-*. P.
- ṭumbūnai*, see *ghāsh-ṭumbūnai*.
- ṭūmb'ēk* (p.p. f. *ṭūmbak*; aor. sg. 2, *ṭūmbēwet*, 61A5; 3, *ṭūmbī*, 61A5), to thrust into, stick into, Gh. 193 (1). P. *ṭūmb'l*.
- tamām*, adj. finished, completed. — *kayēk*, to finish, I (1). P.
- ta-minak*, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.
- ta-minshak'*, i.q. *ta-minak*, q.v., 12, 82. Use described, 84.

- típan* or *tíkan*, onomat. the noise made by earthen vessels or bottle colliding, 161.
- ťand* (pl. *ťandí*, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P. *ťanťa*.
- ťand'* (pl. *ťand'í*), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).
- ťang*, (f. the same), adj. strait, narrow, confined, 142a, 148, 169 (71, 163) (all these are fem.); distressed, pressed by want, hard-pressed, 1 (7). P.
- ťang*, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.
- ťing* (f. *ťing'*), adj. close, tight, firm (of a knot), 146. P.
- ťangaw'ek* or *ťangayek* (p.p. f. *ťangawak* or *ťangayak*), to cause to give forth a jingle or ring, 161. Cf. *ťang*. P. *ťangawul*.
- ťang'ek* (p.p. f. *ťangak*), to jingle, to ring (of a metal cup knocking against another), 161. P. *ťanged'h*.
- ťangayek*, see *ťangaw'ek*.
- ťop*, a jump, Gh. 193 (9, 11). — *kayek*, to jump (over = *tar*), 80, 146, 169 (36). P.
- ťupí* (pl. the same), f. buttermilk, Gh. 225 (5).
- ťapaw'ek* or *ťapayek* (p.p. f. *ťapawak* or *ťapayak*; nor. sg. 2, *ťapěwí*; 3, *ťapawí*), to dab (mud, etc.), Gh. 191 (11). P. *ťap'í*.
- ťapaw'ek* or *ťapayek* (p.p. f. *ťapawak* or *ťapayak*; nor. sg. 2, *ťapěwí*; 3, *ťapawí*), to cause to loiter, Gh. 193 (5). P. *ťapawul*.
- ťri*, see *tatak*.
- tar*, 1, see *ta*, 2.
- tar*, 2, adj. passed, elapsed, Gh. 192 (10). *tar syök*, to pass (over, beyond), 83, Gh. 192 (6, 10). P. *ťer*.
- ťar*, a thread. *ťsak' ta-ťar*, like a thread, 129, 168 (10). P.
- ťar'*, *ťarai*, see *hó*, 1.
- ťap'* (pl. *ťap'í*), f. a large tank, a reservoir of large size, larger than *táláb*, q.v., Gh. 219 (8).
- ťiri*, in *ťiri-sakkar* (pl. *ťiri-sakkrí*), m. moist or brown sugar, Gh. 225 (9). Cf. P. *ťart*. Cf. *sár*, 1.
- ťor*, adj. black. *ťor-stargai*, black-eyed, 164. P. This word and the compound are borrowed from P.
- ťur*, a sword, 20c, 86, 104, 148, 169 (119). P. *ťura*.
- ťorbúr*, m. a father's brother's son, a cousin, 78, 120. P.
- ťirkau*, see *típan*.
- ťr'm*, *ťrón*, see *tatak*.
- ťor'n*, see *ťap'ek*.
- ťra-nak*, adj. thirsty, 169 (78, 79). Cf. *akhoara-nak* and *tatak*.
- ťrap*, f. 1 (10), running, the act of running. *ťrap kayek*, to run, 1 (10), No. 83, Gh. 192 (9, 11). Cf. P. *ťrap*, a leap.
- ťôr*, f. an aunt, a father's or mother's sister, 120, 134. P.
- ťara*, see *ná-tars*, s.v. *ná*.

trāsh'ēk (p.p. f. *trāshak*; aor. sg. 2, *trēshī*; 3, *trāshī*), to pare, clip, cut, Gh. 191 (12). P. *tarāsh'l*.

taricung, see *say-taricung*, s.v. *sar*, 1.

trayēk (p.p. f. *trayak*, 37, 58; aor. sg. 2, *tragi*; 3, *traya*, 58), to fear (P. *tōrēd'l*); to start, shy (P. *tarhēd'l*), Gh. 202 (3).

tar'ēk (p.p. f. *tarak*; aor. sg. 2, *tēri*; 3, *tari*; impv. sg. 2, *tēr'n*, 108, 120, 140, 168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. *tar'l*.

trayaw'ēk (p.p. f. *trayawak*), to put in fear; to cause to start or shy; caus. of *trayēk*, q.v., Gh. 192 (3).

ts', 1, pron. interrog. what?, 25; cf. 4. It is used only with reference to irrational beings or inanimate objects, 25. Used as a subst., 25, 73, 79, 80, 89, 92, 95, 132, 146, 148, 169 (2, 29), 1 (16), 11; pl. subst. *ts'*, 135C, 146, 169 (96); sometimes used with an interjectional force, as in *ts' sarai hā*, what a man he is!, 25, so 95; *ts-ts' pār'*, why?, 27, 76, 169 (8); *ts' rang*, how?, 27, 73; *ts' waqt*, when?, 27, 75. When an adjectival pronoun is required, *tsēn*, q.v., is generally used instead of *ts'*. Cf. P. *tsa*.

ts', 2, pron. indef. anything, something, 26; used only with reference to irrational beings or inanimate objects, 26; anything, 90, 135C; something, 6; used as an indefinite article, a, an, a certain, 6; *ts' ka* or *har ts' ka*, whatever, 24; *ts' nak*, nothing, 92 (pl.); *har ts'*, everything, 26, 77, 80, 99, 125, 1 (3, 21). *har ts'* takes the emphatic particle *dī*, not *at*, 99. Cf. P. *tsa*.

tsa, see *ts'ēk*.

tsachī, see *tsāts*.

tsaftarī, music, 1 (15).

tōph', necessities, provision for a journey, viaticum, 143, 169 (117). P.

tōgh' (f. *tēph'*, 144, 169 (122)), adj. bitter. P. *trikh*, *talkh*.

tashtau, a master, owner, IV. Used to form derivative nouns, 163. P.

tishtaw'ēk or *tishtayēk* (p.p. f. *tishtawak*, III, or *tishtayak*), to put to flight, to cause to run away, to run away with, III, Gh. 191 (7). P. *tashtawul*.

tight'ēk (p.p. f. *tightak*; aor. sg. 2, *tight*; 3, *tightī*), to run away, bolt, Gh. 191 (7). P. *tashtēd'l*.

tsēk, adj. sour, acid, 156.

tsak', adv. as; use explained, 73; cf. 151, *sakhal* . . . *tsak'*, such . . . as, 27.

Postpos. governing gen.; use explained, 80; cf. 129, 168 (10).

tsaka, m. taste, flavour, relish, savour. *tsaka dōk*, he tasted, Gh. 194 (13). We

should expect the word to be *tsak'*, fem., but Gh. shows it as masculine. P.

tsāk, the bosom of a woman. — *tsup'ēk*, to suck the breast (of a child), 146, 168 (19).

tsak, empty, Gh. 192 (7, 11).

ts'khal, or (27, note) *ts'-khal*, pron. adj. of what kind? of what sort?, 27, 135C (pl.), 146 (pl.), 148, 169 (53, 74 (pl.)).

tskhal, adj. fattened, fatted, 1 (13, 17, 20).

tsākhāwī, sourness, acidity, 156.

tsakaw'ēk or *tsakayēk* (p.p. f. *tsakawak* or *tsakayak*; aor. sg. 2, *tsakēci*; 3, *tsakawi*),

to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P. *shākawul*.

tsēl', in *i-tsēl'*, on the left; *pə-tsēl'*, towards the left, 74.

tsēli, see *tsal'ēk*.

tsalak, f. married (No. 225), see *tsal'ēk*.

tsālāk, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. *chālāk*.

tsallā, consolation, comfort, solace, I (18). P.

tsalaw'ēk or *tsalayēk* (p.p. f. *tsalawak* or *tsalayak*), to cause to take away; to cause a woman to be taken in marriage, 30B.

tsal'ēk (p.p. f. *tsalak*, No. 225; aor. sg. 2, *tsēli*, 61A1; 3, *tsali*, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns *hir* (or *ri*), *dal*, or *hal*, 122, 139 (3).

tsalyēr (pl. *tsalyarai*), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).

ts'm, adj. flat, level, even. P.

tsamI, see *tsōm*.

tsōm (pl. *tsamī*, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 25.

ts'u, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); *ts'u shiwo*, tonight, 75.

tsān (pl. *tsēni*, 9 (10)), 1 (19), a year; *ōn tsēni*, for so many years, I (19); *ta-ph'h tsān* (not *tsēni*), of six years old, 148, 169 (27); *ta-tsōn tsān* (not *tsēni*), of how many years? how old?, 107, 148, 169 (26).

tsēn, pron. interrog. what?, 25. This is the form usually taken by *ts'*, 1, when employed as an adjective. *ta-tsēn k'ai*, of what village?, 25, 148, 169 (157); *tsēn palau*, in what direction, whither?, 25, 27, 74. Used substantively, we have *i-tsēn lāst'* (for *i-tsēn waqt lāst'*), since, II. With *ka*, it has the force of a relative, as in *tsēn waqt ka rī dzōk*, at the time at which he came, lit. at what time that he came, 24, 92.

tsēni, see *tsān*.

tsōn, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78-9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words *tsān*, a year, *man*, a mannd, and *sēr*, a seer, they are in the singular, 122, 148, 169 (26, 39, 64); *ta-tsōn tsān*, of how many years?, i.e. how old?, 107, 148, 169 (26); but *tar-tsōn 'unr*, of how much age?, i.e. how old?, No. 221 cf. 27, 107); *tsōn pēts*, how far?, No. 222. P. *tsōnē*.

tsōn, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; *tsōn rgūz*, some days (noun in singular), 26, 1 (3); *syī tsōn*, several, 16, 26, 125, 151; *tsōn māl'*, several persons, 26, 152, 169 (11); *syī tsōn māl'*, id. 26.

As adv. *tsōn ka*, as long as, 75.

tsindz'rai (pl. *tsindz'rai*), m. a grey partridge, Gh. 233 (8). P. *tanzarai*.

tsang', in *i-tsang'*, adv. and postpos. governing gen., near, 6, 74, 81, 94. Cf. P. *tang*, tight.

tsangil, the arm, from the elbow to the wrist, the forearm. *a-tsangil-a*, his forearm, 169 (100). P. *tsangal*.

- tsupawēk* or *tsupayēk* (p.p. f. *tsupawak* or *tsupayak*; nor. sg. 2, *tsupawī*; 3, *tsupawī*), to strain, sift, Gh. 194 (8).
- tsuplai* (pl. the same), a sandal, a shoe, 1 (12). P.
- tsār*, card. four, 16; *tsār nim*, four and a half, 16; *tsār sōh*, four hundred, 16; *tsār sambo*, Wednesday, 166.
- tsarōō*, the act of grazing, or feeding, I (5). P. *tsarawul*, to graze.
- tsari-jistū*, card. twenty-four, 16.
- tsār'm*, ord. fourth, 16, 165.
- tsarēs*, card. fourteen, 16.
- tsarwōk* (pl. *tsarwōchī*, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).
- tsirawēk* or *tsirayēk* (p.p. f. *tsirawak* or *tsirayak*), to cause to sputter, etc., Gh. 194 (7).
- tsirēk* (p.p. f. *tsirak*; nor. sg. 2, *tsir*; 3, *tsiri*), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. *tsirēd'l*.
- tsirayēk*, see *tsirawēk*.
- tsāshūtū*, card. forty, 16.
- tsaf*, the nape of the neck. *pa-tsaf*, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; *pa-tsaf-al ghicashhak*, he fell flat on his back, 104; *pā-pēts pa-tsaf*, far and close behind, backwards and forwards, 104. P.
- tsāts* (pl. *tsāchī*, 9 (9)), m. a kind of partridge, Gh. 233 (11).
- tsafawēk* or *tsafayēk* (p.p. f. *tsafawak* or *tsafayak*), to cause to lick. P. *tsafawul*.
- tsafēk* (p.p. f. *tsafak*; nor. sg. 2, *tsēfi*; 3, *tsafi*), Gh. 194 (5), to lick, to lap. P. *tsaf'l*.
- tsafayēk*, see *tsafawēk*.
- tsawce*, *tsaw*, *tsawak*, see *ts'ēk*.
- tsawcin*, *tsawcunkai*, see *shī-tsawcin*, *shī-tsawcunkai*.
- tsawpēk* (p.p. f. *tsawanak*; nor. sg. 2, *tsawēnī*; 3, *tsawnī*), to shake out dust from clothes, Gh. 194 (6). P. *tsawp'l*.
- tsawtsai*, adj. torn, tattered. *tsawtsai syōk*, to become torn, Gh. 194 (11, 13). Cf. P. *tswal*.
- tsawēk*, causal of *ts'ēk*, cf. *kī-tsawēk*, *shā-tsawēk*, and *shī-tsawēk*. Also cf. *dzawēk*.
- ts'ēk* (gerund, *i-ts'ēk inar*, in going, 34; past m. sg. 3, *ts'ēk*, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, *tsawak*, 37, 58, 122; pl. 3, *tsawak-in*, 104, 122; imperf. m. sg. 3, *bū ts'ēk*, 34; perf. m. sg. 3, *ts'ēk hā*, 142a, 169 (180); f. sg. 3, *tsawak hā*, 147, 169 (98); plup. m. sg. 1, *ts'ēk byōk-am*, 134; 3, *ts'ēk byōk*, 90; past conditional, *ts'ēk byōkan*, 54, 95; cf. *ts'ēkk-al sū byōk*), he would have gone, 136F.
- Aor. sg. 2, *tsiwo*, 61B2; 3, *tsawca* or *tsa*, 58, 61B2; pres. sg. 1, *bū tsaw'm*, 122, 169 (5, 23); 2, *bū tsiwo*, 169 (22, 24); 3, *bū tsawca*, 25, 107, No. 239; pl. 2, *bū tsawai*, 132; fut. sg. 1, *sū tsaw'm*, 169 (25), I (8); 3, *sū tsa*, III.
- Impv. sg. 2, *tsiwo*, 94, 122, 142c, 146, 169 (110, 138, 152).
- This verb is conjugated throughout the present and past tenses in Nos.

In the compound *pha-e'ek*, to swell, the initial *te* of this verb has become *e*, but in *phi-te'ek*, to send, it is not changed.

The causal of this verb is *tauw'ek*, cf. *ki-tauw'ek*, *pha-tauw'ek*, and *phi-tauw'ek*.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 142c, 169 (5, 22-5, 110, 152), I (8), No. 239. This root idea of this verb is simple motion, as in the Hindi *chalnā*, as contrasted with *dek*, 1, q.v., the root meaning of which is arrival. Hindi *pahūchūā*.

This verb is commonly used with the contracted pronouns *hir* (or *ei*), *dal*, or *hai*, 122. Thus, *hir te'ek*, to come, to come here, 94, 122, 146, 169 (138), III; *dal te'ek*, to come, or go, to thee or to you, 122; *hai te'ek*, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (57, 98, 180), I (5), III.

Cl. *ki-te'ek*, *phi-te'ek*, and *pha-e'ek*.

tūt (pl. *tūti*), m. a mulberry, 162, Gh. 224 (0). P.

tūt, in *tūt nim-ryūz*, N. of a certain time of the day, about 3.30 p.m., 167.

tūti (pl. *tūtyannī*, 9 (8)), m. 8 (5), a parrot, Gh. 233 (13). P.

tatak (p.p. f. *tōtk*, 38, 61A4; nor. sg. 1, *te'm*, 62A; 2 and 3, *te'i*, 38, 61A4, 62A, 68 (2); impv. sg. 1, *te'm*, 71; 2 and 3, *trōn*, 38, 68 (2), 71), to drink.

tōtk, see *tatak*.

tūtkai or *tūtkirai*, m. a small mulberry, 162. Dim. of *tūt*, q.v.

titar (pl. *titri*, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindi.

tēsan, heat, warmth, 152, 169 (168).

tūtyannī, see *tūti*.

tācā, sunshine, Gh. 24 (11).

tauunkai or *tauūnkai*, m. one who stands still, 33C. See *te'ek*.

tauw'ek or *layēk* (p.p. f. *taucak* or *layak*), to cause to stand, to set up, Gh. 191 (3).

Causal of *te'ek*, q.v.

te'ek (p.p. f. *tak*, 37; nor. sg. 2 and 3, *ti*, 33C, 61A4), to be standing up, to stand still.

tyus, *tyūz*, see *tū*.

tiz, a fart. — *na-ghōk*, to break wind, Gh. 192 (5, 10). P.

tōz'h'ek (p.p. f. *tōz'hak*; nor. sg. 2 and 3, *tōz'hi*), to plane, shave, Gh. 191 (9). P. *tōz'h'l*.

tēz'ek (p.p. f. *tēcak*; nor. sg. 2 and 3, *tēzi*), to run or gallop a horse, to ride, Gh. 191 (8). P. *tēz'l*.

W

w', see *i-w'*.

wa, 1, see *wi*.

wa, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle; (2) the subject of a transitive in a tense formed from the past participle; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the *w* is generally dropped, as in *khacalak-a*, he

etc. Sometimes the *w* in such a case is retained, with or without *a* inserted before it, as in *bū-khur'm-a*, *bū-khur'm-wa* or *bū-khur'm-awa*, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

wa, 3, see *wadzōk*, *waghyōk*, and *wazyōk*.

wa, 4, conj. and. Use explained, with examples, 89; cf. 16, 35, 78, 152, 159, 169 (11), I (2-4, etc.), II, III, IV. P.

It is employed idiomatically to indicate remoteness, 89.

For its use in fractional numbers, see 16.

wā, in *wā*, *wā*, interj. Ah! indicating joy or surprise, 95.

wā, *wā*, or *wā wā*, interj. Alas! used in time of trouble, or by beggars, 95. P. *wā*.

wā or *wa*, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the *w* of *wa* is dropped, and it becomes *a*, 19. It is used after a regular locative to emphasize the subject of a following verb, and very frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 142d, 169 (11, 68, 137).

For *winar-wa* (-*wā*) and *wizar-wa* (-*wā*), see 85, 86; *inar-wā*, on it, 85, 147.

wā, in *wā māi chār shamba*, N. of the last Wednesday of each month, 165.

wā, interj. O!, sign of the vocative, 10, 11. P. *ō*.

wadōni, cultivation, crops, harvest. P.

wadzōk, an alternative, and less usual, spelling of *wazyōk*, q.v.

wegā, the evening, night; as adv. tonight, 75; *i-wegā liki*, at night, 82. P. *bēgāh*.

waghyōk (p.p. f. *waghuk*, 38; aor. sg. 1, *wēs'm*, 62B; 2, *wēs*, 38, 62B; 3, *wēsa*, 38, 62B; impv. sg. 1, *wēs'm*, 71; 2, *wēs*, 38, 71; 3, *wēsōn*, 71), to enter. This verb is usually employed with the contracted pronouns *hir* (or *ri*), *del*, and *hal*, 122. Its causal is *wēsaw'ēk*. Cf. *aghōk* and *na-ghōk*.

w'h, interj. of warning or reproof, 95.

w'k (No. 60) or *wak*, f. (8), water, 107, 109, 150, 169 (153), Nos. 60, 237. This word takes the emphatic particle *dī*, not *ai*, even when used in the singular, 90, 99, 144. *bē-waki*, waterless, see *bē*, 2.

wōk (past m. sg. *wōk*, 1 (14, 21); f. *wāk*, 38, IV; perf. m. sg. *wōk ā*, I (17); aor. sg. 1, *waw'm*, 62A; 2, *wāw*, 38, 61A3, 62A; 3, *wawī*, 38, 61A3, 62A; impv. sg. 1, *waw'm*, 71; 2, *wāw*, 38, 71; 3, *wawōn*, 71), to get, obtain, find.

wakhaw'ēk (p.p. f. *wakhawak*), to cause to dig, Gh. 213 (11). Causal of *wakh-ayēk*, q.v.

wakhayēk (p.p. f. *wakhayak*; aor. sg. 2, *wakhaī*, 61A5; 3, *wakhayī*), to dig, Gh. 213 (11).

wāl (157), see *bagar-wāl*, *bēgar-wāl*.

wālai (156), see *ghrās-wālai*, *spīw-wālai*, *ziyar-wālai*.

wāli (156), see *dāi-wāli*, *mrīk-wāli*, *wīnz-wāli*.

w'lak (p.p. f. *w'lk*, 38, II; aor. sg. 1, *w'r'm*, 62B; 2, *w'r*, 38, 62B, 68 (3); 3, *w'ra*, 38, 62B, 69; *w'rra*, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),

impv. sg. 1, *w'r'm*, 71; 2, *w'r*, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 169 (130); 3, *w'run*, 69; *w'rōn*, 69, 71; pl. 2, *w'rai*, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29); *ear w'lak*, to rebel (against = *lāst'*), 169 (130). This verb is commonly used with the contracted pronouns *hir* (or *ri*), *dal*, and *hal*, 122. Thus:—*hir w'lak*, bring to me, bring here, 90, 99, 144, I (13); *dal w'r*, bring to thyself, i.e. take, 90; *hal w'lak*, to bring to him, II.

This verb borrows its aorist tenses from *wriyōk*, and many of the above examples can also be referred to that verb.

w'n' (pl. *w'n'i* or *w'nn'i*, 9 (2, 7), for the spelling *w'nn'i*, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. *wana*.

wan, f. a co-wife, 118, 143. P. *b'n*.

windzōk, m. the son of a co-wife, a woman's stepson, 120. P. *b'nzai*.

wangū (pl. *wangūi*), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

w'nn'i, see *w'n'*.

winar, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74.

The use of this word is explained, with examples in 85, q.v.; *winar-di* or *winar-da*, in me, in us, in thee, or in you, 85, 123; *winar-wi* or *winar-wa*, in him, in her, in it, or in them, 85, 123.

winz', f. a slave-girl, 156. P. *winza*.

winz'wāli, the condition of being a slave-girl, 156.

waqt, time, season, 148, 169 (189), I (4). P. *hō waqt*, now, 27, 75; *haf' waqt*, then, 27, 75; *te' waqt*, when?, 27, 75; *har waqt*, at all times, always, 92, 148, 169 (134); *tsēn waqt ka*, at the time that, 24, 92.

wrai (pl. *wrai*), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II, Gh. 231 (5). P. a lamb. The fem. is *sūph'*, q.v.

w'r, 1, *w'ra*, see *w'lak*.

w'r, 2, *w'ri*, see *wriyōk*.

wār, in *wār-ka*, adv. indicating doubt or ignorance, God knows, 73.

wīr, adj. open, expanded, Gh. 214 (5, 14). Cf. *wit*. P.

wārchī, see *wark*.

w'rūdz' (pl. *w'rūdzi*, 9 (2)), an eyebrow, 168 (31). P. *w'rūdza*.

wragh', see *kaq'-wragh'*.

wargh'wai, the palm of the hand. P.

wark (pl. *wārchī*, 9 (9)), f. (8 (1)), a worm, an insect.

wōrkai, a child. P.

w'rūk, see *wriyōk*.

warkh (pl. *warkhī*), the head of a small watercourse, where it leaves the main stream, Gh. 218 (16). P.

w'r'm, *w'rōn*, *w'run*, see *w'lak* and *wriyōk*.

wīrān, adj. ruined, 152; sick, 75, 85, 103, 111, 138. P. *wairān*, desolated. Prs.

wīrān.

wrandēr, f. a brother's wife, a sister-in-law, 120, 132. P. *warandār*.

w'rra, see *w'lak*.

w'rrī, see *wriyōk*.

wurayaw'ek or *wurayayek* (p.p. f. *wurayawak* or *wurayayak*; aor. sg. 2, *wurayēwī*; 3, *wurayawī*), to drive away, turn out, Gh. 213 (10).

w'ash't, a beard, 169 (102).

w'raw'ek or *w'rayek* (p.p. f. *w'rawak* or *w'rayak*), to cause to bring, 30B. Causal of *wriyök*, q.v.

wriy' (pl. *wriyī*, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wriy' (pl. *wri*, 9 (2)), f. a kind of food, Gh. 122 (7). P. *barai*, Hindi *cafi*.

wriyök (p.p. f. *wrük*, 24, 38, 144; aor. sg. 1, *w'r'm*, 62A; 2, *w'r*, 38, 62A, 68 (3); 3, *w'ri*, *w'rri*, 30B, 38, 62A; impv. sg. 1, *w'r'm*, 71; 2, *w'r*, 38, 68 (3), 71; 3, *w'rön*, 71. For the spelling *w'rri*, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by *w'lak*, a verb with practically the same meaning, so that it is always impossible to state to which of the two any of the aorist forms should be referred. All the examples of the aorist tenses given under *w'lak* may therefore also be taken as examples of this verb. With *dal*, we have *nak-a dal wrük*, thou didst not take her to thyself, 24, 144.

wriyökhao, taking, the act of taking, 155.

w'rayek, see *w'raw'ek*.

wēa, *wēsa*, see *waghyök*.

w'apalaw'ek or *w'apalayek* (p.p. f. *w'apalawak* or *w'apalayak*), to cause to wring out, Gh. 214 (3).

w'apal'ek (p.p. f. *w'apalak*; aor. sg. 2, *w'pal*; 3, *w'palī*), to wring, squeeze out, press out, Gh. 214 (3).

w'apalayek, see *w'apalaw'ek*.

wustaw'ek or *wustayek* (p.p. f. *wustawak* or *wustayak*), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3).

wust'ek (p.p. f. *wustak*, 37; aor. sg. 2, *wust*, 61A3; 3, *wusti*, 61A3. This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (*i-wust'ek tuar*, on flying up). Cf. Gh. 213 (8). P. *wurzēd'l*.

wastās, doubt, 163. P.

wastāsī, doubtful, 163. P.

wēsaw'ek or *wēsayek* (p.p. f. *wēsawak* or *wēsayak*; aor. sg. 2, *wēsēwī*; 3, *wēsawī*), to cause to enter, to insert, causal of *waghyök*, q.v., Gh. 213 (13, 14).

wil (f. *wit'*, 169 (99)), adj. open, wide open. Cf. *wir*. P.

walk (pl. *walchi*, 9 (9)), f. 8 (1), a walnut, Gh. 224 (7).

wāno, *wāwi*, *wāwōn*, see *wōk*.

wāno, see *hihtak*.

wyäk (f. *wyäk'*), adj. dry (of a cow), 146, 169 (175).

wor (pl. *wēi*, 9 (2), No. 151), a she-goat, a nanny-goat, a she, hill-goat, 148, 169 (120), Gh. 231 (4). P. *wuza*. The masculine of this word is *buz*, q.v.

wuzmawaw'ek or *wuzmawayek* (p.p. f. *wuzmawawak* or *wuzmawayak*), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).

wuzmaw'ēk or *wuzmayēk* (p.p. f. *wuzmaicak*, 57, or *wuzmayak*; aor. sg. 2, *wuzmēwi*, 61A1, 68 (1); 3, *wuzmawī*, 30A, 57, 61A1, 69; impv. sg. 2, *wuzmēw*, *wuzmēw'n*, 68 (1); 3, *wuzmawun*, *wuzmawōn*, 69); to try, test, examine, 32, Gh. 213 (6). P. *azmay'l*.

wazn, *wazna*, *waznōn*, see *wazyōk*.

wēzār, adj. apart, separate, Gh. 214 (6, 14). ? P. *wēzar*; displeased.

wīzar, adv. on him, on her, on it, or on them; use explained, 86; cf. 85, I (10); by means of him, her, it, or them, 86; *wīzar-dī* or *wīzar-da*, on me, on us, on thee, or on you, 86, 123; *da wīzar*, upon me, 123; *dī* . . . *wīzar*, on me, 86; *wīzar-wī* or *wīzar-wa*, on him, on her, on it, on them, 86, 123; *wīzar-a-wa*, (kill) him (a) by it (*wīzar-wa*), 86.

wazyōk (*wa-zyōk*) (sometimes written *wa-dzōk*) (p.p. f. *wazuk* or *wazruk*, 38 (for the spelling *wazruk*, see Gh. 121 (12)); aor. sg. 1, *wazn'm*, 62B; 2, *wazn*, 38, 62B; 3, *wazna*, 38, 62B; fut. sg. 2, *āw wazn*, 20c, 86; impv. sg. 1, *wazn'm*, 71; 2, *wazn*, 38, 71; *wazn-a*, slay him, 24; 3, *waznōn*, 71; passive, *wazyōk syōk*, he was killed; *wazruk sukīn*, they were killed, 153), to kill, to slay, 20c, 86, 91 (*wazyōk-a*, he killed him), 104, 135A, 153, 169 (59). Cf. *dzōk*, 2. Cf. P. *wa-zh'l*.

Y

ya, in *hō ya*, see *hō*, 4.

yā, conj. or. P. Use described, with examples, 90; *yā khō* = *yā*, 90; *yā* . . . *yā*, either . . . or, 90, 99, 144; *yā khō* . . . *yā*, either . . . or, 90.

yād, memory. P. *yād-am nak āā*, I do not remember, 150, 169 (81); *yād kayōk*, to remember, to have off by heart, 21, 135A, 169 (95); *yād o is'm ta-Rasūl*, the memory and name of the Prophet, the *Bārak Wafāt*, or days celebrating the last twelve days of Muḥammad's fatal illness, 165.

yak, in *yak samba*, Sunday, 166. Corruption of Prs. *yak shamba*.

yān, pronominal suffix of the first person plural indicating, in tenses formed from the past participle, the subject of an intransitive verb or the object of a transitive verb, 20a, 45, 98 (3).

yāngh, an embrace; *pa-yānghgh-al syōk*, he embraced him, I (10).

yānak, ash, ashes, 99, 169 (126). This word takes the emphatic particle *dī*, not *ai*, even in the singular, 29.

yānsp (pl. *yānspl*, No. 140), m. a horse, 7, 21-2, 27, 107, 109, 118, 148, 151, 162-3, 169 (21, 127), Nos. 68, 138, Gh. 226 (14). P. *ās*, Prs. *asp*. A mare is *myāndēnī*, q.v.

yānsphīrai, m. a small horse, a pony, 162.

yār, m. a friend, 87, 148, 169 (92). P.

yasaw'ēk or *yasayēk* (p.p. f. *yasawak* or *yasayak*), to boil (transitive), 30B, 37, Gh. 215 (5). P. *yashawul*.

yas'ēk (p.p. f. *yasak*, 37, 58; aor. sg. 2, *yas*, 61B1; 3, *yasa*, 30B, 58, 61B1), to boil (intransitive), Gh. 215 (5). P. *yashēd'l*.

yēnyēgar, m. a ploughman, No. 58. P. *yawē*, ploughing.

Z

- zōbal*, adj. wounded, Gh. 200 (4, 12). P. *zhōbal*.
- zōn*, the tongue, 77, 133, 168 (12), No. 41; a language. P. *zōn ta-Bargistā*
o-zōn, the language of Bargistā, Örmür, 142a, 169 (144).
- zōnshaw'ek* or *zōnshayek* (p.p. f. *zōnshawak* or *zōnshayak*), to cause to suck, Gh. 199
 (7).
- zōnsh'ek* (p.p. f. *zōnshak*; aor. sg. 2, *zōnsh*, 61A3; 3, *zōnshē*), to suck, Gh. 199 (7).
 P. *zhēsh'l*.
- zōnaw'ek* or *zōnawek* (p.p. f. *zōnawak* or *zōnawak*; aor. sg. 2, *zōnawē*; 3, *zōnawē*), to
 card (cotton, etc.), Gh. 199 (8).
- zād*, see *ādām-zād*, s.v. *ādām*.
- zaid*, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 135, 139, 135,
 138, 142b. P.
- zgham'ek* (p.p. f. *zghamak*; aor. sg. 2, *zghēmē*; 3, *zghamē*), to bear, to suffer, Gh.
 199 (9). P. *zgham'l*.
- zgan* (pl. *zganē*, 9 (7)), m. a division or section of a field, Gh. 219 (4).
- zha*, *zhī*, see *hatak*.
- zhaghaw'ek* or *zhaghayek* (p.p. f. *zhaghawak* or *zhaghayak*), to cause to speak, to
 cause to utter sound, Gh. 201 (7). P. *zhaghawul*.
- zhagh'ek* (p.p. f. *zhaghak*, 58; aor. sg. 2, *zhaghē*; 3, *zhaghē*, 58), to give forth sound,
 to sound, resound; to converse, Gh. 201 (7). P. *zhaghēd'l*.
- zh'm*, *zhōn*, see *hatak*.
- zhōnawunkai*, m. one who leaves or abandons, 33E. See *hatak*.
- zahr*, m. poison, 92, 135A. P.
- zhay'm*, see *hatak*.
- zak*, i.q. *dzak*, s.v. *dzōk*, 2 and 3.
- zāk*, i.q. *dzāk*, s.v. *dzōk*, 1.
- zōk*, see *dzōk*, 1, 2 and 3.
- zōkhami*, adj. wounded, 89. P.
- zli*, m. the heart, 12, 20d, 83, I (6, 10). *i-lx' liki-l bū zli so*, for what does
 your heart become?, i.e. for what do you long?, II; *zli-m*, my heart, 20d;
i-zli-m nok lā, it is not on my heart, i.e. I have no memory of it, 108, 120,
 169 (81). P. *zr'*.
- zāl* (f. *zāl'*, 7, 14 (2), 148, 169 (85); pl. *zālē*, 14 (2)), adj. old, 148, 169 (84), and as
 above. P. *zōr*, Pres. *zāl*. The plural, *zālē*, is also used as the plural of *zark'*,
 a woman, q.v.
- zālē*, see *zāl* and *zark'*.
- zulen*, m. tyranny, 86. P.
- zaipe* (pl. the same, 130, 147), com. gen. a grand-parent, a grandfather or grand-
 mother, 132, 144, Gh. 243 (4, 5).
- zām'*, f. a jaw-bone, a jaw, 145, 168 (14). P.
- zām*, m. a son-in-law, 120, 134, 139 (3). P.
- zan*, *zana*, see *dzōk*, 2.
- z'pai* (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. *zapai*.

- zōñ*, f. the chin, 135B, 168 (18). P. *zang*.
- zān*, a saddle, Nos. 226-7. P.
- zangaw'ek* or *zangay'ek* (p.p. f. *zangawak* or *zangayak*), to set swinging, to swing (transitive), Gh. 199 (6). P. *zangawul*.
- zang'ek* (p.p. f. *zangak*, 58; aor. sg. 2, *zang*; 3, *zanga*, 58), to swing, vibrate, Gh. 199 (6). P. *zang'l*.
- zan'm*, see *dzōk*, 2.
- zangrak*, the knee, 135B, 168 (18). P. *zangān*, *zāñ*.
- zānyā* (pl. the same), f. a crane, Gh. 233 (2). P. *zāga*.
- zar*, 1, gold. *āur zar* (P.) or *zūgh zar*, gold, No. 45; *spāw zar*, silver, No. 46. P.
- zar*, 2, in *sūri mahāl bari zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *Hindū sūri māl klak bari zar*, 10 or 11 A.M., 167.
- zar*, card a thousand, 16. *zār-gad*, the thousand, 16. P. *z'r*.
- zeri* (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 233; the younger (of two sons), I (2); *zari 'ād*, the little 'Id, Ormurī N. of the month Shawwāl, the tenth month in the Ormurī calendar, 165.
- zradz* (pl. *zradzi*), f. the red-legged partridge, the *chikōr*, Gh. 233 (10). P. *zarka*.
- zurghāt* (pl. *zurghatti*, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).
- zar-gar*, m. a goldsmith, 157. P.
- zark'* or (No. 52) *dzark'* (pl. *zarki*, 9 (10), or *zāl*, 9 (10), 16, 22, 109), f. a woman, 7, 8 (3), 13, 16, 22, 109, 111, 118, 129, 130, 143, 145, 152, 156, 169 (85), No. 52; a wife, 79, 82. The plural form, *zāl*, is also the plur. of *zāl*, old, q.v.
- zark'tōb*, womanhood, 9 (10).
- zarūr*, adj. necessary, needful, 79, 81-2. P.
- zēsh* (pl. *zashshri*), a thorn, a prick, 144, 169 (147), both pl.
- zēshan*, adj. thorny, prickly, 145, 169 (148).
- zishl'ek* (p.p. f. *zishlak*, 37; aor. sg. 2, *zish*; 3, *zishli*), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).
- zēf'* (pl. *zēf'i*), f. a cow-buffalo calf, Gh. 228 (12). The masc. is *zēfkai*, q.v. P. *jōfa*.
- zut*, see *dzut*.
- zēfkai* (pl. *zēfkai*), m. a bull-buffalo calf, Gh. 228 (11). The fem. is *zēf'*, q.v. P. *jōfkai*.
- zwagh'k* (pl. *zwagh'chi*, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).
- zawāl*, N. of a certain time of the day, 1 P.M., 167; *zawāl gadā*, 12.30 P.M. P.
- zawāl*, decline of the sun.
- zwandai* (f. *zwandiy'*, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. *zhwandai*.
- zaw'rī* (pl. the same), f. a leech, Gh. 234 (5). P. *zhawara*.
- zawānd*, adj. hanging, pendent, Gh. 200 (5, 12). P. *dzawānd*.
- zyōk*, see *wazyōk*.
- zay'ek* (p.p. f. *zayak*; aor. sg. 1, *zay'm*, 79, 86, 89, 92; 2, *zēgi*; 3, *zayī*; pres. sg. 1, *bū zay'm*, 26, 79, 99; impv. sg. 2, *zēg'n*, 83), to chew, masticate, suck, Gh. 200 (3) (P. *zhōg'l*); to ask for, 79, 83, 86, 89, 92, Gh. 200 (3); to wish for, to

long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).

ziyar (f. and pl. *ziyar*^s, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.

ziyarwālai, yellowness, 156.

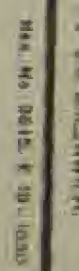
ziyāt (15, 83) or *zyāt* (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); *i-piē lāst' ziyat*, more than a father, 83;

zyāt sōn, may it increase, 169 (161). P. *ziāt*.

zyāi, excess, 169 (178). P.







EASTLARK PLACELOT

[illegible]

In the first 10 years of the 20th century, the American people had not yet had the all-involvement in world

BALŌCHĪ.

The word 'Balōchī' is an adjective meaning 'of or belonging to the Balōchī nation,' and is hence employed to indicate that nation's language. The Balōches themselves say that they originally came from Halab (Aleppo), that they fought on behalf of Husain, the son of 'Alī, at the battle of Karbala, and that after Husain's death they migrated to Sīstān. On the other hand, references to them in Persian literature² first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmān, and thence, under pressure of the Seljūq invasion in the 11th century, they moved to Sīstān and Makrān, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makrān. In the days of Chāngēz Khān (13th century A.D.) the latter gradually pushed eastwards into eastern Makrān and the Sind frontier, and ultimately occupied the Sulaimān Range on the border of India proper. In the 13th century they already had connexions with Sind, and in the 15th and 16th centuries parties of them entered the southern Panjab and Sind and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Taimūr's conquest (end of 15th century), and synchronized with the invasions of India by Bābur (born 1483, died 1530) and the Arghūns.³

During their progress through Makrān, the Balōches occupied the highlands of Kalāt, now held by the Brahūis. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India.⁴ Since that time the Balōches have been divided into two bodies, separated by the Brahūi-speaking territory of Kalāt.

We have seen that the word 'Balōchī' means the language of the Balōches, and so far as it relates to the Balōches of Baluchistan, the name is accurate enough; but there are numerous Balōches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly Balōchistān,—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balōchī is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf.⁵ On the east, Balōchī has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaimān Hills on the western

¹ The words are often spelt 'Balūchī,' 'Balūch,' 'Blūchī,' 'Blūch,' and so on, but the above spelling represents the true pronunciation. See Dames, *The Baluch Race*, pp. 1ff. The spelling 'Baluch' has survived in the official name of the Province of 'Baluchistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Dames above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.

² Dames, *op. cit.*, pp. 26ff.

³ Dames, *op. cit.*, p. 53.

⁴ Dames, *op. cit.*, p. 40.

⁵ See Colonel Hoblich's *Notes on Ancient and Medieval Makran*, in *The Geographical Journal* for April, 1896, p. 1 of separate reprint.

border of the Panjab District of Dera Ghazi Khan. In former times Balūches progressed much farther, across Dera Ghazi Khan into the southern Panjab, and here their descendants are still found; but these have abandoned their own tongue, and now speak the Lahndā of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balūchī has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balūchī language is concerned, in the Panjab, its eastern limit is approximately the Sulaimān Range. In Sind and the neighbouring State of Bahawalpur, Balūchī has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Balūches scattered over the tract referred to.

The language of North-Eastern Baluchistan, i.e. of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Pashtō; but further west Balūchī is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Pashtō is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Pashtō, and others Balūchī. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistān. Here Balūches are also found, mixed with Persians, and the language of the tract is partly Balūchī and partly Persian. Further south, in Baluchistan itself, Balūchī is supreme right up to the western frontier of British territory. How much farther westwards Balūchī remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur,¹ and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balūchī further north in Sistān and Karmān.² It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Balūches, and that that of the latter is about 700,000, about a third of whom are nomads.³ Indeed Balūches have been found so far north as Central Khurāsān,⁴ though whether these speak Balūchī or not I cannot say.

We thus see that Balūchī is bounded on the north by Pashtō, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balūchī, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balūchī is bounded, in Sind, by Sindhī, the state of affairs being much the same as that in Sistān and Karmān, the whole of Sind being a kind of debatable ground in which both Sindhī and Balūchī are spoken. The speakers of Sindhī form the mass of the population, and those of Balūchī are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rājasthānī of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lahndā, and here also are colonies of Balūchī speakers. Directly north of Sind, in the Panjab, Balūchī has Lahndā to its east.

¹ See Geiger, in *Grundriss der Iranischen Philologie*, Vol. iii, p. 294.

² *Encyclopædia Britannica* (11th Ed.), Vol. xiv, p. 562, and Vol. xv, p. 750.

³ Lord Curzon, *Persia*, I, 222, Note 1, p. 202. Cf. *Eastern Persia* (edited by Sir F. J. Goldsmid), I, 46; all quoted by Geiger in the *Grundriss der Iranischen Philologie*, I, ii, 232.

In this way, while Balōchī has closely related Eranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahndā and Sindhī.

Moreover, Balōchī has in its bosom another neighbour, the Dravidian Brāhūī of the Sarāwān and Jahlawān divisions of Kalāt. In these divisions, it is true, there are, as we shall see, a certain number of Balōches, but the bulk of the population is Brāhūī. Brāhūī has not influenced Balōchī, but on the other hand (see Vol. iv, p. 627 of this Survey) Brāhūī has been to a certain extent affected by the surrounding Balōchī.

A glance at the map facing p. 327 will show that the intrusive Brāhūī divides the Balōchī area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balōchī dialects. These are Western Balōchī,—often called 'Makrānī,' from Makrān, the coast country along the Arabian Sea,—and Eastern Balōchī. The two differ considerably, but are not mutually unintelligible.¹ They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhī and Lahndā. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

In a wild mountainous country such as Baluchistan there are numerous sub-dialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhī or Lahndā. This borrowing is carried to an extreme in the Kasrānī Balōchī of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 403ff.

As regards the Western Balōchī spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balōchī in Persian Baluchistan at something like 200,000.²

In British Baluchistan the western dialect prevails in Makrān, Khārān, and Chagai. These three lie on the west side of the Sarāwān and Jahlawān divisions of Kalāt, of which the main language is the Dravidian Brāhūī, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalāt lies the British District of Quetta, the main language of which is Pashtō, and here also, in its south-western corner, are found some speakers of Western Balōchī. The total number of speakers of the western dialect in British Baluchistan is 114,899, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

¹ Dames, *op. cit.*, p. 3, Note 1.

² *Encyclopædia Britannica* (11th Ed.), Vol. iii, p. 297.

number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brāhūi of Sarāwān and Jahlawān of Kalāt. In Baluchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalāt, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Dōmbkī and Kachhī divisions of Kalāt, and even in the eastern parts of Sarāwān and Jahlawān. We thus see that in Sarāwān and Jahlawān there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balūchī in these districts is :—

Sarāwān	13,786
Jahlawān	14,753
TOTAL	28,546

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates :—

Western Dialect	19,031
Eastern Dialect	9,515
TOTAL	28,546

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Lās Bēlā. Here, it really forms a part of the Balūchī of Sind, which adjoins Lās Bēlā on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Pushtō, not Balūchī. Quetta has been already referred to as containing a few speakers of Western Balūchī. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balūchī, joining on to, and forming a unit with, those of the neighbouring Panjab District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balūchī is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balūchī in its own home, but are shown separately in the list of those who speak Balūchī in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Balūches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makrāni Balūches who speak the western dialect. All other Balūches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Balūches on each side of the frontier speak the same dialect in very fair purity. On the other hand, in the hill country between the District of

Karachi and the Baluchistan State of Lās Bēlā, there is a colony of Balōches which, as we have seen, is continued into the latter State. But this Balōchī is far from pure. It is locally known as the 'Kāchhē-jī Bōlī,' and is much mixed with Sindhī. Over the rest of the province, it cannot be said that any particular tract is in possession of Balōches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhī of the people among whom they have settled. But others have retained Balōchī in a corrupt form, much mixed, as in the case of Kāchhē-jī Bōlī, with Sindhī. In fact, the only pure Eastern Balōchī spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balōchī of Sind as follows:—

	Number of Speakers
Western Dialect	10,000
Pure Eastern Dialect of the Upper Sind Frontier	56,389
Mixed Eastern Dialect	131,802
TOTAL	197,291

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balōchī in the State of Bahawalpur, lying immediately to the north-east of Sind. For the purposes of linguistic classification, these may be considered as forming one body with the Balōches of Sind, and as speaking the same kind of corrupt mixed dialect. Balōchī is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Balōch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndā of the Western Panjab, described in Vol. VIII, Part i, pp. 233ff. of this Survey. Only in the Sulaimān Hills bordering on Baluchistan, and in the Mazārī tribe and part of the Gurehānī tribe on the plains, do the Balōches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaimān Range are the Mūsa Khāi and Bārkhān tracts of the Loralai District, and, as already stated, the Balōchī of Dera Ghazi Khan is also found here. The Balōchī of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Balōches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balōchī were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrānī villages in the south of the Kulachi Tahsil. Their language was a continuation of the Kasrānī Balōchī of Dera Ghazi Khan, and like it was much mixed with the local Lahndā. As had been the case in Dera Ghazi Khan, the other Balōches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndā. A specimen of this Dera Ismail Khan Kasrānī Balōchī will be found on pp. 410ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balōchī was returned from Dera Ismail Khan, or, indeed, from any District of the North-West Frontier Province.

We thus get the following figures for the number of speakers of Balōchī in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911,

as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based:—

	Western District.	Eastern District.	TOTAL.
PERSIAN BALUCHISTAN	200,000 ¹	...	200,000 ¹
BRITISH BALUCHISTAN—			
Makran	70,333	...	70,333
Kharan	12,565	...	12,565
Chagai	8,330	...	8,330
Quetta-Fishie	1,040	...	1,040
Sarawan-Jahlawan	19,031 ¹	9,515 ¹	28,546
Loralai . . . . .	...	3,413	3,413
Bolan . . . . .	...	651	651
Sibi . . . . .	...	57,642	57,642
Kachi . . . . .	...	29,834	29,834
Dombki-Kalaci . . . . .	...	4,467	4,467
Las Bela . . . . .	...	12,544	12,544
TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH)	314,899	118,064	432,963
SIND—			
Kerachi	10,000 ¹	...	10,000 ¹
Jacobabad . . . . .	...	56,269	56,269
Mixed Dialects . . . . .	...	131,802	131,802
TOTAL FOR SIND	10,000	188,071	198,071
PANJAB—			
Dera Ghazi Khan . . . . .	...	68,921	68,921
Bahawalpur . . . . .	...	1,444	1,444
TOTAL FOR PANJAB	...	70,365	70,365
SUMMARY.			
BALUCHISTAN—			
Persian	200,000 ¹	...	200,000 ¹
British	114,899	118,064	232,963
SIND			
...	10,000 ¹	188,071	198,071
PANJAB			
... . . . .	...	70,365	70,365
TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA	324,899	276,923	701,721

¹ Estimates.

In addition to the above, Balōchi is spoken by temporary residents in the following provinces of India :—

Province.	Number of Speakers.
Baluchistan (Zhob)	92
Bombay (less the figures for Sind)	867
Panjab (less the figures for Dem Ghazi Khan and Bahawalpur)	310
Rajputana Agency	945
Other Provinces	721
TOTAL	2,865

Adding to this 701,721, the number of speakers of Balōchi in their own country, we arrive at a total of 704,586 for the number of speakers of Balōchi at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Balōchi resembles most other Eranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect. This is the popular opinion of many Balōches themselves, who disdain their own language, and carry on all their epistolary communications 'in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.'

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balōchi, as an Eranian language, occupies a distinctly independent position. The real state of the case is well put by Professor Geiger in the *Grundriss der Iranischen Philologie*.² He says:—

'Of all the dialects—he is speaking of Eranian dialects in general—Balōchi is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenues in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tenues after vowels and liquids to voiced spirants took place between the third and sixth centuries after Christ. In a word, Balōchi represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

Mr. Bray's remarks on this are to the point, and I make no apology for quoting them:—

'So with equal justice we might almost invert the common verdict and speak of Persian as bastard Balōchi. This at any rate would bring out the fact that Balōchi preserves a much more archaic

¹ Moeller, *Grammar*, p. 1.

² Vol. I, ii, p. 417. I quote the translation of Mr. Denys Bray on p. 181 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.

form of the parent language than Persian. But old beliefs die hard, and it will be many a long day before the idea that Baluchi is a mongrel form of Persian is finally consigned to limbo.¹

Baluchi cannot be said to possess any written literature. Only of late years have the Baluches begun to write their language at all, as they

Literature.

considered it to be merely a colloquial form of Persian. It was the latter that they employed as the ordinary medium of written communication.² Messrs. Lewis, Mayer, and, above all, Mr. Dames have, on the other hand, rescued a number of folktales and ballads, historical and others, which, although hitherto never reduced to writing by the Baluches themselves, had in some instances been traditionally handed down for many generations. These are all in the eastern dialect. No doubt similar ballads also exist in the western dialect, but they have not yet had the good fortune of finding a collector. So far as I am aware, the only western ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger³ mentions a manuscript collection of stories in the western dialect which is preserved in the British Museum. It contains, amongst other poems, the story of Laila and Majnun, a tale of Shâkh Sadi, and the story of Bahram Shâh Jihân and Gulandâm. They are all apparently imitations of Persian originals. Other poems also exist in Makran itself. On this subject Mr. Hughes Buller⁴ says :—

'A considerable body of literature exists in Western Baluch and many of the leading men keep books, known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Rûd emigration; two poems giving details of the various rulers of Kesh-Makran, the second of which is by Aîb, son of Zair, Kesh; a ballad by Ghulam 'Alî describing Malik Dîmâr Gûhar's fight with Tâzi Khân, Nûsir Shâh's general; another by Hâtham Kalmât describing the fight between Hâtham-al-Jihân and the Portuguese; and lastly a poem describing a fight at Lashkari Kaur in Panjgur between Mir Mohim Khân, Naubêrwânî, and Mir Ghulam, Gishki, of Panjgur on one side and the brothers, Iki Khân and Zangî, Brâhmî of Nushki, on the other.'

The various printed collections in the eastern dialect are all given in the list of Authorities.

The 'Tenth Memoir' (1832)⁵ of the Serampore Press records that in the 'Baluchee, or the Beloutehe of Balhi (Persian Character) . . .

Translations of the Bible.

three of the Gospels were printed as early as 1815.' Some years earlier John Leyden, of the College of Fort William, had translated St. Mark's Gospel; and in 1810 he had presented the MS. to the Calcutta Corresponding Secretary of the British and Foreign Bible Society. After Leyden's death the Serampore Missionaries employed his native assistants to continue the translation, which advanced as far as Acts; but apparently they printed no more than these three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the work. Nothing more was done till A. Lewis translated St. Matthew's Gospel in 1884. This was in the Roman character. The matter again rested till 1899, when a series of translations from the pen of T. J. Lee Mayer began to appear. The first of the series was St. Matthew's Gospel (Lahore, 1899). It was in the Roman character. Of the

¹ Dames, *Text Book*, p. 1.

² *Op. cit.* I, p. 222.

³ *Baluchistan District Gazetteer Series*, Vol. VII, pp. 81-2. The spelling of vernacular words has been altered to agree with the system followed in this Survey.

⁴ The following information is taken from the *Historical Catalogue of the Printed Editions of Holy Scriptures in the Library of the British and Foreign Bible Society*, Vol. II, Part 1, p. 193. London, 1911.

remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

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SKETCH OF BALŪCHĪ GRAMMAR.

The following account of Balūchī grammar is based on the works of Major Mockler and Mr. Longworth Dames. I must here express my obligations to Mr. Dames for the kindness with which he has assisted me in its preparation and in the editing of the specimens that come after it. Without his help I should have been unable to solve many difficulties that presented themselves, and if these pages possess any merit, it is due to the store of ripe knowledge which, in the midst of other and pressing duties, he has ungrudgingly placed at my disposal.

As previously stated, Balūchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balūches for written communications. If, occasionally, a Balūch does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balūchī in employing the Roman character.

Alphabet and Pronunciation.—Taking Western Balūchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdū, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are *a, ā, ī, i, e, ē, o, ō, ai, au*. A Persian *â* often appears as *i* in Balūchī, as in *dīr*, for *dūr*, far; *bīta*, for *būda*, become; *dūt*, for *dūd*, smoke.

The real Balūchī consonants and semivowels are *k, g, ch, j, t, d, p, b, m, n, r, l, y, s, sh, z, zh*, and *h*. The letter *sh* corresponds to the Persian ش, and *ch* to the Persian چ. The usual ligatures under these letters, as in *sh, zh*, which have been employed in transliterating Indian languages, will be omitted in the case of Balūchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian *sh* (श).

In Eastern Balūchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters *f, q, and r* occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as *f', q', and r'*, respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balūchī letter. Thus:—

s (س) and *sh* (ش) are both pronounced as *s*, as in *wāris*, for Arabic *wadris*, an heir; *sabr*, for Ar. *ṣabr*, patience.

h (ح) is pronounced as *h*, as in *hukm*, for Ar. *ḥukm*, an order.

x (خ) is pronounced as *k* or as *h*, as in *bakshiah*, for Persian *bakhshiah*, a gift; *habar*, for Pers. *ḡabar*, news; *tāht*, for Pers. *taht*, a bedstead.

z (ذ), *zh* (ذ), and *z* (ز) become *z*, as in *mazkūr*, for Ar. *mazkūr*, mentioned; *zarūr*, for Ar. *zarūr*, necessary; and *zohr*, for Ar. *ḡohr*, midday.

f (ف) becomes *f*, as in *fūfan*, for Ar. *fūfan*, a storm.

¹ Regarding the transliteration of this letter, see the next page.

‘ (ع) is simply dropped, as in *sāat*, for Ar. *sā’at*, an hour.

γ (غ) becomes *g*, as in *garīb*, for Ar. *garīb*, poor.

f (ف) becomes *p*, as in *napas*, for Ar. *naḥs*, breath.

q (ق) becomes *k*, as in *taksir* or *taskir*, for Ar. *taqsir*, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect. In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balūchī,¹ attention must in the first place be directed to the pronunciation of the surd consonants *ch*, *k*, *p*, *t*, and *f*. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters *chh*, *kḥ*, *ph*, *th*, and *ḥh*, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as *chh*, *kḥ*, *ph*, *th*, and *ḥh*. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balūchī and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write *ch’am*, the eye, where Mr. Dames writes *chham*; *k’apt’a*, fallen (Dames, *khaptha*); *p’anjāḥ*, fifty (Dames, *pānjāḥ*); *t’i*, other (Dames, *thi*); *f’ular*, coarse (Dames, *ḥular*), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as *sh* or *χ* (i.e. *kḥ*, see below). For this reason Mr. Dames, in his grammar, often omits the *h* in words such as *k’asht’a*, pulled, or *bōχt’a*, opened, writing them *khuashta* and *bokhta*, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except *t* and *d*. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting *t* and *d*) are the above surds, *ch*, *k*, *p*, and *t*, and their corresponding sonants, *j*, *g*, *b*, and *d*. Whenever any of these letters follows a vowel it becomes a spirant. Thus:—

ch is sounded like the *sh* in ‘shin.’ This sound is indicated by the letters *sh*.

j is sounded like the *s* in ‘pleasure,’ or like the *j* in the French word ‘jour.’ I indicate this sound by *sh*.

k is sounded like the *ch* in ‘loch,’ or the Arabic *ق*. I indicate this sound by the Greek letter *χ*.

g is sounded like the Arabic *غ*. I indicate this sound by the Greek letter *γ*.

p is sounded like the *f* in ‘fire.’ I indicate this sound by the letter *f*.

¹ The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.

ɔ is sounded something between the *ɛ* in 'visible' and the *o* in 'wisp.' I indicate this sound by the letter *ɛ* or *œ*.

t is sounded like the *th* in 'thin.' I indicate this sound by the Greek letter *θ*.

d is sounded like the *dh* in 'this.' I indicate this sound by the Greek letter *δ*.

As there are no spirants corresponding to the letters *t* and *d*, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Iranian languages. They are employed because the only alternative would be to use ligatured combinations, such as *th* for the *th* in 'thin,' and *dh* for the *dh* in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balūchī only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east:—

Western Dialect.

*ash**wāḡa**kashag**ap**shāpānk**barābar**dāta**pād*

Eastern Dialect.

ash, from.*wāzhā*, a master.*k'ashag*, to kill.*af*, water.*shafānk'*, a shepherd.*barāwar*, equal.*dāda*, given.*pādδ*, a foot.

Natives of India proper are unable to pronounce the sounds of *θ* and *δ*, and substitute for them *s* and *z*, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balūchī received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as *p'is*, a father, as *پس* *pās*, and *p'ād*, a foot, as *پاد* *pās*. The sounds of *θ* and *δ* do not ordinarily occur in Western Balūchī, but, in special localities, some speakers occasionally substitute them for *t* and *d*, respectively, as in the east, and sometimes, even, substitute *s* for *t*.

Finally, for the eastern dialect, there remains the case of the sord consonants *ch*, *k*, *p*, *t*, and *f*, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have *k'apt'a*, not *k'ap't'a*, fallen, because the *p* is immediately followed by the consonant *t*.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balūchī. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word *minnat*, instead of *minnaθ*, entreaty. Other words are capable of a different explanation. Such, for instance, is

sak', hard, which, according to the rule that a final *k'* preceded by a vowel becomes *χ*, we should expect to see spelt *sax*. The reason for the retention of the surd *k'* is that the word is originally *sakt'*,—compare the Persian *saxt*. In *sakt'* the *k'* has been preserved unchanged by the following *t*, and when, as often happens in Balūchī, the final *t* has been dropped, the *k'* remains hard under the memory of its influence. Again, we have *p'adāy*, not *p'adāy*, to run, because the word is really a contraction of an older *p'ad dāy*, lit. to give a foot.

Another letter peculiar to East Balūchī must also be noted. It is an aspirate of *w*, and I represent it by *w'*, corresponding to Mr. Dames's *wh*. Its pronunciation is peculiar. Mr. Dames informs me that the aspiration seems to accompany the *w* throughout, and not to precede it. In fact, *w'* seems to be a true surd, corresponding to the sonant *w*, as *f* does to *v*. This *w'* usually corresponds to a Persian *χw* or a Sanskrit *sr*, and to a West Balūchī *w*. Thus, corresponding to the Persian *χwāsh*, we have the West Balūchī *wāsh*, and the East Balūchī *w'āsh*, sweet; to the Persian *χwāb*, we have W. Balūchī *wāb*, and E. Balūchī *w'āb*, sleep; and to the Sanskrit *śāda-*, taste, we have W. Balūchī *wād*, and E. Balūchī *w'ād*, salt.

Balūchī is fond of clipping its words. In commonly used vocabularies, such, for instance, as the preposition *ach* or *ash*, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as *ach* or *ash*, *chi* or *shi*. Before a *w* it even becomes *chū*, as in *chū wafī nafarā*, from (thine) own servants. Before a vowel or *h* it becomes simply *ch*, as in *chamudā*, for *ach hamudā*, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have *rō*, as well as *rōsh*, a day; *gwān janay*, as well as *gwān' janay*, to call; and (West) *sak*, (East) *sak'*, for *sakt* (Persian *saxt*), hard. In both west and east a final *t* (or *θ*) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have *kushit* or *kushi*, and, in the east, *k'ushiθ* or *k'ushi*, he will slay, in which the form in *t* or *θ* is the original. Again, in the west, we have *kushagāyint*, *kushagāyin*, or *kushagāyī*, and, in the east, *k'ushayē*, he is slaying, in which the original form is that ending in *nt*. We shall also see that the past participle of a verb ends in *g* (East, *γ*), and that this *g* (*γ*) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Balūchī.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full *u*. Thus, we have *gwashā*, I will say, but *gwashān-i*, I will say to him.

The following is the full Balūchī alphabet in the Persian character,—including the special letters used in the east,—with the system of transliteration that will be adopted for the language in these pages:—

ا , a.	پ , p.
آ , ā.	ع , p'.
ب , b.	ف , f.
پ , p.	ق , q.
د , d.	گ , g.
د , d.	ح , h. (Only in borrowed words.)

پ , p. (Only in borrowed words.)	ه , h. (Only in borrowed words.)
ت , t.	ز , z. (Only in borrowed words.)
ج , j.	ع , ' . (Only in borrowed words.)
غ , gh.	خ , kh.
ق , qh.	ف , f.
ك , k. (Only in borrowed words.)	ق , q. (Only in borrowed words.)
خ , kh.	ك , k.
د , d.	گ , g.
ذ , dh. (Only in borrowed words.)	گ , g.
ځ , qh. (Only in borrowed words.)	ل , l.
ڙ , z.	م , m.
ر , r.	ن , n.
ژ , r. (Only in borrowed words.)	و , w. v.
ڙ , r. (Only in borrowed words.)	و , w.
ز , z.	ز , z.
ڙ , zh.	ڙ , zh.
س , s.	س , s.
ش , sh.	ش , sh.
ص , s. (Only in borrowed words.)	ص , sh.
ض , z. (Only in borrowed words.)	ض , z.

ARTICLE.—There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed *-ē*, the '*yā-e-wahdat*,' thus, *marīd*, man, *marīdē*, a man.

GENDER.—There is no distinction of grammatical gender in Balūchī. Male and female are distinguished either by the use of different words,—as in *gurānq*, a ram, *gaq*, a ewe,—or by the addition of words such as *nar*, male, and *mādag* (Eastern, *māday*), female.

DECLENSION OF NOUNS.—There is only one declension. Nouns are declined as follows:—

Lōg (*lōy*), a house.

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>lōg</i>	<i>lōy</i> .
Gen.	<i>lōga</i>	<i>lōy, lōyē</i> .
Dat.	<i>lōgā, lōgā-rā</i>	<i>lōyār, lōyā-rā</i> .
Obj.	<i>lōgā</i>	<i>lōyā</i> .

	Western Dialect.	Eastern Dialect.
Plur.		
Nom.	<i>lōg, lōgā̃</i>	<i>lōy, lōyā̃.</i>
Gen.	<i>lōgāna, lōgāni</i>	<i>lōyāni.</i>
Dat.	<i>lōgā̃, lōgā̃-rā</i>	<i>lōyā̃r, lōyā̃-rā.</i>
Obl.	<i>lōgā̃</i>	<i>lōyā̃.</i>

The oblique case is used with prepositions, as in *ash lōgā*, from the house; *ash lōgā̃*, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full *n*. Thus, when in the genitive it is followed by the termination *i*, we get *lōgān-i*, not *lōgā̃-i*. So, when *ash*, from, follows, as it sometimes does, the noun, we get *lōgān ash*, not *lōgā̃ ash*, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dative. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindi. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in *ash lōgā* (*ash lōyā*), from the house; but a postposition governs a noun in the genitive case, as in *lōga sarā* (*lōy sarā*), on the house; *lōgāni sarā* (*lōyāni sarā*), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in *lōgān ash*, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article *-ē, a*, the case terminations are added after the article. Thus, singular oblique *lōgēā* (*lōyēā*). Naturally, this form is used only in the singular.

If a noun ends in *ā*, a *y* is inserted before the terminations. Thus, *hayā*, shame, sing. obl. *hayāyā*. But, in the eastern dialect, a few words of this class insert *h*, preceded by a short *a*, instead of *y*. Thus, *māshā*, a lord, plural *icā:hahā̃*; *bēgā*, evening, sing. obl. *bēgahā̃*, in the evening. On the other hand, in the western dialect, nouns like *hayā* form the genitive singular by adding *i*, not *a*, as in *hayāi*, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in *ā*, change this *ā* to *av* before terminations, and before the indefinite article. Thus, *lērō*, camel, *lēravā̃*, camels; *lēravē*, a camel.

The genitive precedes the noun by which it is governed. Thus, *mardā sar* (Eastern, *mard sar*), the man's head; *mardā sarā mīd* (Eastern, *mard sar mīd*), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination *ō*, as in *malkē sardār*, the chief man of the country; *maī p'īōē naukar*, my father's servant. In the genitive singular of the western dialect, I have followed Mockler in writing it with a short *a*. Thus, *lōga*, not *lōgā* as in the oblique case. So far, however, as I can ascertain, either *lōga* or *lōgā* may be used both in the genitive and in the oblique singular. Balūchī scribes, writing in the

Persian character, makes no distinction between the two forms, and use either for either case indiscriminately. In fact we may assume that, in the western dialect, the genitive singular and the oblique singular both end in *a* or *ā*, and that the genitive is in form the same as the oblique.

Sometimes an adjective of possession is used instead of the genitive. In such cases, the adjective follows the noun. These adjectives will be dealt with in the next section.

After numerals, and other adjectives signifying number, the noun is usually in the singular, as in *dō bach*, two sons.

ADJECTIVES.—The principal adjectival suffixes are *-ī*, *-ig*, and *-in*. The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination *-ī* occurs in both dialects, as in *bādshāhī*, royal, from *bādshāh*, a king.

The termination *-ig* forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often *-aig*, as in *mard*, a man, *mardaig*, of or belonging to a man. Some pronounce it *-ig*, as in *mardig*. In the eastern dialect, it generally takes the form *-ēy* or *-ēyā*, as in *dārēy*, wooden, from *dār*, wood; *mardēy* or *mardēyā*, of or belonging to the man, from *mard*, man. It is sometimes weakened to *-ē*, as in *mardē*, of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have *ē lōg bādshāhaig-int*, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix *-ē*, which, as usual in such cases, becomes *-en* before a vowel. Some forms of the western dialect have *-ī* instead of *-ē*. Examples are *ā* (Eastern, *ā*) *sharrē*, *mard*, that good man, as compared with *sharr*, good; *sharren āp* (Eastern, *sharren āf*), good water. When not used attributively, they do not take this termination. Thus, *ā* (Eastern, *ā*) *mard sharr-ant* (Eastern, *-ant*), those men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full *a* before the *-ē*. Thus, from (Eastern) *k'isāī*, small, we have *k'isānē*. This *ā* is not a long vowel, but is pronounced quite shortly.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding *-t'ir*, as in *sharr*, good, *sharrt'ir*, better. In the eastern dialect the corresponding suffix is *-t'ar* or *-t'ir*, as in *sak*, strong, *sakt'ar*, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus:—

Western Dialect.	Eastern Dialect.
<i>mazan</i> , great.	<i>mazoī</i> , great.
Comparative, <i>mastir</i> .	<i>mast'ir</i> .
<i>burz</i> , high.	<i>burz</i> , high.
Comparative, <i>bustir</i> or <i>burztar</i> .	<i>burzāt'ir</i> .
<i>kasān</i> , small.	<i>k'isāī</i> , small.
Comparative, <i>kastir</i> .	<i>k'ant'ar</i> or <i>k'isānt'ir</i> .

The thing with which comparison is made is governed by the ablative preposition *ash*, *ach*, or *chi*, then, the corresponding eastern preposition being *ash*, *ash*, or *shi*. Thus :—

(West) *ē mard chi ā mardā sharrtir-ī*, this man is better than that man.

(East) *ash t'ō sakt'ar-ē*, he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *ash t'ō nēx-ē*, he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *sakē* (Eastern, *sakiā*), very, may be used. The most common method is to use the comparative in some such phrase as (West) *ē chi drustā sharrtir-ī*, this is better than all; or (East) *ash t'ēpayē mast'ir*, greater than all. In the west, the Persian suffix *-tarin* is sometimes used, as in *kastarin*, the youngest.

PRONOUNS.—Pronouns, especially the personal pronouns, have, as in the Ghalehah languages, two forms of the genitive. The first is the ordinary genitive, corresponding to our 'my,' 'thy,' 'his,' and so on. The other is a genitive absolute, corresponding to our 'mine,' 'thine,' 'ours,' 'yours,' and so on. It is formed by adding the possessive suffix *-ig*, described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	I,	<i>man</i> .	<i>mā, ma, mā.</i>
Gen.	my,	<i>manī.</i>	<i>manī, māī.</i>
Gen. Abs.	mine,	<i>manīg.</i>	<i>maīy.</i>
Acc.-Dat.	me, to me,	<i>manā, manā-rā.</i>	<i>manā.</i>
Obl.	me,	<i>manā (Ag. man).</i>	<i>mā.</i>
Plur.			
Nom.	we,	<i>amā, mā.</i>	<i>mā.</i>
Gen.	our,	<i>amaī, maī.</i>	<i>maī.</i>
Gen. Abs.	ours,	<i>amaīg, maīg.</i>	<i>maīy.</i>
Acc.-Dat.	us, to us,	<i>amā-rā, mā-rā.</i>	<i>mār, mā-rā.</i>
Obl.	us,	<i>amā, mā.</i>	<i>mā.</i>

The old form of the nominative plural is *māk'*, and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *māk'-ū* (not *mā-ū*), we are; *māk'-aū*, we were.

The pronoun of the second person is declined as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	thou,	<i>tau.</i>	<i>t'an, t'a, t'ō.</i>
Gen.	thy,	<i>taī, tat.</i>	<i>t'at.</i>
Gen. Abs.	thine,	<i>taīg.</i>	<i>t'aīy.</i>
Acc.-Dat.	thee, to thee,	<i>tarā, tarā-rā.</i>	<i>t'ar, t'a-rā.</i>
Obl.	thee,	<i>tau.</i>	<i>t'an, t'a.</i>

		Western Dialect.	Eastern Dialect.
Plur.			
Nom.	ye,	<i>shumā.</i>	<i>shucā, shā.</i>
Gen.	your,	<i>shumāi.</i>	<i>shucāi, shāi.</i>
Gen. Abs.	yours,	<i>shumāig.</i>	<i>shucāry.</i>
Acc.-Dat.	you, to you,	<i>shumā-cā.</i>	<i>shucār, shār.</i>
Obl.	you,	<i>shumā.</i>	<i>shucā, shā.</i>

As in the case of the first person, there is, in the east, an old form, *shucāk'*, of the nominative plural, which is used when the verb substantive is suffixed. Thus, *shawāk'-ēθ*, you are; *shawāk'-uθē*, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

PRONOMINAL SUFFIXES.—The personal pronouns are often represented by pronominal suffixes. These are:—

	Western Dialect.	Eastern Dialect.
Sing. and Plur.		
1st person	<i>-ā.</i>	<i>-ā, ā.</i>
2nd person	<i>-it.</i>	<i>?</i>
3rd person		
Sing.	<i>-ē or i.</i>	<i>-i.</i>
Plur.	<i>-ish.</i>	<i>-ish, ā.</i>

The forms for the first and second persons are very rarely used, but *-ē (-i)* and *-ish* of the third person are quite common. The eastern *-ā, -ā* (first person) and *-ē* (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when *-ē* or *-ish* is added to a word ending in *ā*, the two contiguous vowels coalesce into *ai*. Thus, *māla* (acc. sing.) + *ē* becomes *mālai*, his cattle, and *lōgā* (acc. sing.) + *ish* becomes *lōgaish*, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote *girōx-i*, a purchaser of it. For the dative, we may quote *rushat-ē*, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus:—

(West) *man a-kushān-ē* (for *kushā-ē*), I will kill him.

man a-girān-ish (for *girā-ish*), I will seize them.

(East) *mā k'-ārān-i* (for *k'-ārā-i*), I will bring it.

bar-ish, take them away.

manzār mā k'anant-ā, if they do not agree to them (*-ā*).

If the verb is transitive, and is in one of the tenses formed from the past participle, the suffix indicates the agent, i.e. the subject, if it is not expressed elsewhere in the sentence. Thus:—

(West) *kutag-ē*, he made, lit. made by him.

burlagant-ish, they carried (it) off, lit. carried off by them.

(East) *ā k'udā* or *k'udā-ī*, he made, lit. made by him.
jaḍa-ish, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghalehah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example:—

icatī ushtira gutā lōnjān kutag-ē, or
icatī ushtira guḷai (gutā+ē) lōnjān kut, or
icatī ushtira guḷā lōnjān-ē kut, he (-ē) made it pendent on the neck of his camel.

DEMONSTRATIVE PRONOUNS.—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined:—

'This,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>ē</i> .	<i>ēsh, ē, ī</i> .
Gen.	<i>ishī, ēshī</i> .	<i>ēshī, ēshiyā</i> .
Dat.	<i>ishīā-rā, ēshīā-rā</i> .	<i>ēshiyār</i> .
Obl.	<i>ishīā, ēshīā</i> .	<i>ēshiyā</i> .
Plur.		
Nom.	<i>ē, ēshā</i> .	<i>ēsh, ēshā</i> .
Gen.	<i>ishānī, ēshānī</i> .	<i>ēshānī</i> .
Dat.	<i>ishānā, ēshā-rā</i> .	<i>ēshā-rā</i> .
	<i>ēshānā, ēshā-rā</i> .	
Obl.	<i>ishā, ēshā</i> .	<i>ēshānī</i> .

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined:—

'That,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>ā</i> .	<i>ā, āh</i> .
Gen.	<i>āī, āyi, āhī, āhiyāī</i> .	<i>āhī, āhiyā</i> .
Dat.	<i>āī-rā, āyā-rā</i> .	<i>āhiyār</i> .
Obl.	<i>āyā, āhiyā, āiyā</i> .	<i>āhiyā</i> .
Plur.		
Nom.	<i>ā, āyā, āhā</i> .	<i>ā, āh, āhā</i> .
Gen.	<i>āyānī, āhānī</i> .	<i>āhānī</i> .
Dat.	<i>āyānā-rā, āhānā-rā</i> .	<i>āhā-rā</i> .
Obl.	<i>āyā, āhā</i> .	<i>āhānī</i> .

In the western dialect, there is a singular genitive absolute, *āyīēg* or *āhīēg*, his. Probably also there is a plural *āyānīg* or *āhānīg*, theirs, but it is not mentioned either by Mockler or by Pierce. The initial *ā* of the western forms may be nasalized, as in the east. Thus, *ā̃*, he; *ā̃hānī*, of them.

The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) *chī-māhū*, for *chī mā āhū*, from among them; *chāhiyā*, for *chī-āhiyā*, from that.

To the two demonstrative pronouns, the particle *ham* is very frequently prefixed. It means 'even,' and is equivalent to the Hindi suffix *-āī*. Nominally, as in the case of *-āī*, it gives emphasis, as in *ham-ā*, this very; *ham-ā* or *ham-āī*, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that *hamā* or *hamāī* means merely 'he,' 'she,' 'it,' or 'that.' The prefix *ham* is used in both dialects. In the east it is sometimes weakened to *hac*, so that we get *hamēsh* or *hacēsh*, *hamō* or *hacō*, *hamī* or *hacī*, and so on.

These compounds are of very frequent occurrence, and will often be met with in the following pages. They are declined exactly like the simple pronouns.

RELATIVE.—In both dialects, the relative pronoun is the Persian *kī* (Eastern, *k'ī*), which is not declined. Its declension is formed with the *wid* of another pronoun. Thus, (East) *k'ī chāhiyā*, whose, lit. who of this. The idiom is the same as that of Persian.

INTERROGATIVE.—The interrogative pronouns are *kai* (Eastern, *k'āi*), who?, and *chī* (Eastern, *ch'ī*), what?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows:—

'Who?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>kai</i> .	<i>k'āi</i> .
Gen.	<i>kaii</i> .	<i>k'āiy</i> .
Dat.	<i>kaiā-rā</i> , <i>kai-rā</i> .	<i>k'āiār</i> .
Obl.	<i>kaiā</i> .	<i>k'āiā</i> .
Plur.		
Nom.	<i>kai</i>.	...
Gen.	<i>kaiigāi</i>.	...
Dat.	<i>kaiigā</i>.	...
Obl.	<i>kaiigā</i>.	...

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

'What?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>chī</i> .	<i>ch'ī</i> .
Gen.	<i>chī</i> , <i>chīā</i> .	?
Dat.	<i>chīā-rā</i> .	?
Obl.	<i>chīā</i> .	?

The plural is the same as the singular.

In the western dialect, there is *kujām*, *kuṭām*, *kuḍām*, *kujān*, *kuṭān*, or *kuḍān*, which? This, when used substantively, is thus declined:—

	Singular.	Plural.
Nom.	<i>kujām</i> .	<i>kujām</i> .
Gen.	<i>kujāmī</i> .	<i>kujāmāni</i> .
Dat.	<i>kujāmīā</i> .	<i>kujāmā</i> .
Obl.	<i>kujāmīā</i> .	<i>kujāmā</i> .

Similarly for the other forms. In the eastern dialect, there is *k'itā* or *t'ā*, which?, what?, which is used only as an adjective.

REFLEXIVE PRONOUN.—The reflexive pronoun is *wat* (Eastern, *waṭ*), self. The genitive means 'own.' It is thus declined:—

'Self.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>wat</i> .	<i>waṭ</i> .
Gen.	<i>watī</i> .	<i>waṭi</i> .
Gen. Abs.	<i>watīg</i> .	<i>waṭīy</i> .
Dat.	<i>watā-rā</i> .	<i>waṭār</i> .
Obl.	<i>watā</i> (Ag. <i>wat</i>).	<i>waṭā</i> .
Plur.		
Nom.	...	<i>waṭā</i> .
Gen.	...	<i>waṭāni</i> .
Dat.	...	<i>waṭā-rā</i> .
Obl.	...	<i>waṭā</i> .

This pronoun is employed, like the Hindi *ap*, to refer to the subject of the sentence. In the eastern dialect, *p'a waṭā* or *ma waṭā* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindi *āpas-mē*. In the western dialect, the plural is the same as the singular.

Jind, body, is also used in both dialects to mean 'self.'

The following are additional pronominal forms from the west:—

kas, anyone, someone.
har kas, everyone.
hēch, *hēch*, any.
chī, any.
chut, how much? how many?
bāz, many.
lahlē, some, a few.

For the eastern dialect, we may quote:—

k'as, anyone, someone.
har k'as, everyone.
hēch', *hēch'i*, any.
ch'i, any.
ch'ix-t'ar, *ch'ix-t'ar*, how much? how many?
bāz, many.

k'am, a few.

k'ardē, some.

t'i, other.

t'ēyā, *t'ēwayē*, all.

drust', *kull*, *las*, the whole.

CONJUGATION.—Auxiliary Verbs and Verb Substantive.—Before dealing with the active verb, it will be convenient to discuss the verb substantive, which is also used as an auxiliary verb. This is used enclitically, and is attached as a suffix to some other word in the sentence. It is conjugated as follows :—

Present, 'I am,' etc.

Western Dialect.	Eastern Dialect.
Sing.	
1. <i>ā</i> , <i>ī</i> , or <i>ū</i> .	<i>ā</i> .
2. <i>ē</i> .	<i>ē</i> .
3. <i>int</i> , <i>in</i> , or <i>ī</i> .	<i>ē</i> .
Plur.	
1. <i>in</i> , <i>ī</i> , <i>an</i> , or <i>ā</i> .	<i>ā</i> .
2. <i>it</i> , <i>ē</i> .	<i>ēθ</i> , <i>ē</i> .
3. <i>ant</i> , <i>an</i> , <i>ā</i> , or <i>ā</i> .	<i>ant'</i> , <i>an</i> , or <i>ā</i> .

Past, 'was,' etc.

Sing.	
1. <i>atā</i> , <i>atī</i> , or <i>atū</i> .	<i>atā</i> .
2. <i>atē</i> .	<i>atē</i> .
3. <i>at</i> .	<i>atθ</i> , <i>ēθ</i> .
Plur.	
1. <i>atin</i> , <i>atī</i> , <i>atan</i> , or <i>atā</i> .	<i>atā</i> .
2. <i>atit</i> , <i>atē</i> .	<i>atē</i> .
3. <i>atant</i> , <i>atan</i> , <i>atā</i> .	<i>atant'</i> , <i>atan</i> .

After a long vowel, the initial *a* is liable to be dropped, as in *dagārā-t* for *dagārā-at*, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) *man-ā*, I am; *tan-ē*, thou art, and so on. But it must be remembered that in the eastern dialect, when they are suffixed to the first or second person plural, the pronouns take the forms *māk'* and *shawāk'*, respectively (see pp. 343, 344). We thus get the following conjugation in the east :—

Singular.	Plural.
1. <i>man-ā</i> , I am.	<i>māk'-ā</i> , we are.
2. <i>t'an-ē</i> , thou art.	<i>shawāk'-ēθ</i> , <i>shawāk'-ē</i> , you are.
3. <i>āh-ē</i> , he is.	<i>āh-ant'</i> , they are.

Similarly, for the past, we have :—

Singular.	Plural.
1. <i>man-atā</i> , I was.	<i>māk'-atā</i> , we were.
2. <i>t'an-atē</i> , thou wast.	<i>shawāk'-atē</i> , you were.
3. <i>āh-atθ</i> , <i>āh-ēθ</i> , he was.	<i>āh-atant'</i> , they were.

The negative form of this verb is *neā* or *aiā*, I am not, and so on.

Another form of the verb substantive, meaning 'to be,' 'to exist,' and connected with the Persian *hast*, is also used in the present and the past. Thus:—

'I am,' 'I exist.'

Western Dialect.		Eastern Dialect.	
Sing.			
1.	<i>astā</i> or <i>hastā</i> .		<i>ast'ā</i> .
2.	<i>astē</i> , <i>hastē</i> .		<i>ast'ē</i> .
3.	<i>ast</i> , <i>astint</i> , <i>astī</i> , <i>hast</i> , <i>hastint</i> , <i>hastī</i> .		<i>ast'ē</i> .
Plur.			
1.	<i>astin</i> , <i>astī</i> , <i>hastin</i> , <i>hastī</i> .		<i>ast'ā</i> .
2.	<i>astil</i> , <i>astē</i> , <i>hastit</i> , <i>hastē</i> .		<i>ast'ē</i> , <i>ast'ē</i> .
3.	<i>astant</i> , <i>astan</i> , <i>astā</i> , <i>hastant</i> , <i>hastan</i> , <i>hastā</i> .		<i>ast'ant</i> , <i>ast'an</i> , <i>ast'ā</i> .

The past is apparently used only in the east. In the west, the past of *baig*, to be, is used instead, or the present may be used for the past, as in *yak mardamēā-ra dō bach hastant*, to a certain man were two sons. In the east it is thus conjugated:—

'I was,' 'I existed.'

Singular.		Plural.	
1.	<i>ast'ā</i> .		<i>ast'ā</i> .
2.	<i>ast'ē</i> .		<i>ast'ē</i> .
3.	<i>ast'ā</i> , <i>ast'ā</i> .		<i>ast'ant</i> , <i>ast'an</i> .

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *wand hast*, there is to me, i.e. I have.

The negative is *nist* (East, *nist'ē*), he is not, with a past (only East) *neā*, he was not, and so for the other persons.

ACTIVE VERB.—As in other Iranian languages, the conjugation of the verb is founded upon two bases,—a present and a past. The present base, commonly called the 'root,' is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *ay* (Eastern, *ay*) of the infinitive. Thus, from *kanay* (Eastern, *k'anay*), to do, we get the present stem *kan-* (or *k'an-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding *-tag* to the present stem. Thus, from *prushay*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is *-t'ay*, so that from *p'rushay*, to break, we get *p'rushit'ay*. But, after a vowel, according to the general rule given on p. 338, this *-t'ay* becomes *-day*, so that, e.g., from *biay*, to become, we get the past base *biday*.

Many verbs, mostly those corresponding to Persian verbs in *-idan*, add *-itag* (Eastern, *-iday*). Thus the verb *rasag* (Eastern, *rasay*), to arrive (Persian, *rasidan*), has its past base *rasitag* (Eastern, *rasiday*).

In all these cases, the final *y* of the past base, which is also the past participle, in the eastern dialect, is dropped when it comes at the end of the word, and is retained only when terminations are added. Thus, while we have *p'rushit'ay-ā*, I broke, with

the suffix $-ā$ of the first person, we have *p'rashā'a*, not *p'rashā'ay*, he broke, because the third person singular of the past tense has no suffix. In the western dialect, the dropping of the corresponding dual *y* is optional, so that we have *p'rashāy* or *p'rashā*, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with *y* or *y* the long form, and that without *y* or *y* the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierce, Mocklar, and Dames. The past participles are given in their short forms:—

WESTERN DIALECT.		EASTERN DIALECT.		Meaning
Infinitive.	Past Part.	Infinitive.	Past Part.	
<i>āyag</i>	<i>atka</i>	<i>āy</i>	<i>āka, āx't'a</i>	to come.
.....	.....	<i>akay</i>	<i>ak'at'a</i>	to sleep.
<i>(ishkanyag)</i>	<i>(ishkāt'a)</i>	<i>ashkanyag</i>	<i>ashk'at'a</i>	to hunt.
.....	.....	<i>hāy</i>	<i>hāka</i>	to be killed.
<i>hāyag</i>	<i>hāka, hāta</i>	<i>hāy</i>	<i>hāta</i>	to be, to become.
<i>handag</i>	<i>hanta</i>	<i>handay</i>	<i>hant'a</i>	to mind.
<i>harag</i>	<i>harta</i>	<i>haray</i>	<i>hart'a</i>	to hear.
<i>hājag</i>	<i>hājka</i>	<i>hāchay</i>	<i>hāx't'a</i>	to open, undo.
<i>brājag</i>	<i>brājka</i>	<i>brājay</i>	<i>brāj't'a</i>	to fry.
<i>haskhag</i>	<i>haskhāt'a</i>	<i>haskhāy</i>	<i>haskh'at'a</i>	to give.
.....	.....	<i>haskhāy</i>	<i>hax't'a</i>	to go off, be discharged.
<i>chinag</i>	<i>chika</i>	<i>chinyag</i>	<i>chika</i>	to pick up.
<i>chōpag</i>	<i>chōpta</i>	<i>chōfay</i>	<i>chōfika</i>	to fry.
<i>dāyag</i>	<i>dāta</i>	<i>dāy</i>	<i>dāta</i>	to give.
<i>dārag</i>	<i>dāshka</i>	<i>dāray</i>	<i>dāsh't'a</i>	to hold.
<i>dīrag</i>	<i>dīrta</i>	<i>dīnay</i>	<i>dīr't'a</i>	to tear.
<i>īschag</i>	<i>dōika</i>	<i>dōchay</i>	<i>dōx't'a</i>	to sow.
.....	.....	<i>dōchay</i>	<i>dush't'a</i>	to milk.
<i>dranjag</i>	<i>drutka</i>	<i>dranjay</i>	<i>dranjika</i>	to hang up.
<i>drushag</i>	<i>drushka</i>	<i>drushay</i>	<i>drush't'a</i>	to grieve.
.....	.....	<i>garday</i>	<i>gart't'a</i>	to return.
<i>gichinag</i>	<i>gichika</i>	<i>gichinay</i>	<i>gichin't'a</i>	to choose.
.....	.....	<i>gīchay</i>	<i>gīx't'a</i>	to bear, bring forth.
<i>gindag</i>	<i>dīta, dīr't'a</i>	<i>gīnday</i>	<i>dīta</i>	to see.

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
gīrag . . .	gīpla . . .	gīrag . . .	gīpt'a . . .	to seize, take.
grālag . . .	grāta . . .	grālag . . .	grāt'a . . .	to cook, boil.
gīwajag . . .	gīwātka . . .	gīwajag . . .	gīwāt't'a . . .	to pull out.
gīwashag . . .	gīwash'ta . . .	gīwashag . . .	gīwash't'a . . .	to speak.
gīwasag . . .	gīwas'ta . . .	gīwasag . . .	gīwas't'a . . .	to pass by.
gōfag . . .	7	gīwajag . . .	gīwapt'a . . .	to weave.
.....	.....	gīwajag . . .	gīwapt'a . . .	to summon.
ilag . . .	ish'ta . . .	ilag . . .	ish't'a . . .	to allow, permit.
ishkanag . . .	ishkātka . . .	ashkanag . . .	ashkāt't'a . . .	to hear.
janag . . .	jata . . .	janag . . .	jāt'a . . .	to beat, strike.
kanag . . .	kata . . .	kānag . . .	kāt't'a . . .	to do, make.
kāpug . . .	kāpta . . .	kāpug . . .	kāpt'a . . .	to fall.
.....	.....	kāpug . . .	kāpt'a . . .	to leave.
(badag) . . .	(bad'ta) . . .	maḥag . . .	maḥ't'a . . .	to freeze.
mīchag . . .	mīkta . . .	mīchag . . .	mīch't'a . . .	to suck.
mīrag . . .	mīrta . . .	mīrag . . .	mīr't'a . . .	to die.
mīrag . . .	mīrta . . .	mīrag . . .	mīr't'a . . .	to fight.
.....	.....	mīchag, mīrag . . .	mīch't'a . . .	to make water.
mīlrag . . .	mīlsh'ta . . .	mīlrag . . .	mīlsh't'a . . .	to write.
nīndag . . .	nīkta . . .	nīndag . . .	nīsh't'a . . .	to sit, dwell.
.....	.....	nyārag . . .	nyāt't'a . . .	to post, appoint.
pachag . . .	pata, palka . . .	pachag . . .	p'at't'a . . .	to bake, boil, cook.
.....	.....	p'adag . . .	p'adāt't'a . . .	to run.
.....	.....	raḥag . . .	raḥ't'a . . .	to tear up.
rēhag . . .	rēkta . . .	rēhag . . .	rēh't'a . . .	to scatter, pour.
rārag . . .	rāta . . .	rārag . . .	rāt't'a . . .	to spin.
rōrag . . .	rōpta . . .	rōp'ag (rōfag) . . .	rapt't'a . . .	to sweep.
raunag . . .	shata . . .	raunag . . .	shuḥa, shāt'a, rapt't'a . . .	to go.
rudag . . .	rūta . . .	rudag . . .	rūt't'a . . .	to grow.
runag . . .	rūta . . .	runag . . .	rūḥa, rūt't'a . . .	to resp.
riṇdag . . .	riṇta . . .	riṇdag . . .	riṇ't'a . . .	to pluck, break.

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
<i>āchag</i> . . .	<i>āthā</i> . . .	<i>āchag</i> . . .	<i>āx't'a</i> . . .	to burn (trans.).
<i>enāchag</i> . . .	<i>enāthā</i> . . .	<i>enāchag</i> . . .	<i>enāx't'a</i> . . .	to burn (intrans.).
<i>amāchag</i> . . .	<i>amāthā, amāthā</i> . . .	<i>amāchag</i> . . .	<i>amāx't'a</i> . . .	to burn, pierce.
<i>shamāchag</i> . . .	<i>shamāthā</i> . . .	<i>shamāchag</i> . . .	<i>shamāx't'a</i> . . .	to forget.
.....	.....	<i>shamā'ag</i> . . .	<i>shamā'āthā</i> . . .	to send.
.....	.....	<i>shamāshā'ag</i> . . .	<i>shamāx't'a</i> . . .	to sell.
<i>āshag</i> . . .	<i>āshāthā</i> . . .	<i>āshag</i> . . .	<i>āshāx't'a</i> . . .	to wash.
.....	.....	<i>āshā'ag</i> . . .	<i>āshāx't'a</i> . . .	to hunger.
<i>tachag</i> . . .	<i>tathā</i> . . .	<i>tachag</i> . . .	<i>t'ax't'a</i> . . .	to run, gallop.
<i>īachag</i> . . .	<i>īathā</i> . . .	<i>īachag</i> . . .	<i>ī'ax't'a</i> . . .	to gallop (a horse).
<i>uāchag</i> . . .	<i>uāthā</i> . . .	<i>uāchag</i> . . .	<i>uāx't'a</i> . . .	to read.
<i>wachag</i> . . .	<i>wāthā</i> . . .	<i>wachag</i> . . .	<i>wāx't'a</i> . . .	to lie down, sleep.
<i>warag</i> . . .	<i>wāthā</i> . . .	<i>warag</i> . . .	<i>wāx't'a</i> . . .	to eat, to drink.
<i>uashag</i> . . .	<i>uashāthā</i> . . .	<i>uashag</i> . . .	<i>uashāx't'a</i> . . .	to stand.
.....	.....	<i>uashā'ag</i> . . .	<i>uashā</i> . . .	to snatch.
<i>ārag</i> . . .	<i>āthā</i> . . .	<i>ārag</i> . . .	<i>āx't'a</i> . . .	to take up, raise.

There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Balūchī is the same as the oblique case, and the object put into the nominative. Thus, *bādshāhā ā mard kuštāg* (Eastern, *bādshāhā ā mard k'usht'o*), the king killed that man, or, literally, by the king that man was killed. If the object is definite, and especially if it is a personal pronoun, it is usually put into the dative, instead of into the nominative, as in *bādshāhā manā-rā kuštāg* (Eastern, *bādshāhā manā k'usht'o*), the king killed me, literally, by the king, with reference to me, it (impersonal) was killed (or killing was done).

Sometimes intransitive verbs are impersonal in these tenses, and are then treated as if they were transitive, as in *bādshāhā kandīta* (Eastern, *bādshāhā k'andīthā*), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.

In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of *mā k'usht'a*, by me killed, we may say *k'usht'ay-ā*, killed-by-me, both meaning 'I killed.'

Infinitive.—The infinitive is a verbal noun. It is formed by adding *-ag* (East, *-ay*) to the present base. Thus, *kush-ag* (East, *k'ush-ay*), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, *kushagā* (East, *k'ushayā*), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives:—

t'ō māi k'ushayā āxt'ay-ā, thou art come for my killing, i.e. thou art come to kill me.

For the west, Mockler gives several examples, of which one will suffice:—

ā nibisagā pakā-ī, he is perfect in writing.

Future Passive Participle.—This is formed by adding *-i* (East, *-ī* or *-ē*) or *-ig* (East, *-īy*) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in *-endus*. Thus, *dāragi* (East, *dārayi* or *dārayē*), capable of being held, one who can be restrained; *kanagig* (East, *k'anayīy*), necessary to be done.

Present Participle.—This indicates repeated action, and is formed, in the western dialect, by the addition of *-ān*, and, in the eastern dialect, by the addition of *-āna*, to the present base. Thus, *kush-ān* (East, *k'ush-āna*), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final *-a* of the short form of that participle to *-iyā* or *-iyā*. Thus, the short form of the past participle of *k'ushay*, to slay, is *k'usht'a*, and from it we get *k'usht'iyā* or *k'usht'iyā*, slaying, continuing to slay. The difference between *k'ushāna* and *k'usht'iyā* is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

Past Participle.—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in *-ta(y)*, and, in the east, in *-t'a(y)* or, after a vowel, in *-θa(y)*.

Conjunctive Participle.—This is formed by changing the final *-a* of the short form of the past participle to *ō*. Thus, *kushta* (East, *k'usht'a*), slain; *kushtō* (East, *k'usht'ō*), having slain.

Noun of Agency.—This is formed by adding, in the west, *-ōk*, and in the east, *-ōχ*, to the present base. Thus, *kush-ōk* (East, *k'ush-ōχ*), a slayer, a murderer.

Finite Tenses.—The finite tenses of the Balūchī verb fall into three groups:—

- A. Those formed from the present base.
- B. Those formed from the past base, or past participle.
- C. Those formed from the oblique infinitive.

They are as follows:—

A. Tenses formed from the present base:—

- (1) Imperative.
- (2) Present-Future.

B. Tenses formed from the past participle:—

- (3) Past.
- (4) Pluperfect.
- (5) Habitual Past.
- (6) Conditional.

C. Tenses formed from the oblique infinitive:—

- (7) Present Definite.
- (8) Imperfect.

We shall consider them in the above order. The model verb will be *kushag* (East, *k'ushay*), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be *rasag* (East, *rasay*), to arrive.

The principal parts are as follows:—

	Western Dialect.	Eastern Dialect.
Infinitive.	<i>kushag</i> , obl. <i>kushagā</i> .	<i>k'ushay</i> , obl. <i>k'ushayā</i> , to slay, the act of slaying.
Future Passive Participle.	<i>kushagī</i> , <i>kushagīg</i> .	<i>k'ushayī</i> , <i>k'ushayē</i> , <i>k'ushayīg</i> , (necessary) to be slain.
Present Participle.	<i>kushān</i> .	<i>k'ushāna</i> , slaying repeatedly. <i>k'ushl'iyā</i> , slaying continuously.
Past Participle—		
Long form.	<i>kushtag</i> .	<i>k'ushl'ay</i> , slain.
Short form.	<i>kushta</i> .	<i>k'ushl'a</i> , slain.
Conjunctive Participle.	<i>kushlō</i> .	<i>k'ushl'ō</i> , having slain.
Noun of Agency.	<i>kushāk</i> .	<i>k'ushāx</i> , a slayer.

A.—Tenses formed from the Present Base, *kush* (East, *k'ush*).

(1) Imperative.—The second person singular of the imperative is the same as the present base. The second person plural adds *-it* in the west, and *-ēθ* or *-ēḥ* in the east. We thus get:—

	Western Dialect.	Eastern Dialect.
Sing. 2.	<i>kush</i> .	<i>k'ush</i> , slay thou.
Plur. 2.	<i>kushit</i> .	<i>k'ushēθ</i> , <i>k'ushēḥ</i> , slay ye.

The other persons are borrowed from the present-future. In the east, the singular imperative of *dēay*, to give, is *dai*, give thou.

As in Persian, the syllable *bi* is usually prefixed to the imperative, and is subject to the following rules:—

In the west, *bi* is the general form. If the verb begins with long *ā*, a *y* is inserted, as in *bi-y-ā*, come thou, from *ā-y-ag*, to come. If the verb begins with any

other vowel, then *b-* only is prefixed, as in *b-il*, permit thou, from *ilag*, to permit. If the present base contains the vowel *o* or the diphthong *au*, the prefix is *bu*. Thus from *ranag*, to go, we have *bu-ran*, go thou. If the base begins with *wa*, as in *warag*, to eat, then we get a form like *bōr*, eat thou. We thus get for the west, as optional forms of the imperative:—

Sing. 2, *bikush*, slay thou.

Plur. 2, *bikushit*, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs *waray*, to eat, and *rayay*, to go. If the verb begins with long *a*, then *y* is inserted, as in *bi-y-a*, come thou, *bi-y-āēθ* (with shortened *a*), come ye, from *ay*, to come. So *bi-y-ar*, bring thou. If the verb begins with *i*, only *b-* is prefixed, as in *b-il*, permit thou, from *ilag*, to permit. From *waray*, to eat, we have *ba-war*, and from *rayay*, to go, *ba-rō* or *ba-ran*. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing *ma* instead of *bi*, etc. Thus, *ma-kush* (east, *ma-k'ush*), do not slay. If the verb begins with *a* or *i*, there are irregularities, as in (West) *ma-y-a*, (East) *mi-y-a*, do not come; (West) *ma-y-il*, (East) *mail*, do not permit.

(2) **Present-Future.**—This is the tense which is called 'Aorist' by Mockler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated:—

'I slay,' 'I shall slay,' 'I may slay,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushā, kushī, kushū.</i>	<i>k'ushā, k'ushū.</i>
2.	<i>kushē.</i>	<i>k'ushē.</i>
3.	<i>kushit, kushī.</i>	<i>k'ushit, k'ushī.</i>
Plur.		
1.	<i>kushī, kushā, kushē.</i>	<i>k'ushū.</i>
2.	<i>kushit.</i>	<i>k'ushēθ, k'ushēδ, k'ushē.</i>
3.	<i>kushant.</i>	<i>k'ushant.</i>

The forms of the first person singular in the west vary according to locality. For the east, *k'ushū* is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full *u* if it precedes another vowel. Thus, if, in the west, we add the pronominal suffix *-ē*, him, to *kushā*, I will slay, we get *kushān-ē*, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules:—

In the west, the vowel *a-* is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following:—

	Singular.	Plural.
1.	<i>man a-kushā, a-kushū, a-kushī.</i>	<i>mā kushī, kushā, kushē.</i>
2.	<i>tan a-kushē.</i>	<i>shumā kushit.</i>
3.	<i>ā kushit, kushī.</i>	<i>ā kushant.</i>

Moreover, *k-* is also prefixed to the verb, after the *a-*, if the verb begins with a vowel. Thus, *man a-k-āyā*, I come, from *āyag*, to come; *man a-k-ilā*, I shall permit, from *ilag*, to permit; *man a-k-ōshā*, I shall stand, from *ōshag*, to stand. If the verb is used with a future sense, *bi-* is often prefixed, as in the Imperative, instead of *k-*. Thus, *biy-āyā*, I shall come.

In the east, the prefixed *a-* does not seem to be used. But, if a verb begins with a vowel, *k-* is prefixed, or *bi-* may be used, as in the imperative. Thus, *mā k-ā* or *mā bi-y-ā*, I shall come, from *āy*, to come; *mā k-ilā* or *mā bi-ilā*, I shall permit, from *ilag*, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in *-it* or *-i*, and, in the east, in *-iθ* or *-i*.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *i* of *-it*, so that the third person singular simply ends in *-t*. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:—

Verb.	3 sing. pres.-fut.
<i>grē-g</i> , to weep.	<i>ā grēt</i> , he will weep.
<i>dai-ag</i> , to give.	<i>ā dāt</i> , he will give.
<i>bai-ag</i> , to be.	<i>ā bīt</i> , he will be.
<i>rau-ag</i> , to go.	<i>ā raut</i> , he will go.
<i>jan-ag</i> , to beat.	<i>ā jant</i> , he will beat.
<i>war-ag</i> , to eat.	<i>ā wārt</i> , he will eat.

Similarly, in the eastern dialect, the *i* of *-iθ* is dropped under very similar rules. But, according to the phonetic rules of this dialect, the *θ* becomes *t* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples:—

Verb.	3 sing. pres.-fut.
<i>bi-ay</i> , to be.	<i>ā bāt</i> , <i>bī</i> , he will be.
<i>rau-ay</i> , to go.	<i>ā rōt</i> , <i>rō</i> , he will go.
<i>dē-ay</i> , to give.	<i>ā dāt</i> , <i>dā</i> , he will give.
<i>si-ay</i> , to swell.	<i>ā sīt</i> , he will swell.
<i>k'an-ay</i> , to do.	<i>ā k'ant</i> , he will do.
<i>jan-ay</i> , to beat.	<i>ā jant</i> or <i>jaθ</i> , he will beat.
<i>gir-ay</i> , to take.	<i>ā gāt</i> , he will take.
<i>bar-ay</i> , to take away.	<i>ā bāt</i> , he will take away.
<i>war-ay</i> , to eat.	<i>ā wāt</i> , he will eat.

It may be noted that the terminations of the present-future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, *int*, *in*, or *i*, and, in the east, *ē*. In the present-future, the termination is *-it* or *-i* in the west, and *-iθ* or *-i* in the east.

B.—Tenses formed from the Past Participle.

(3) **Past.**—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It

will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in *-ag* (long form) or *-a* (short form). When used in the past tense, the final *a* of the short form may optionally be dropped, so that for the third person singular we get *kushtag*, *kushta*, or *kusht*, the plural being *kushtagant* or *kushtant*. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following:—

<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	} <i>kushtag, kushta, or kusht</i>	{ I, thou, he, we, you, or they slew, or has or have slain, him, her, or it.
<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	} <i>kushtagant or kushtant</i>	{ I, thou, he, we, you, or they slew, or has or have slain, them.

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb *rasag*, to arrive, past participle *rasitag* or *rasita*, as the model of an intransitive verb. It is conjugated as follows in the past tense:—

'I arrived,' or 'I have arrived,' etc.

Singular.	Plural.
1. <i>man rasitagā or rasitā (-ī, -ū).</i>	<i>mā rasitagī, rasitagā, rasitī, or rasitā.</i>
2. <i>tau rasitagē or rasitē.</i>	<i>shumā rasitagit or rasitit.</i>
3. <i>ā rasitag, rasita, or rasit.</i>	<i>ā rasitagant, rasitagā, rasitant, or rasitā.</i>

The use of a form with or without the *g* depends mainly on locality. The forms with *g* are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing. In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the *γ*, is always used when no termination is added, while either the long form, with the *γ*, or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular,—not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect:—

Either:—

<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhāni</i>	} <i>k'usht'a</i>	{ I, thou, he, you, or they slew, or has or have slain, him, her, it, or them.
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or else:—

'I slew,' or 'I have slain,' etc.

(With the long form of the past participle.)

Singular.	Plural.
1. <i>mā k'usht'ayā.</i>	<i>mā k'usht'ayū.</i>
2. <i>t'au k'usht'ayē.</i>	<i>shawā k'usht'ayē.</i>
3. ...	<i>āhāni k'usht'ayant.</i>

When pronominal suffixes are added to the first or to the third person plural, there are additional irregular forms in the case of this tense. We find *k'usht'ayāt'ā* or *k'usht'ayūt'ā*, we slew, or have slain; and *k'usht'ayant'ā*, they slew, or have slain.

or else:—

(With the short form of the past participle.)

Singular.	Plural.
1. <i>mā k'usht'ā</i> or <i>k'usht'am</i> .	<i>mā k'usht'ā</i> or <i>k'usht'om</i> .
2. <i>t'an k'usht'ā</i> .	<i>shawā k'usht'ā</i> .
3. <i>āhiyā k'usht'ā</i> .	<i>āhāni k'usht'ant'</i> .

The intransitive verb presents no difficulties. It will suffice to give the conjugation with the long form of the past participle. The subjects, of course, are in the nominative case.

'I arrived,' 'I have arrived,' etc.

Singular.	Plural.
1. <i>mā rasīdayā</i> .	<i>mā rasīdayā</i> .
2. <i>t'an rasīdayā</i> .	<i>shawā rasīdayā</i> .
3. <i>ā rasīda</i> .	<i>ā rasīdayant'</i> .

Except in the third person singular, Dames does not give any example of the past of an intransitive verb formed from the short form of the past participle.

(4) **Pluperfect.**—This is formed by adding the past tense of the verb substantive to the perfect participle. The compound is then treated exactly as in the past tense.

In the western dialect, the third person singular of the past tense of the verb substantive is *at*, and the plural of the same is *atant*, *atan*, or *atā*. Added to *kushtag* or *kushta*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atant* or *kusht-atant*. The tense is therefore:—

<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>kushtagat</i> or <i>kushtat</i>	{ I, thou, he, we, you, or they had slain him, her, or it.
<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>kushtagatant</i> or <i>kushtatant, etc.</i>	{ I, thou, he, we, you, or they had slain them.

Similarly, for the western intransitive verb, we have:—

'I had arrived,' etc.

Singular.	Plural.
1. <i>man rasitagatā</i> (or <i>-atē</i>) or <i>rasitatā, etc.</i>	<i>mā rasitagatin</i> (<i>-atī, -atan, or -atā</i>) or <i>rasitatin, etc.</i>
2. <i>tau rasitagatē</i> or <i>rasitatē</i> .	<i>shawā rasitagatit</i> (or <i>-atē</i>) or <i>rasitatit</i> (or <i>-atē</i>).
3. <i>ā rasitagat</i> or <i>rasitat</i> .	<i>ā rasitagatant</i> (<i>-atan, or -atā</i>) or <i>rasitatant</i> (<i>-atan, or atā</i>).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *aθā*, I was:—

'I had slain,' etc.

Singular.	Plural.
1. <i>mā k'usht'ayabā</i> .	<i>mā k'usht'ayabā</i> .
2. <i>t'an k'usht'ayabā</i> .	<i>shawā k'usht'ayabā</i> .
3. <i>āhiyā k'usht'ayēb</i> .	<i>āhāni k'ushtayabant'</i> or <i>k'usht'yaban</i> .

So, for the intransitive verb, we have:—

'I had arrived,' etc.

Singular.	Plural.
1. <i>mā rasiṭayathā.</i>	<i>mā rasiṭayathā.</i>
2. <i>t'au rasiṭayathā.</i>	<i>shawā rasiṭayathā.</i>
3. <i>ā rasiṭayeth.</i>	<i>ā rasiṭayathant' or rasiṭayathan.</i>

(5) **Habitual Past.**—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final *a* dropped. Thus:—

<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhānī</i>	<i>k'usht'</i>	{ I, thou, he, we, you, or they used to slay, or would have slain, or (if) I, thou, etc. had slain, him, her, it, or them.
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The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated:—

'I used to slay,' 'I would have slain,' '(if) I had slain,' etc.

Singular.	Plural.
1. <i>mā k'usht'aṭhā.</i>	<i>mā k'usht'aṭhā or k'usht'aṭhām.</i>
2. <i>t'au k'usht'aṭhā.</i>	<i>shawā k'usht'aṭhā.</i>
3. <i>āhiyā k'usht'aṭh.</i>	<i>āhānī k'usht'aṭhant'.</i>

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, *mā rasiṭ*, or *rasiṭathā*, I used to arrive, I would have arrived, or (if) I had arrived, and so on.

(6) **Conditional.**—This is a conditional past, and therefore agrees with the preceding tense in one of the latter's meanings. It is also used as a past optative.

In the transitive verb it does not change for person, but agrees with the object in number. It is made by substituting *ē* in the singular, and *ēnant* (Eastern, *ēnā*) in the plural for the final *a* of the short form of the past participle. Thus:—

Western Dialect.		
<i>man, tan, āyā, mā,</i> <i>shumā, or āhā</i>	<i>k'ushtē</i>	{ (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.
<i>man, tan, āyā, mā,</i> <i>shumā, or āhā</i>	<i>k'ushtēnant</i>	{ (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.
Eastern Dialect.		
<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhānī</i>	<i>k'usht'ē</i>	{ (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.

Eastern Dialect.

<i>mā, t'au, āhlyā, mā, shawā, or āhūnī</i>	} <i>k'ushl'ēnā</i>	{ (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.
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As for the intransitive verb, in the west, this tense is conjugated in full, the above forms being used as the third person. Thus:—

'(If) I had arrived,' 'I would have arrived,' or 'would that I had arrived,' etc.

Singular.	Plural.
1. <i>mon rasitēnā,</i>	<i>mā rasitēnā, rasitēnī.</i>
2. <i>tan rasitēnā,</i>	<i>shamā rasitēnī.</i>
3. <i>ā rasitē.</i>	<i>ā rasitēnant.</i>

But, in the eastern dialect, it is the same as in the transitive verb. Thus:—

mā, t'au, or ā rasitē, (if) I, thou, or he had arrived; or I, thou, or he would have arrived; or would that I, thou, or he had arrived.

mā, shawā, or ā rasitēnā, (if) we, you, or they had arrived; we, you, or they would have arrived; or would that we, you, or they had arrived.

This tense may optionally take the prefix *bi* as in the imperative and aorist. It takes the negative *na*, not *ua*.

C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in *-apā* (East, *-ayā*), and this is combined with the verb substantive to form a present definite and an imperfect, exactly equivalent to the English 'I am a-slaying,' 'I was a-slaying.' This is most clear in the western dialect. In the eastern, the forms are more contracted.

(7) **Present Definite.**—This is conjugated as follows:—

'I am slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushagāyā.</i>	<i>k'ushayā.</i>
2.	<i>kushagāyē.</i>	<i>k'ushayāē.</i>
3.	<i>kushagāyīnī, kushagāyīn, kushagāyī.</i>	<i>k'ushayē.</i>
Plur.		
1.	<i>kushagāyīn, kushagāyī.</i>	<i>k'ushayān, k'ushayē, k'ushayāōn.</i>
2.	<i>kushagāyīl, kushagāyē.</i>	<i>k'ushayāēl, k'ushayāē.</i>
3.	<i>kushagāyānt, kushagāyan, kushagāyā.</i>	<i>k'ushayānt', k'ushayān, k'ushayē.</i>

(8) **Imperfect.**—The imperfect is similarly made with the past tense of the verb substantive. Thus:—

'I was slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushagāyatā, kushagāyatē.</i>	<i>k'ushayāthā.</i>
2.	<i>kushagāyatē.</i>	<i>k'ushayāthē.</i>
3.	<i>kushagāyāt.</i>	<i>k'ushayāth, k'ushayēth, k'ushayā.</i>

Plur.	Western Dialect.	Eastern Dialect.
1.	<i>kushagāyatīn, kushagāyatī,</i> <i>kushagāyatan, kushagāyatā.</i>	<i>k'ushayaθā.</i>
2.	<i>kushagāyatit, kushagāyatē.</i>	<i>k'ushayaθē.</i>
3.	<i>kushagāyatant, kushagāyatā.</i>	<i>k'ushayaθant.</i>

Passive Voice.—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb *baiaḡ*, to be, which is then conjugated throughout. Thus, *man kushag a-bā*, I shall be slain. Or we may say *manā kushit*, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Mockler's grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian Lahmlā, *-ij* is added to the present base, as in *k'ushij-* from *k'ush-*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *k'ushijāḡa*, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect *k'usht'a ā* means 'I have killed.' But, if we take the termination *ā* as meaning 'me,' not 'I,' it means 'has killed me,' or 'I am being killed.'

Or, again, a fresh passive participle may be made from the short form of the ordinary past participle, by changing the final *a* to *iyā* or *iyā*. Thus, from *k'usht'a*, we get *k'usht'iyā* or *k'usht'iyā*, from which the usual tenses may be formed. For further particulars, Dames's grammar should be consulted.

Causal Voice.—In the western dialect, the causal voice is generally formed by adding *-āēn* to the present base; thus forming a new present base, which is regularly conjugated. Thus, from *kushag*, to slay, we have the present base *kush-*, from which we get the causal infinitive *kushāēnag*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding *-āēn*, *-ān*, or *-ēn*. Thus, from *rasag*, to arrive, we get *rasāēnag*, *rasānag*, or *rasēnag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened:—

<i>gicuzag</i> , to pass over;	<i>gwoāzēnag</i> , to carry across.
<i>tachag</i> , to run;	<i>tāchag</i> , to gallop (a horse).
<i>woapsag</i> , to lie down;	<i>woāpēnag</i> , to lay down.

In the eastern dialect, *-ain* is added to the present base to form a causal. Thus, from *k'ushay*, to slay, we get *k'ushainay*, to cause to be killed. Dames gives the following irregular causals:—

<i>ōshī'ay</i> , to stand;	<i>ōshī'alainay</i> , to set up.
<i>ninday</i> , to sit;	<i>nišī'ainay</i> , to lay down, to spread out.

In the following, the root vowel is lengthened in the causal:—

ashay, to burn (intr.);
t'ashay, to run, gallop;
t'ushay, to faint;

ashay, to burn (tr.).
t'ashay, to gallop (a horse).
t'ashay, to extinguish.

Compound Verbs.—Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final *a*. Thus, from *kushla* (Eastern, *k'ushl'a*), slain, we get *kushl* (East, *k'ushl'*). To this *kanag* (East, *k'anag*), to do, is added, and conjugated throughout. Thus, *kushl kanag* (East, *k'ushl' k'anag*), to be able to slay.

In the East, the same apocopated past participle may also be used with *day*, to be, to become, which in this case means 'to be possible,' or 'to be able.' Thus, *k'ushl' day*, to be possible to slay, to be able to slay.

INDECLINABLES.—Adverbs.—Lists of these are given in the grammars, and only a few typical examples will here be given.

Western Dialect.

nī,

kadī,
marōchī,
zī,
bāndā,
idā,
ōdā,
kū,

ash-idā,
ash-ōdā,

par-chī,

Eastern Dialect.

nī, *nī*, now.
hadē, then.
kadē, when?
marōshī, today.
zī, yesterday.
bānyā, tomorrow.
ōd, here.
ōd, there.
ha k'ū, where?
p'ōd, hither.
p'ōd, thither.
t'āgō, whither?
shōd, hence.
shōd, thence.
ash-k'ū, whence?
ēr, down.
p'ar-ch'ē, why?

In the East, adverbs are formed from adjectives by the addition of *iyā*, *iyā*, or *iyā*, as in the following examples taken from Dames's grammar:—

ganda, bad,
jawā, good,
sak, strong,

gandayiyā, badly.
jawāniyā, *jawāniyā*, well.
sakiyā, *sakiyā*, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is *na*, but with the imperative and conditional *na* is used. See pp. 355 and 360.

¹ Compare Hindi *kar-nā* *kar-nā*. It is not possible by me, i.e. I cannot do it.

Prepositions and Postpositions.—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions:—

Western Dialect.
ash, ach, shi, chi.
gō.
par, pa.
man, mā.

Eastern Dialect.
ash, ash, shi, from.
gō, with.
p'a, for.
mā, mā, in, into.

The following are the more important postpositions:—

Western Dialect.
sarā.

gicarā.
lāpā.
dēmā.
padā.

Eastern Dialect.
sarā, on.
nyāmā, nyāwā, in.
gicarā, near, with.
lāfā, in, in the middle of.
dēmā, before.
p'ādā, behind.

Conjunctions.—The principal are:—

Western Dialect.
ō.
balē.
agar.
guḍā.
ki.

Eastern Dialect.
ō, and.
balē, but.
ki, if.
guḍā, and, then.
ki, that.

Interjections.—

Western Dialect.
au, hau.
nā, nā, innā.

Eastern Dialect.
han, balē, yes.
na, innā, no.

The following specimens of Balūchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Balūches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original 'Makrānī,' and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial *wa* in *warī*, we may eat, which appears as *rī*.

Although Balūchī has properly speaking no written character of its own, it is occasionally written in the Persian character. In order to show how the western dialect looks when so written, the first specimen is given in that character as well as in the Roman. The spelling of final vowels is here somewhat capricious, short vowels being often written as long, and *vice versa*. Thus we have *بختا* for *بختا*, *رت* for *رتي*, *لوت* for *لوت*, and *لو* for *لو*. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.

[No. 1.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARACHĪ.

SPECIMEN I.

یک مردمیارا در پی هستند - چمانهان کسیرینا وتي بتارا گوشت -
 او مني پټ چي مالا هر بهر که منیک بیت منارا بدتي - آهیا وتي
 مال آلهانرا بهر گت دات - کمی روچ گڈ کسیرین بچا وتي مال
 درست هورنور گت و به دیرین دیهان شت - گڈا اودا وتي مال به
 لندریا گار گت - هر وقتیکه درستین مال هلاک گت چاهیا گڈ هما ملکا
 سکین دکالی کټ - آهیتی روزگار تنگ بیت - گون هما ملکا مردمی
 یشته لگت - همیا من وتي زمینا هیکانی چارینگا داشت - هر بوجی که
 هیکان وارنت هماهیا به رشدلیا وارنتي وتي لایه پریا - بلی کسا هیچ
 نداشت - هر وقتیکه رت سار گت هما وهدي گوشني که مني بته چنگره
 هزمنگارانی گورا باز نگو به ورگا حسن که سرکانت - من شدابه بران -
 من ني بته نیمگاهه روان و روانو گوشاني که او مني پټ من خداونده
 گفهاران و نئی هم - ني مني لائق نئین که من وئارا به نئی چکیا
 حساب کنان - ني منارا چرتي هزمنگارین نفران به یکیا حساب بکن -
 گڈا پادانکه و پټ نیمگا سر گیت - بلی آن سکین دیرت که پټ
 دیت - بتارا برگ بیت - و میدانا شت و گلاش گت و دبسی

جَکِتي - چکا گوشت که او مني پت من هداونده گنهگاران و نئي
 هم - من انکراگا نه رسنگان که وئا نئي چک حساب کدان - بلي پتا
 وني نفران گوشت که شرين پوشاکي گد بيارت و پيروشي - و دستا
 مندرگي بديتسي و کوشان پادان بديتسي - بيانت که زين وشديلي
 کنين - پرچيا که مني اي پچ مرنگت پدا زندگ بيته - او گار بيتگت
 و گندگ بيته - آ وشديليا لگيتنت *

هما وهدی آهيتي مسترين پچ من نگارانت - که انکه لوگا فزيک
 رسني آهيا نازينک و ناچ اشکننت - هميکيا آهيا يک نوکريارا لوپت و
 جست گت که ای چه سببين ؟ آهيا گوشت که نئي برات
 آنکه و نئي پتا شادکامي گت پرچيا که آ په هير و سلامتي رست -
 آهيارا زهر آنکه - نها نيانکه - همي سببا پت ثنا در آنکه و آهيارا منت
 گت - آهيا پتارا جواب دات که بچار که انکرين سالان که من نئي هرمننا
 کدان - هچبري نئي ديما نه ترنگان - گدا هچبري تو منارا يک شيني
 هم ندانا که من گون وني بيلان وشديلي بکنان - بلي نئي اي بچا
 نئي مال گون قحبهگان گار گت - و آنکگ رست - نو پداهيا شادکامي
 گت - گدا گوشتي که او مني پچ نو يکشا مني گورائي - و هرچيکه
 منارا هستين درست نئيگنت - همي هير لائقين که وشديلي بکنين -
 و وشديل بپين - پرچيا که نئي برات مرنگت و آ پدا زندگ بيته - او
 گار بيتگت و پدا دس کپت *

[No. I.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARACHI.

SPECIMEN I.

Yak-mardumēā-rā dō bach hastant. Chī-māhā kastarinā
One-man-to two son are. From-among-them by-the-youngest
 wati-pitā-rā gwasht, 'Ō manī pit, chī mālā har bahar
his-own-father-to it-was-said, 'O my father, from the-property all share
 ki manig bit, manā-rā bi-dai. Āhiyā wati māl āhā-rā
which mine may-become, me-to give. By-him his-own property them-to
 bahar kut dāt. Kamē-rōch-gud. kastarē-bachā wati
division was-made was-given. A-few-day-after by-the-younger-son his-own
 māl drust hōr-tūr kut, ō pa-dirē-dehā shut. Guḍā ḍā
property all collected was-made, and to-far-countries he-went. Then there
 wati māl pa landariā gār kut. Har-waktē-ki drustē
his-own property in debauchery lost was-made. At-the-time-that all
 māl halāk kut, chāhiyā-gud hamā-mulka sakkē-dukālē
the-property destroyed was-made, from-that-after in-that-country a-severe-famine
 kapt. Āhiyā rōzgār tang bit. Gōn hamā-mulka
fell. Of-him the-livelihood contracted became. With Of-that-country
 mardumē pushtā-lagita. Hamāyā mā-wati-zamīnā hikānī chārōnagā
a-man he-followed. By-him in-his-own-land of-swine for-feeding
 dāsh. Har būchē ki hikā wārtat, hamāhiyā
he-was-kept. Whatever dried-grass which by-the-swine eaten-was, by-him
 pa washdiliā wārtat-i wati-lāpa puriā. Balē kasā
with pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone
 hech na dāt. Har-waktē-ki wati sār kut,
anything not was-given. At-the-time-that of-himself consciousness was-made,
 hamā-wahdī gwasht-i ki, 'manī-pitā chinkarā-hizmatgārānī-gwarā
at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with
 bāz naran pa waragā hastī, ki sar-k-ārant; man shudāyā
much bread for eating is, that they-have-over-and-above; I by-hunger
 mirā. Man nī pita nēmagāyā rawā, ō rawānō
die. I now of-father in-the-direction will-go, and having-gone

gwashtān-i ki, "Ō manī pit, man Hudāwanda gunahgār-ā, ō
I-will-say-to-him that, "O my father, I of-God sinner-am, and
 taii ham; nī manī laik na-ā ki man watā-rā pa taii
of-thee also; now of-me fit not-it-is that I myself-for upon thy
 chukkīā hisāb kanā. Nī manā-rā chu-watī-hizmatgārē-nafarā
sonship account may-make. Now me-to from-thine-own-attendant-servants
 pa yakēā hisāb bi-kan." Gudā pad-atk ō pit nēmagā
on one account make." Then he-arose and the-father in-the-direction
 sar-gipt. Balē ā saklē dīr-at, ki pitā dit.
set-out. But he great distance-was, that by-the-father he-was-seen.

Pitā-rā bazag bīt, ō maidānā-shut, ō gulāish kut,
The-father-to compassion became, and he-ran, and embrace was-made,
 ō dēm-i chukit-i. Chukkā gwasht ki, 'Ō manī pit,
and face-his was-kissed-by-him. By-the-son it-was-said that, 'O my father,
 man Hudāwanda gunahgār-ā, ō taii ham; man inkarāgā na
I of-God sinner-am, and of-thee also; I so-much not
 rasitagā ki watā taii chukk hisāb kanā. Balē pitā
have-arrived that myself thy son account I-may-make.' But by-the-father
 watī-nafarā gwasht ki, 'sharrē pōshakī-gud bi-ārit ō
to-his-own-servants it-was-said that, 'good wearing-robe bring-ye and
 bi-pōshit-i; ō dastā mundrigō bi-dait-i, ō kaushā pādā
put-ye-on-him; and on-the-hand a-ring give-ye-to-him, and shoes on-the-feet
 bi-dait-i. Bi-ait, ki rī washdili kanī; parohiā
give-ye-to-him. Come-ye, that we-may-eat rejoicing we-may-make; because
 ki manī ō hach murtagat, padā zindag bita; ō gār bitagat,
that my this son had-died, again alive became; and lost had-become,
 'ō gindag bita.' A washdiliā lagitant.
and found became.' They on-rejoicing were-devoted.

Hamā-wahdī āhiyāi mēstarē bacū mā dagārā-t. Ki atka,
At-that-time his greater son in the-fields-was. When he-came,
 lōga nizik rasit-i. Āhiyā nāzēk ō nāch ishkutant.
of-the-house near he-arrived-at-his. By-him song and dance were-heard.

Hamīkīā āhiyā yak-naukarēā-rā lōtit, ō just kut
For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made
 ki, 'ē chi sabab-i?' Āhiyā gwasht ki, 'taii brāt atka,
that, 'this what cause-is?' By-him it-was-said that, 'thy brother came,
 ō taii-pitā shādkāmi kuta, parchiā-ki ā pa hair ō salāmati
and by-thy-father feasting was-made, because-that he on welfare and safety
 rasita.' Āhiyā-rā zahr atka. Tahā nī-y-atka. Hamē-sababā pit
arrived.' Him-to anger came. Within not-he-came, For-that-cause the-father

danā-dar atka, ō ahiyā-rā minnat kuta. Ahiyā pitā-rā
outside came, and him-to supplication was-made. By-him the-father-to
 jawāb dāt ki, 'bi-chār ki inkarē-sālā ki man taii-hizmatā
answer was-given that, 'see that for-so-many-years that I in-thy-service
 kanā; hijbarī taii dāmā na taritagā; guḍā hijbarī
do; at-any-time of-thee before not did-I-turn-round; then at-any-time
 tau manā-rā yak shirikē ham na dāta, ki man gōn wati
by-thee me-to one a-kid even not was-given, that I with my-own
 bēlā washdilī bi-kanā. Balē taii-i-bachā taii māl gōn kahbugā
friends rejoicing may-make. But by-thy-this-son thy property with harlots
 gār kuta, ō atkaḡ rasita tau pad'-ahiyā shōdkāni
lost was-made, and he-came he-arrived by-thee on-accout-of-him feasting
 kuta.' Guḍā gwasht-i ki, 'Ō manī bach, tau yak-kashā manī
was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me
 gwarā-ē, ō har-chi ki manā-rā hastī, drust taiig-ant; hamē habar
with-art, and whatever that me-to is, all thine-is; this speech
 laik-ā ki washdilī bi-kanā ō washdilī bi-bī; parchiā
proper-is that rejoicing we-may-make and happy we-may-become; because
 ki taii brāt murtagat, ō ā padā sindag hitā; ō gār
that thy brother had-died, and he again alive became; and lost
 bitagat, ō padā das kapt.'
he-had-become, and again to-hand he-fell.'

The following specimen of the Makrānī dialect of Balōchī, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balōchī poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames' says:—

"I have not been able to discover any poems in Makrānī Balōchī. They must exist among the tribes of Makran, and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Balōches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbalā, in which Yazīd slew Husain, the son of 'Alī, in the year 680 A.D. According to the Balōch story, which is probably mythical, the Balōches of that period inhabited Halab, or Aleppo, and fought at Karbalā on the side of Husain. After Husain's death they migrated to Sistān (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kāch-Makrān, and gradually journeyed eastwards into their present seats in Sind and North Balōchistan. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Husain at the hands of Yazīd, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lāristān in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says:—

"Probably many of the couplets come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lār and Rādhār, the furthest west, come first; then the group Pāhā, Bāmpār, Lāshū, Gāh; then the coast places, Chāhār, Hārīn, and Rās Mālān; and last Kōlwā, etc., leading North-East through the mountain country to the Bolan and Mulla passes leading down to Kachchhi and Sēvi (Sibi of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of *kurta*, in place of the modern *kuta*, made. Here the *r* of the Avesta *kereta* is still preserved, while it has been lost in the modern language.¹ We may also note an old genitive form in *-i*, as in *Rōdbārī*, or *Rōdbār*; *Pāhrāi*, of *Pāhā*; *Bāmpārī*, of *Bāmpār*; *Dāmānī*, of the *Dāmān*; *Kōlwāi*, of *Kōlwā*; and *Tāndai*, of *Tānda*. It will be observed that these are all genitives of place-names.

When a Balōchī adjective is used attributively, it takes the termination *-ē*. An older form of this termination is *-ēnā* or *-ēnā*. We have this termination in the present specimen in the words *sanjēnā*, harnessed; *hanjēnā*, beautiful; *tunjēnā*, in flocks; and *bāshāmēnā*, of the rainy season.

¹ *Popular Poetry of the Baloches*, I, xv.

² As we shall see from the next specimen, the form *kurta* survives in the Makrānī of Sakrān.

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

WESTERN (MAKRANI) DIALECT.

DISTRICT KARACHI.

SPECIMEN II.

(A POPULAR SONG.)

- Rājā az Halab zahr kurta,
By-the-communities from Aleppo anger was-made,
- Ā rōch kī Yazīd sar zurta. 1.
(On-)that day that by-Yazid the-head was-raised.
- Sulṭān Shāh Husain kushṭa
Sultan Shāh Husain was-slain
- Rājā pur ḥasad bad-hurta. 2.
By-the-communities out-of jealousy it-was-evil-borne.
- Lāshār manzilā pēsh-kapta.
The-Lāshāris on-stage advanced.
- Nōlbandag sayīd rafta. 3.
Nōlbandag the-liberal went(also).
- Shahūk par padā-i gōn-kapta,
Shahūk on behind-him accompanied,
- Rōdhārī darā ēr-kapta. 4.
Of-Rōdhār beyond they-descended.
- Gwasta az ziyabē Lārā,
They-passed from barren Lār,
- Dem pa Pakrī bāzārā. 5.
Facing to of-Pakra the-bāzār.
- Bampūrī darā ganjēnā,
Of-Bampūr beyond the-boundaries,
- Marī gōn markabā sanjēnā. 6.
Man with horses harnessed.
- Zāl gōn zēwarā hanjēnā,
Woman with ornaments beautiful,
- Mēsh ō mādagā tunjēnā, 7.
Sheep and cows in-flocks,
- Gipta sar na-tābē chōṭa
Were-captured of-the-head unplaited the-hair

- Sardār tēy-zanī Shahaikā. 8.
By-Sardār sword-smiter Shahaikā.
- Nōdbandag sayī har-ḥaqqā
Nōdbandag the-liberal the-just
- Nishta mā giyābē mulkā. 9.
Settled in the-barren country.
- Lāshar nishta mā Lāshārā,
The-Lāshāria settled in Lāshar,
- Rind mē Pahrāi hāzārā. 10.
The-Rinds in of-Pahra the-bāzār.
- Sa sāl gwasta pa katārā.
Three years passed in string (i.e. succession).
- Hukm-ē-Qādir-ē-Sattārā. 11.
(By-)the-command-of-the-Powerful-the-Feller,
 Zor kurta padā yāziš,
Force war-made afterwards by-the-Ghāzis,
- Türk bahrafi tāziā. 12.
The-Turks on-wisf fast-running-horses.
- Fauj rusta chi Hērānā.
The-army drew(the-sword) from Irān.
- Jāga hech na bīr shārānā. 13.
Place any not became for-the-lion-hearted.
- Raftant chu girōk ō hādā,
They-went like lightning and wind,
- Garānā shatant chu ru'dā. 14.
Roaring they-went like thunder.
- Kēch ō Makrān tā Hindā.
Kēch and Makrān up-to India.
- Jāl 'mā halka-i-Sindā. 15.
The-stream in the-region-of-Sindā
- Sarhās tā giyābē Mandā,
Sarhās up-to barren Mand,
- Gōhar jahjatā az randā. 16.
Gōhar (?) set-forth from (their)footsteps(from behind them).
- Raftant āp-sar ō āp-bandā,
They-went (to)water-heads and water-embankments,
- Gustant az Pagāyā-bandā. 17.
They-passed-on from Pagāyā-bandā.
- Jibant Sābukī mardārō.
May-flee the-Sābukis the-carrier,

- Kūrd o xalxali mard-wārd. 18.
Kurds and Khalikalis man-eaters.
- Az Rindā bā Mari bē-kārē,
With the-Rinds may-be the-Maria without-dealings,
- Nishtant Dāmāni bē-sārē. 19.
May-sit(idle) the-Damnāns careless.
- Nōdbandag sakh̄i sālārē,
By-Nōdbandag the-liberal the-h-rolc,
- Shahāik mī sarā sardārē, 20.
By-Shahāik at the-head the-leader,
- Bājā sar-jamīn surta,
The-communities together were-raised,
- Ab-xur o nasibā burta. 21.
By-watering-place and by-fate carried-on.
- Āp o āp-sarā nindānā,
Water and water-heads halting,
- Mulka o knur-dafē gindānā. 22.
The-country and torrent-mouths inspecting.
- Kēch bit nā-pasand Rindānā,
Kēch became unpleasing to-the-Rinds,
- Mā Kōlwāi pūā nindānā. 23.
In of-Kōlwā the-bare-plateau settling,
- Sālē gwastagat bur-hālā,
One-year had-passed to-completion,
- Shahāik nishtagat Āshālā. 24.
Shahāik had-settled in-Āshālā.
- Chākar chū chirāyē lālā,
Chākar like shining ruby,
- Rusta shīb-i-igbālā. 25.
Sprung-up o-master-of-good-fortune.
- Dōmbā tū Gar Dandā-rā,
Minstrels(came) up-to Gar to-Dandā,
- Dōrā tū Sagik yak-hārā. 26.
Dōrā up-to Sagik all-at-once.
- Zig o Chambar tū Mālā-rā,
(From)Zig and Chambar up-to Mālā,
- Hōrtā o Tāndāi bāzārā. 27.
Hōrtā and of-Tāndā the-bāzār.
- Nōdbandag chuta sārīā,
Nōdbandag went at-the-head.

4. Shaihak (with the Rinds) followed close behind him, and they descended beyond Rodbār.¹

5. They passed from barren Lār, facing the bazaar of Pahra.²

6. Beyond the boundaries of Rampūr³ went men with harnessed horses.

7. Women decked in fine ornaments, with sheep and cows in herds.

8. (Women) with their locks unplaited, did the chief, the sword-smiter, Shaihak seize.

9. Nōdbandag, the liberal and the just, settled in the barren country.

10. (He, with) the Lāshāris settled in Lāshār,⁴ and the Rinds settled in the bazaar of Pahra.

11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.

12. Then the Ghāzīs,—Turks on swift horses,—attacked them.⁵

13. The army drew its sword, and came from Irān, and no place was left for the lion-hearted.⁶

14. They marched like lightning and wind. Like thunder roaring did they go.

15. From Kēoh and Makrān to India, to the stream in the region of Sindh.⁷

16. From Sarbās to barren Mand. Gōhar set forth behind them.⁸

17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāya's embankment.⁹

18. May the carrion Sābukīs¹⁰ flee, the Kurds and Khalkhalis, those eaters of men.

19. May the Maris have no dealings with the Rinds. May the dwellers in the Dāmān remain in idleness.

20. By Nōdbandag, the liberal, the valiant, and Shaihak, their leader, at their head,

¹ Rōdbār or Rōdār is a district in the west of Persian Baluchistan, north of the straits of Ormuz.

² The pyramids of Laristan, and its capital, Lār, are in Persian territory, to the west of Rōdbār, and along the east of the Persian Gulf. From here the outward migration begins. Pahra is well to the east of Lār, in Persian Makrān. Its original name was Pāhar, of which the Arabic form, Fāharj, is still found in maps.

³ Rampūr, or Rūmpūr, is in the neighbourhood of Pahra, a little to its west.

⁴ While the Rinds, as already stated, stayed in Pahra, the Lāshāris, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lāshāris take their name. It is to the south of Pahra and Rampūr.

⁵ It is not known who these 'Turks' were. The next couplet seems to make them come from Irān, or Persia. *Madhūrī*, swift, is here used for the more common *adharī*.

⁶ In the Baluchian. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kāsh-Makrān to India is mentioned, and then the stages are given in detail.

⁷ Kāsh (or Kēj in the maps) is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurān' by Baluchians) to designate the Province. From Marco Polo (about 1290 A.D.) writes 'Kashanuran.' The stream in the region of Sindh is, I suppose, the Indus.

⁸ The stages are now set forth in detail. Sarbās is Persian Makrān, to the east of Lāshār. Mand is a district just inside the Perso-British frontier, lying east of Sarbās and west of Kāsh. Gōhar was the border of the tribal zone referred to above. This did not take place till after the arrival of the tribes at Sindh and the neighbourhood. The meaning of the second half of the couplet is obscure. The word *jahāz*, translated 'set forth,' occurs here and in verse 30, but is not found in the dictionaries. It looks like a compound verb made with *jahay*, to strike, but the meaning of *jah* is unknown. A translation went with the text translates *jahāz* here by 'prepared himself,' and in verse 30 by 'runs.'

⁹ Pagāya has not been identified. Perhaps we should read 'pa *Gilā-bandā*,' by the enlargement of *gilā*. Gilā is a well-known place in Persian Makrān, between Lāshār and the coast.

¹⁰ Verses 18 and 19 seem to give the names of certain inferior tribes. The name Sābukī is unknown, but may possibly be *sakī* or *asakī*, light, weak, frail. *Madhūrī* is carrion, anything vile. Kurds and Khalkhals are evidently aboriginal tribes. The former are now classed as Brahmins, but there is no name like the latter. It may be incorrect for 'Kalmat,' a tribe not considered to be genuine Baluch. The Maris are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's *Ballads*, they are classed as slaves of Chakar. The Dāmān is the skirts of the hills,—the low lands at the foot of the Makrān ranges.

21. The clans were raised in a mass, and marched on, led by watering places and by fate.
22. Halting by streams and by fountains, inspecting the country and the mouths of the torrents.
23. Kēch did not please the Rinds, when they settled in the bare plains of Kōlwā.¹
24. One year passed to completion when Shaihak had settled in Āshāl.²
25. Chākūr,³ like a shining ruby, sprang up, a Master of Fortune.
26. Minstrels (came) all at once as far as Gar and Dandā from Dōrā up to Sagik.⁴
27. From Zig and Chamber to Mālā, to Hōrtā and the bazaar of Tānda.⁵
28. Nōdbandag went at their head. He passed on from Upper Hārī,⁶
29. From Gishkaurā to Gul-kaurā,⁷ as the rain that falls in the rainy season.
30. Then in company (with Nōdbandag and the Lāshāris) the Rinds set their faces towards Kaohchhī and Sihi.⁸

¹ Kōlwā is in East Makrān, towards Las Bēla. It is evidently a stage in the movement from the West to the East, i.e. towards India.

² Not identified.

³ Shaihak's son.

⁴ None of these names has been identified. The translation is doubtful. Dōmār means 'minstrels'; but, if it is taken as the name of a place, then the verse would mean '(Chākūr was fortunate) from Dōmār to Gar and Dandā, from Hārī to Sagik.' As common nouns, gar means 'a precipice' and gār, 'a pool.'

⁵ None of these places has been identified. Chamber and Mālā suggest the port of Chahbār in Persian Makrān, and the name in Eastern Makrān known as Ras Malān. If we adopt a slightly different reading the second half of the couplet would mean 'from Hārī to the bazaar of Tānda.'

⁶ Probably Hārī, the location of which is uncertain. Cf. in the first of Mr. Dames's *Ballads*, 'the port of Hārī to the right side of Kēch,' i.e. on the south side to tribes marching eastwards. This would bring it somewhere near Gwādar, which is about half way between Chahbār and Ras Malān.

⁷ These are names of valleys along *banjars*, or mountain torrents. Gish-kaur has given its name to the Gishkauri tribe. Its exact position, and that of Gul-kaur (i.e. 'the lower torrent'), are unknown.

⁸ The joint tribes are now brought together, and reach Kaohchhī and Sihi through the Bōlān and Mulla passes. Here they settled, and lived together till the quarrel that ended in the war mentioned above.

The following specimens of Western Balōchī come from Makrān Proper, and are therefore in a form of Makrānī spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balōchī prodigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Moekler and Pierce, of which the following are the most noteworthy:—

A long final vowel is commonly nasalized. Thus we have *amā̃*, for *amā*, we; *ī̃*, for *ē*, this; and *ā̃*, for *ā*, that. When a word in the standard dialect ends in *i* or *ī*, here it often ends in *ā̃*. Thus, we have *chā̃*, for *chī*, what?; *shā̃*, for *shī*, from; *gushnagā̃*, for *gushnagī*, hunger.

In the standard Eastern and Western Balōchī, an original *ū* often becomes *i*. Thus, the Avesta *būta* becomes *bīta*, become; Avesta *dūra* becomes *dīr*, far; Avesta *nū* becomes *nī* or *nī̃*, now. In the present dialect the original *ū* is retained, or sometimes changed to *ō*, so that we have *būta* or *bōta*, become; *dūr*, far; and *nū̃*, now (in 'my son was dead, and now is alive again'). The standard *ō*, and, is represented by *av*.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final *a* of a past participle often dropped, but even the final *ā* of the oblique case singular of a noun. Thus, we have *ah̄t*, for *ah̄ta*, he came, and *dāt*, for *dātā*, he gave, in *pī ah̄t*, the father came (outside), and *jaṇab̄ dāt*, (the elder son) gave answer. So, for oblique forms, we have *ā̃ waklā̃*, at that time (when he had wasted his property), but *kunā̃ wakl̄*, at that time (when thy son came); *ā̃ mard̄* (for *mardā*), that man (divided the property); *nat-rā̃* (for *walū-rā*) *tāt zahaḡ*, I may call myself thy son.

As in the other dialects, a final *t* is often dropped. Thus, we have *posh̄ kapaḡ*, to remain over, in the Parable, but *posh̄t kapaḡ*, in the second specimen. Very frequent examples are *bū̄*, become, for *būta* or *būt*; and *kū̄*, made, for *kuta* or *kut*. In *murlaḡ*, (my son) had died (but is now alive), we probably have the pluperfect *murlag-at*, in which the final *t* has been elided, and the now final *a* lengthened in compensation.

One of the marks by which Balōchī of the east is distinguished from the Balōchī of the west is that in the former an initial sord (*ch*, *k*, *t*, *f*, or *p*) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have *ch'am*, an eye (List, No. 35); *p'ād*, a foot (33); *p'āz*, the nose (34); *tan* or *t'an*, thou (21). We sometimes even find the sonant letter *b* aspirated. Thus, the standard *lāp*, belly, appears in the Parable as *lāb̄*. The word *bāz*, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have *b'āz* (written *باز* in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding spirant (see pp. 337ff.). Thus the word for 'father' is *piθ̄*, *p'ith̄*, or *pit* (written *پیت*, *پیت*, or *پیت*), 'mother' is *māθ̄* or *māt*, and 'brother' is *brāθ̄* or *brāt*, in Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written 'piss' (*پیس*) and 'brother' 'brās', which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have *gīfta*, he took (i.e. he fell on

his son's neck), for the standard western *gipta*. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic *ʿain* becomes *h* in *shāhūr*, for *shāʿir*, a singer (Specimen II).

In the declension of nouns, as stated above, the termination *-ā* of the oblique case singular is sometimes dropped, so that, for instance, we have *ā mard* (for *mardā*) *bahra kū*, that man divided (the property), and other similar cases.

In standard Western Balōchi the genitive singular ends in *-a*, as in *lōga*, of a house. In the present dialect this *-a* is represented by *ai* or by *ē*. Thus, *ā mulkai lahū dōkālē kaptā*, in that country a famine fell; *manī pisai naukarā*, my father's servants; *ispētē aspai zān*, the saddle of the white horse (List, No. 225); *ach shaharai bakkallū*, from a shopkeeper of the village (No. 241); *gisā kirā rasita*, (when) he arrived near the house; *mutē tawār*, the sound of a song; and, in Specimen II, *Malik Dinārē zahag*, the son of Malik Dinār; *watī pisē miragā gud*, after the death of his father; *dawlatē dard*, the pain of wealth; *kafand zar*, the price of a coffin; and others.

The plural termination, as elsewhere, is *ā*, but *ānā* is sometimes used instead. Thus, for the nominative plural, we have *watī mālūnā yak-jā kū*, he collected his properties; *mulkānā jāta*, countries were plundered (Specimen II); and, for the oblique plural, *yakē shē naukarūnā tawār kū*, he called one of the servants.

There is a vocative singular in *a*, as in *pisā*, O father!, *zahagā*, O son!

Adjectives call for no remarks. In one phrase, *shē hūkānī pash-kaptagē pōstā*, from the husks that were left by the swine, *kaptagē* is not an adjective, but is in the genitive singular of the verbal noun *kaptag*. *Pash-kaptag* means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, *man* is 'I,' but if the oblique case, *manā*, is prefixed to *ai*, thou art, the two coalesce into *māi*, as in *tan hamēsha gōn māi*, thou art ever with me. The nominative plural is *amā*, not *amā*, as in *amā wawā*, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table:—

	Makrān.	East.	West.
Sing.			
Nom.	ī	ī	ē.
Obi.	ī, aishē	ēshigā	ishū, ēshū.

The oblique case *aishē* is quite common. In the Persian character it is spelt *ايشه*, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes *aishē*, but more generally *aishēy*. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of *aishē*.

The remote demonstrative pronoun, and pronoun of the third person is *ā* or *ā*, and its agent case singular is also *ā*, as in *ā gusht*, he said ('thy brother is come'). The genitive is generally *āi*, in *āi jānā kanant*, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is *āhī*, as in *āhī brāt*, his brother (No. 231).

No instance of any pronominal suffix occurs in the specimens, although there are several opportunities for their use.

The reflexive pronoun is *wat*, declined as in the western dialect. In one instance, the final *-ā* of the oblique case singular is dropped, so that we have *wat-rā* (for *watā-rā*) *tai zahag gushī*, I may call myself thy son.

The inanimate interrogative pronoun is *chê*, what? (List, No. 23). When *ai*, is, is added to it, it is shortened to *chê*, as in *aiêê matlab chî-ai*, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

'I am,' etc.

Singular.	Plural.
1. <i>ai, aiê, am</i>	<i>ai.</i>
2. <i>ai</i>	<i>ai.</i>
3. <i>i, ê, ai</i>	<i>ant.</i>

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

malâmat ai, I am blameable.

apêâ rucâr-ê, he is mounted on a horse (List, No. 230).

aiêê matlab chî-ai, what is the meaning of this?

As already stated under the head of pronouns, when *ai*, thou art, is suffixed to *manâ*, me, the two together become *mâi*. Similarly, *taî + ai* becomes *taî-ê*, it is thine.

The only irregular forms in the past tense of the verb substantive are *atam*, I was, and *atai*, thou wast.

For the negative verb substantive we have *na-ai* or *sayê*, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb *âyag*, to come, has its past participle *ahê* or *ah*, instead of *atka*; *haiag*, to become, has *bêta*, *bêto*, and *bê*, as well as *bêta*; and *kanag*, to do, to make, has *kêta* or *kê*, instead of *kuta*. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote *taî zâhag gushagi lâik nayê*, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have *bi-dai* (List, 234) and *bi-dâ* (Parable), give thou; *ka*, make thou (List, 227); *bi-gir*, take thou (List, 235); *bi-kash*, draw thou (237); and *bê* or *bai*, be thou (168). The second person plural ends in *-ant*, not *it*, as in *bi-ârant*, bring ye; *kanant*, make ye; and *diyant*, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following:—

'I strike,' 'I shall strike,' etc.

Singular.	Plural.
1. <i>janê</i>	<i>janê.</i>
2. <i>janai</i>	<i>janê.</i>
3. <i>jan</i>	<i>janant.</i>

Similarly:—

'I go,' 'I shall go,' etc.

Singular.	Plural.
1. <i>rawê</i>	<i>rawê.</i>
2. <i>rawai</i>	<i>rawê.</i>
3. <i>raw</i>	<i>rawant.</i>

Several other examples occur in the Parable and in the List of Words. Thus, we have *mirī*, I die; *warant*, they eat; and *dārant*, they own. The Parable has *raī*, not *rawī*, for I will go; and the List, No. 233, has *nindit*, he dwells. The prefixed *k-* occurs in the Parable in *pād k-aī*, I will arise, and in *k-aī* (List, 239), he comes, but nowhere is *a-* prefixed, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words:—

'I struck,' 'I have struck,' etc.

	Singular.	Plural.
1.	<i>jatūm</i>	<i>jatā.</i>
2.	<i>jatāi</i>	<i>jatit.</i>
3.	<i>jata, jat</i>	<i>jatant.</i>

Similarly:—

'I went,' 'I have gone.'

	Singular.	Plural.
1.	<i>shutūm</i>	<i>shutā.</i>
2.	<i>shutāi</i>	<i>shutit.</i>
3.	<i>shuta, shut</i>	<i>shutant.</i>

In the Parable, we have *bāta*, *bōta*, or *bū*, he became, he was; and *kurta* or *kū*, he did, he made. These all are of frequent occurrence. In List, No. 240, we have *giptai*, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have *ahtagum*, I have come (List, No. 224); *gustagant*, (days) passed; and *kurtagant*, they made. The last two are in Specimen II.

For the pluperfect, the List gives *jatag-atum*, I had struck. More doubtful is *murtagā*, he had died, in the Parable. It seems to be a shortened form of *murtag-at*.

We may note the presence of the conditional tense in *kī mau pa watī dōstā maflassē bi-kurtē*, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have *man janagā-um*, I am striking (List, No. 191), and *chārēnagā-ē*, he is grazing (cattle) (List, No. 229).

Chārēnagā-ē is also an example of a causal verb. Another example (Specimen II) is *gwāzinta*, he passed (a few days), as compared with *gustagant*, (a few days) passed.

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

WESTERN (MAKRANI) DIALECT.

MAKRAN.

SPECIMEN I.

Yakē-mardē-rā dō zahag bāta, Au gundō-zahagā wati-pisā-rā
A-certain-man-to two son was. And by-the-younger-son his-own-father-to
 gushta ki, 'manī bahra har-ki bīt, manā bi-dih.' Au
it-was-said that, 'my share whatever it-may-be, to-me give-thou.' And
 ā-mard wati mālā āyānī sarā bahra kū. Bāzē rōch
by-that-man his-own properties of-them upon share was-made. Many day
 na gusta ki ī-gundō-zahag wati mālānā yak-jā kū,
not passed that by-this-younger-son his-own properties in-one-place was-made,
 au dūrē-mulkē musāfirā shuta, au ōdā wati māl pa-
and of-a-for-country on-journeying he-went, and there his-own property on-
 bekārē-kārā gār kū. Au ā-waktā ki nishē wati
useless-deeds destroyed was-made. And at-that-time that by-him his-own
 mālā gār kū, ā-mulkai tabā mazand-dokālē kapta, au
properties destroyed was-made, of-that-country in a-great-famine fell, and
 ī mard pa hōjat shurū-būla, Au ī mard gōn yakē
this man on want beginning-became. And this man with one(person)
 shē-hamā-shahrā gōn-kapta. ā-mard ī-rā wati-mulkai tabā
from-that-city met. By-that-man him-in-regard-to his-own-field into
 pa-hūk-chārēnagā dēm-dāta. Au ī-mard shē-hākānī-pash-kaptagē-
on-swine-feeding it-was-sent. And by-this-man from-of-the-swine-of-remaining-
 pōstā wati lāb' sērū kū. Au kasā ī-rā na
husks his-own belly satiated was-made. And by-anyone this-one-to not
 dāta. Au ānga ki ī pa watā xīāl kū,
was-given. And then when by-him in his-own thought it-was-made,
 gusht, 'chandē shē-manī-pisai-naukarā nān warant, au pa-watā
it-was-said, 'many from-my-father's-servants bread eat, and on-themselves
 ziād dārant; au mau pa gushnagē mirī. Man pād-k-āl, au
superfluous they-possess; and I by hunger die. I will-arise, and
 pisa gā raī, au gushī, "pisa, mau tai dēmā
of-the-father direction I-will-go, and I-will-say, "father I I of-thee before
 malāmat būtagī, au Xudāi dēmā malāmat-āī; au mau lāik
blameable have-become, and of-God before blameable-am; and I fit

na-añ ki wat-rā tai zahag gushl; manā shē-watī-
not-am that myself-in-regard-to thy son I-may-say; me from-thine-own-
 naukarā yakē hi-kan." Au pād-ahita, pa pisā rasita.
servants one make-thou." And he-arose, at the-father he-arrived.
 Aishē-pisā shē dūrā dista; ai raham pād-ahita; au
By-his-father from distance he-was-seen; of-him compassion arose; and
 aishē guṭā gifta, au chūk kū. Zahagā gushita,
his neck was-taken, and kiss was-made. By-the-son it-was-said,
 'pisā, man gunāhē kū Xudāi dēmā au tai dēmā, au
'father! by-me a-fault was-done of-God before and of-thee before, and
 tai zahag gushagī lāik nayū.' Lēkin pisā naukarā
thy son to-be-said worthy I-am-not.' But by-the-father to-the-servants
 gushita ki, 'sharē pūch bi-ārant, au ai-jānā kanant; au
it-was-said that, 'good robe bring-ye, and on-his-body make-ye; and
 angushtī ai-gutā diyant, au kaushē ai-pādā kanant; au amā
ring on-his-finger give-ye, and a-shoe on-his-foot make-ye; and we
 warā au washī kanā; parohā ki manī zahag murtagā,
may-eat, and rejoicing we-may-make; because that my son had-died,
 nū padā zindag bū; au ā gār bōta, nū padā rasita.
now again alive he-became; and he lost became, now again arrived.'
 Au āyā washī shurā kū.
And by-them rejoicing beginning was-made.

Nū ai mazarā zahag mulkāi tahā bōta, au ki ahta au
Now his great son of-the-field within was, and when he-came and
 gisē kirā rasita, chāp-au-sautē tawār hōsh kū.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.
 Yakē shē naukarānā tawār kū, au just kū ki,
One from the-servants calling was-made, and enquiry was-made that,
 'aishē matlab chī-ai?' Ā gusht ki, 'tai brās
'of-this the-meaning what-is?' By-him it-was-said that, 'thy brother
 ahita, au tai-pisā hairātī kurta, ki ā pa salāmatī rasita.'
is-come, and by-thy-father feast was-made, that he in safety arrived.'
 Ī mard xafā bū, au dēmā na shuta. Sō ai pis
This man angry became, and further-on not he-went. So his father
 aht, au ai xushāmad kū. Ā jawāb dāt ki,
came, and of-him blandishment was-made. By-him answer was-given that,
 'bi-chār, bāzē-sālā man tai xidmat kū, au hech
'see-thou, for-many-years by-me thy service was-done, and any
 hukm-adūli na kū, au tau manā guragē na dāta
order-transgression not was-done, and by-thee to-me a-kid not was-given

ki man pa-wati-dostī majlasē hi-kartē; magar hamā-
that by-me with-my-own-friends a-feast might-have-been-made; but at-that-
 wakt ki tū tū zahag, ki tū amālā in kasbiā gār
time that this thy son, by-whom thy properties on harlots destroyed
 kū, ahta, tū pa āi majlisē jāy kū. *Ā*
was-made, came, by-thee on him a-feast arranged was-made. By-him
 gusht, 'zahaga, tū hamēsha gōn mā-ī, au har-ki gōn man hast
it-was-sold, 'son! thou always with me-art, and all-that with me exists
 tū-ī. Aishē karār hū ki amālā washī kanā, au wash
thing-is. This proper was that we rejoicing may-make, and happy
 hā, ki tū hrās murta, au padā zindag hū; au gār
we-may-become, that thy brother died, and again alive became; and lost
 hūta, padā rasita.
became, again arrived.'

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

WESTERN (MAKRĀNĪ) DIALECT.

MAKRĀN.

SPECIMEN II.

Kuhnagā-mardumā gushtagant ki Malik-Dīnārē-zahag wati-
By-old-men it-has-been-said-by-them that by-Malik-Dīnār's-son his-own-
 pisa miragā gud xareh mazau kū, parchā ki āi sara
father's death after expenditure great was-made, because that of-him on
 kasē waja pusht na kapta. Aisha-pisā bāzē dunyā jama
any guardian remaining not fell By-his-father much wealth amassed
 kurta, mulkānā jata, mardumā kushta. Pa hamī dunyā
was-made, countries were-robbed, men were-slain. Upon this wealth
 mazanē wārī wārta. Brāsā kushta. Magar āi-zahag
great troubles were-undergone. Brothers were-slain. But by-his-son
 wati-jinda-rā yak-dam hayair wārī wa yaribi pa daulat dista,
his-own-self-to at-once without trouble and sorrow on the-wealth it-was-seen.
 Daulatē dard na kū, barbād kanagā lānk hasta,
Of-wealth the-pain not was-made, squandered for-making the-wealth was-tled,
 lōri-au-shāhirā hazārā suhr wa zar shē aishē dastā bū,
to-buffoons-and-singers thousands gold and silver from him to-hand became,
 gandagē-kārānī tahā bāzē suhr gār kū. Lahtē rōch hamī-daulā
of-wicked-deeds in much gold destroyed became. A-few day in-this-way
 gushtagant. Āxir daulat-dunyā gār bū. Wati mīrāsā
passed. At-last wealth-(and-)fortune lost became. His-own inherited-lands
 ham bahā-kurta. Ī ham lahtē rōch gwāzinta. Pad pa
also were-sold. By-this also a-few day was-passed. The-end on
 xarābī ahta. Pa pindag guzrān rasita. Rāj-brās-dūrāhī
destruction came. On begging his-livelihood arrived. By-follower-brother-all
 hēla-kū. Kasā pa pindag ham rawādār na bū. Āxir
he-was-deserted. By-anyone on begging also approved not became. At-last
 pa gadagā waragā rasita. Nū kafanē zar ham āi-gisā
on date-seeds eating he-arrived. Now of-a-coffin money even in-his-house
 na būta. Mardumā fatiha-xwānī-jāga shigā jata. Dafan
not became. By-men (at-)prayers-recitation-place taunts were-struck. Burial
 kurtagant. Fuzūl-xarchī pad āxir pa xarābī āi.
was-made-by-them. Of-extracagance the-end at-last on destruction is.

FREE TRANSLATION OF THE FOREGOING.

It has been said by old men that after Malik Dinār's death his son made ducks and drakes of his property, for no guardian had been left to take care of him. His father had plundered the country-side and killed many men, and thus had amassed great wealth. In doing this he had experienced many troubles and sorrows, and his brothers had been killed. But his son had none of this trouble and sorrow,—the wealth lay there before his eyes. None of the toil of gaining affluence was his. He girded up his loins for squandering his inheritance; thousands of gold and silver fell from him into the hands of buffoons and singers, and much money did he waste on evil deeds. A short time passed in this way, and then he had lost all his accumulated capital. So he sold his inherited lands, and by this means passed a few days more. In the end came destruction. He sunk to being a beggar, and his followers and tribe-fellows all deserted him, for no one approved of a beggar. Finally he sunk to keeping body and soul together by picking up date seeds and eating them. When the end came there was not so much money in his house as would pay for his coffin, and at the funeral prayers the people uttered gibes and taunts. So they buried him. The end of extravagance is ruin.

The preceding specimen completes the list of those that I have received dealing with the western dialect. It has been seen that the first of the two sets comes from Balōch inhabitants of Karachi city. These dwell far to the east of Makrān, and their dialect shows that they must have come direct from that country to their present abode, where they still retain their home-dialect, and, moreover, that they must have come in comparatively recent times. Other Balōch inhabitants of the Karachi District, and of Sind generally, speak the eastern dialect. Some of these, in the Kāchhō tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the Makrānī speakers of Karachi city.

The remaining two specimens come from Makrān itself. No information has been received as to the precise locality in which they were recorded, but internal evidence shows that they come rather from North Makrān, in the neighbourhood of Panjgūr, than from South-West Makrān, near Kāch. As may be expected, the language of Makrān differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makrān sub-dialects. In copying it, I have slightly altered the spelling of Eranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgūrī words *pīs*, *mās*, *brās*, and *zāmās* with a final *s*, instead of with *θ*. I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balōchī in the Persian character the letter *س* is often used, instead of *ث*, to represent this sound:—

'The Balōchī consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balōchī, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take for instance these typical variations in the two Makrānī dialects spoken in Kāch and Panjgūr:—

OLD PERSIAN.	MIDDLE PERSIAN.	MAKRĀNĪ.	
		Kāchī.	Panjgūrī.
<i>pātar</i> , father	<i>pātar</i>	<i>pā</i>	<i>pīs</i> .
<i>mātar</i> , mother	<i>mātar</i>	<i>mā</i>	<i>mās</i> .
<i>brātar</i> , brother	<i>brātar</i>	<i>brā</i>	<i>brās</i> .
<i>zāmātar</i> , son-in-law	<i>zāmād</i>	<i>zāmā</i>	<i>zāmās</i> .
<i>mākrīa</i> , death	<i>māry</i>	<i>māry</i>	<i>māk</i> .
<i>māxākī</i> , fly	<i>māyas</i>	<i>māyish</i>	<i>mākīsh</i> .

This comparative statement almost tells its own tale. For the preservation of the original consonants *t*, *s*, *k*, we look to Persian in vain, and have to turn to Makrānī Balōchī. But even Makrānī preserves the archaic sound in both the dialects I have selected in the case of *s* only. And while Kāchī has retained the final *t*, it has, like Persian, forsaken final and medial *k* in favour of *g*. On the other hand Panjgūrī has struck out a line of its own in the radical change of final *t* to *s* [ʔ 4], yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various

EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balōchi with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balōchi Grammar, for its preparation.

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

پهلان مردیغا در بچه بیثغنته - کستمرین بچه وني پنهار گوشته
 ابا وني میرانا هر هر که منان کفیت تهر منان دني - گدا وني
 مال هر گهر دانئي - کهردي روش پنهار کستمرین بچه نهیوین مال
 صچه کهر دیرین دیها شتر نشته - همودا وني مال شاهیغا وهار
 گهئي - گدا وختها که فمچمي کار بیثو شنه هوان دیها سکین
 دکهالي کهرته - آن مر نیسته کهار بیته - کهرمت گور به لوغ وازها
 هوان ملکيغا گپنهئي - وازها گدا انیدار هینچ چهرینغا لذا دیم دانه -
 شدي بیتر چهرن لوئئي که من وني لاف گر هینچاني بهوغا سیر
 کندان اغ کسینا چهي نه دانئي - آهرا من دلا سربهد بیثو گوشتهئي
 چهرتهر پنهان مئین بهت لوفا نین باز وهدا ورته هررتیغا من
 شذیغا مرغان - پناه کمان گو وني پنهار هوان گشان ابا هدا دیم نهئي
 دیم گداسکهار بیثغان - نین نهئي بچه گوان جنغي لاکه نین تهر گدا
 منان وني نوکهران نیاما دار - کهرزو بیثو وني بهت لوغ نیما هوان

بيٺه - ڊاڻين ڪهه شون ڊير اٿي پها ڊيٺي ڊلا ارمان ڪهڻي ميل
 ڪهڻا پهدانو آخهه گلوري ڪهڻي ڊيم ڇهڪهڻي - گڏا بچا گوشهه
 آبا هڏا ڊيما تهڻي ڊيما گڏاسڪهار پيٺان - تهڻي بچهه نام لاکه
 نيان - پها گڏا وٺي توڪر اندر گوشهه جوانين چران گشپيٺ پياريت
 جانا ڊيٺي دستا مندري پهاڏان ڪوشان ڊيٺ - لاندوين پيس ڊي
 پيڏ پياريت گڏي پهرانڪا ڪهه همين مٿين بچهه مرنهو شغيت
 نين زندغ بيٺه - گار اٺ نين نهرن آخهه - گڏا شادي ڪهڻا ڪهڻي ش -

مزين بچهه ڪهه ڪهارا شغيت لوفا ڪهه نهرن نرين بيٺه شارو
 جهر ڪهرڪا ڪهه اشڪهه امبراهيا پهرل ڪهڻي - اي چهي هال
 پيٺين؟ گوشهه تهڻي پراٺ نهرن آخهه تهڻي پها لاندوين پيس
 گڏينتهه پهرانڪا ڪهه گو خيرا گون ڪهڻي - آن مردا سڪيغا زهر گيتتهه
 گو وٺ گو تهڻي لوغ اندرا هڏين روع نه بي - گڏا پيٺ درا آخهه -
 منٺ ڪهڻي - پهار گوشهه گند همخهر سال ما تهڻي ڪهرمت ڪهڻه -
 به روشيا ڊي نهر ما نابهرماني چهي شون نه دانغان - نهر گڏا به
 پري به پهرهري ڊي منان نه دانغي ڪهه من گو وٺي امبدان شادي
 ڪهان - ماخهه ڪهه مزين تهڻي بچهه آخهه آن ڪهه تهڻي مال گو
 ڪهنجريان وهار ڪهڻه هميشي سانگا نهر لاندوين پيس گڏي - پها

جواب نهرينتهرو دانه كه به مني نهرو هر و گر ما گون اي
 هرچهي كه داران نهريغي - نين هقين كه ما و همش برون شادي
 كهرون - كه هوين نهلي براث نهري شغيت زندغ يله كار اڅ
 گرنهغي -

[No. 5.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

P'ilā-mardēyā dō bach' biḡayant'. K'ast'arē-bach'ū waḡi-p'iḡā-r
Of-a-certain-man two son were. By-the-smaller-son to-his-own-father
 gwasht'a, 'abbā, waḡi-mirāḡā har bahar k'i manā
it-was-said, 'father, (from-)thine-own-property every share (that to-me
 k'afiḡ, t'au manā dai.' Gudā waḡi māl' bahar k'uḡō
may-fall, thou to-me give.' Then his-own property share having-made
 dāḡā-i. K'ardē-rōsh-p'aḡā k'ast'arē bach' t'ēwayē māl' much'
was-given-by-him. Some-day-after the-smaller son the-entire property collected
 k'uḡō dirē-dēhā shuḡō nisht'a. Hamōḡā waḡi māl'
having-made to-a-far-country having-gone abode. There his-own property
 shāhiyā w'ar k'uḡā-l Gudā wayt'a k'i humeh'i gār
wickedly destroyed was-made-by-him. Then at-the-time (that everything lost
 biḡō shuḡā, hawā-dēhā sak'ē-duk'alē k'apt'a, ā mar nēst'-k'ar
having-become went, in-that-country a-severe-famine fell, that man destitute
 biḡā. K'izmat gwar ya lōy-wāzhahā hawā-mulk'ēyā gipt'a-i.
became. Service near one house-master of-that-country was-taken-by-him.
 Wāzhahā guḡā āhiyā-r hix ch'arainayā laḡā dēm-dāḡā.
By-the-master then him-as-for swine for-feeding to-the-jungle it-was-sent.
 Shuḡi biḡō ch'ō lōḡā-i k'i, 'mā waḡi lāf gō
Hungry having-become how it-was-wanted-by-him that, 'I my-own belly with
 hixāni p'ōyā sēr k'anā, ay k'asā ch'i na
the-swine's chaff satisfied will-make,' still by-anyone anything not
 dāḡā-i. Āhirā mā dilā surp'āḡ biḡō
was-given-to-him. At-last in the-heart understanding having-become
 gwasht'a-i, 'ch'ixt'ar t'ihā māl'-p'iḡ-lōyā nī bār w'ardā
it-was-said-by-him, 'how-many servants in-my-father's-house now much food
 warant' har-rangēyā, mā shuḡiyā mirayā. P'āḡ-k'-ā, gō-waḡi-p'iḡā
eat of-every-kind, I hungrily am-dying. I-will-arise, near-my-own-father
 ba-rawā, gushā, 'abbā, Huḡā dēmā t'ai dēmā guḡāsk'ar
I-will-go, I-will-say, 'father, God before of-thee before sinner

hīḡayā; nī t'ai bach' gwān' (*for gwānk'*)-janayī lāik' neyā; t'ai
I-have-become; now thy son to-be-called worthy I-am-not; thou
 guḡā manā waḡi nauk'arā nyāmā dār. K'arō hīḡo
then me thine-own servants among keep. Upright having-become
 waḡi p'iḡ lōy nēmayā rawā bīḡa. Dāī k'i shōḡā
his-own father's house towards going he-became. Still that from-there
 dir-aḡ-i p'iḡā dīḡa-i, dīlā aruān
distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion
 k'uḡa-i, mēl k'anayā p'adāḡō āxt'a, galwārī
was-made-as-regards-him, meeting for-making having-run he-came, embracing
 k'uḡa-i, dēm eh'uk'iḡa-i. Guḡā bach'a gwasht'a,
was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said,
 'abba, Huḡā dēmā t'ai dēmā guḡāsk'ār hīḡayā; t'ai bach'
'father, God before of-thee before sinner I-have-become; of-thee the-son's
 nām lāik' neyā. P'iḡā guḡā waḡi-nauk'arā-r gwasht'a,
name worthy I-am-not. By-the-father then to-his-own-servants it-was-said,
 'jawānē jarā gishānēḡ, hīy-ārēḡ, jānā dāḡō-i; dast'a
'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand
 mundarī, p'adā k'aushā dāḡō; lāndavē p'as dī p'as hīy-ārēḡ.
ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye,
 guḡōḡ-i; p'awāk'a k'i hamē māī bach' murt'o shuḡayēḡ, nī zimāy
slaughter-ye-it; because that this my son having-died had-gone, now alive
 lūḡa; gār-aḡ, nī t'arḡō āxt'a. Guḡā shāḡi
has-become; lost-was, now having-retained he-is-come. Then rejoicing
 k'anayā k'apt'a-ish.
to-make it-was-begun-by-them.

Mazāī bach' k'i k'ishā-rā shuḡayēḡ, lōyā k'i t'arḡō
The-great son who to-the-field had-gone, to-the-house who having-retained
 nazīx hīḡa, shār o j'amar k'ark'a k'i ashk'uḡa, ambrāhā
near became, of-song and of-dancing noise that was-heard, to-a-servant
 p'ol-k'uḡa-i, 'ē eh' hāl bīayē? Gwasht'a-i,
enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him,
 't'ai brāḡ t'arḡō āxt'a; t'ai-p'iḡā lāndavē p'as
'thy brother having-retained is-come; by-thy-father the-fat sheep
 guḡalnt'a, p'awāk'a k'i gō hūrā gōn-k'apt'a-
has-been-caused-to-be-slaughtered, because that with welfare he-has-been-met-by-
 i. 'Ā-mardā sak'ryā zahr gipt'a, gō waḡ gwasht'a-i,
him. By-that-man extremely anger was-taken, with himself it-was-said-by-him,
 'lōy andarā māī ravay na hī. Guḡā p'iḡ darā āxt'o
'house within my going not will-be. Then the-father outside having-come

minnat k'uṭa-l. P'iṭā-r gwasht'a-l, 'gind, hamixt'ar
consoling was-made-by-him. To-the-father it-was-said-by-him, 'see, so-many
 sāl mā t'ai k'ixmat k'uṭa; ya-rōshēā di t'arā mā
year by-me thy service has-been-done; for-one-day even to-thee by-me
 nā-p'armāni ch'i shōn-na-dāṭayā; t'au guḍā ya-harē ya p'ōharē di
disobedience at-all has-not-been-shown; by-thee then once one a-kid even
 manā na dāṭayā, k'i mā gō-waṭi-ambalā shāḍi
to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing
 k'anā; māxtā k'i hawē t'ai bach' āxt'a, ā k'i t'ai
may-make; immediately that this thy son came, he by-whom thy
 māl gō k'anjarā w'ar k'uṭa, hamēshī sūngā t'au
property with harlots destroyed was-made, of-this-very-one on-account by-thee
 lāndavē p'as guḍiṭayē. P'iṭā jawāb t'araint'ō
the-fat sheep was-slaughtered-by-thee. By-the-father answer having-given-back
 dāṭa k'i, 'bach' manī, t'au har-rō gō mā gōn-ē;
was-given that, 'son of-me, thou every-day with me in-company-art;
 har-ch'i k'i dārā t'aiy-ē. Nī haqq-ē k'i mā w'ash hū,
everything that I-possess thine-is. Now right-it-is that we happy may-be,
 shāḍi k'anā; k'i hawē t'ai brāṭ murt'ō shuḍayēṭ, zinday
rejoicing may-make; that this thy brother having-died had-gone, 'live
 hīṭa; gār-aṭ, ō gart'ay-ē.
has-become; lost-was, he returned-is.

BALŪCHĪ OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Balūchī spoken in North Baluchistan, in the country east and south of Quatta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhī, a preference is shown for cerebral letters. Thus, in the Parable, we have *dēh*, instead of *dēk*, a country, and, in the List of Words (No. 147), *hīnd*, for *hīnd*, a hitch. The letter *r* regularly becomes *r* before a dental, as in *mar* or *mar*, for *mar*, a man; *k'ardē*, for *k'ardē*, a few; *wārṭaṭant'*, for *wārṭ'adant'*, they used to eat (husks), but *wārṭē*, I shall eat (Specimen II); *murṭa*, for *murṭ'a*, he died, but *mirṭē*, I die; *ārṭō*, for *ārṭ'ō*, having brought (Specimen II), but *bi-ār*, bring thou (Parable); and *burz*, for *burz*, high (List, Nos. 135, 231).

In several cases, especially after *r*, we have *ṭ* instead of the *t'* that we should expect. Thus, besides *wārṭaṭant'*, *murṭa*, and *ārṭō*, just quoted, we have *wārṭa*, he has eaten (with harlots), and *gwaṣṣaṭṭa*, called (thy son). Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding *-a*, as in *lōga*, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in *-ē*. So, in the present specimens, we have *mai p'ṭhē bāz mazdūr-ant'*, there are many servants of my father. Similarly, in Sentence 221, we have *dat'ān*, of a tooth (*dat'ān*). Occasionally the termination *-ā* of the oblique case is dropped, as in *p'ṭh* (for *p'ṭhā*) *rahm k'ṭhā-i*, the father made pity to him, i.e. felt pity for him.

The nominative plural ends in *-ān*, not in *-ā*. Thus, in the List of Words we have *pṭhān*, fathers; *jinik'ān*, daughters; *marḍān*, men; *marḍānān*, horses; *māḍinān*, mares; *k'āyārān*, bulls; *gōṣhān*, cows; *bīngān*, dogs; *hīndān*, hitches; and *buzān*, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in *-ē*, viz. *hamiṣṭ'arē sālē*, for so many years (do I do service), but it is doubtful whether *sālē* is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in *-ān-ar*, as in (List) *p'ṭhān-ar*, to fathers; *jinik'ān-ar* or *jinik'ānrā*, to daughters; *marḍān-ar* or *marḍānrā*, to men. Similarly, in the Parable, *ambrāhūn-ar*, (the father said) to the servants.

Adjectives sometimes drop the termination *-ē*, when it should according to rule appear. This is quite possibly simple carelessness. The cases of omission of the termination cannot be brought under any particular rule, except, perhaps, that, in the list of words, it does not seem to be used in the plural (cf. Nos. 123ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergencies from the standard. 'My' is *mai*, instead of *maī*, and the dative plural, 'to us,' is *mā-ar* (cf. the dative plural of nouns in *-ān-ar*).

The demonstrative pronoun *ā*, that, with *ham* prefixed, has a nominative plural *hamāhī*, those (husks), instead of *hamāhā*, etc. We may also notice the oblique plural *hamāhīā*, which, with the preposition *aṣh* both prefixed and suffixed, takes the form *sh-amāhīā-zh*, in the first line of the Parable.

As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is *k'apt'ō*, they began (to make merry). We should expect *k'apt'ant'* or *k'apt'ayant'*. *K'apt'ō* is usually the conjunctive participle, 'having begun.' The other form is *āχ'i-ē-i*, (thy brother) has come (back safely) to him. Here *ē* means 'is,' and *i* 'to him,' but I cannot explain the form *āχ'i*, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in *gwānjiθō*, (the elder brother) having called (a servant). The full form would be *gwānk' jaθō*. The two words have been contracted into one, and an *i* has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in *shuθayēθ*, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in *shutagat* or *shutat*. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east *shuθaθ* is either 'he used to go' or 'he would have gone.' But in the following version of the Parable we have one instance of *shuθaθ* used as a pluperfect, with the meaning of 'he went (a long time ago),' in *ō andarā na shuθaθ*, he did not go within. There are true examples of the habitual past in *wārθaθant'* (for *wārt'athant'*), (the husks which the swine) used to eat, and *dāθaθ*, (no one) used to give (him anything). We have another tense,—the conditional past,—in *waθi-lāf p'ur k'nθ*, he would have filled his belly, in which *k'nθ* represents the *k'nθē* of the grammatical sketch.

Intransitive verbs of motion are sometimes used passively, in an impersonal sense, with the subject in the agent case. Thus, *k'isā bach'ā ya dīrē qēhā shuθa*, literally, by the younger son it was gone to a far country, i.e. the younger son went to a far country. Similarly, *shuθa-i ya bakk'alā*, it was gone by him (i.e. he went) to a shop-keeper; and *waθi p'ithār āχ'i-a-i*, it was come by him (i.e. he came) to his father. This may possibly be an explanation of the puzzling form *āχ'i-i-ē-i*, already referred to. The word *āχ'i* may be a contraction of *āχ'i-a-i*, it was come by him, and the whole may be then translated 'it is come by him to him.'

Reference has already been made to the curious use of the preposition *ash*, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of *zh*, and the prefix in the form of *sh*, in *sh-amāhā-zh*, from among them.

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

EASTERN DIALECT.

LORALAI, BALUCHISTAN.

SPECIMEN I.

Mardā dō bach' adant'. Sh-amāhiā-zh k'isā k'i
Of-a-man two son were. From-them-from by-the-younger who
 aḡ, p'iḡā-r gwasht'a k'i, 'p'iḡ-manī, māi
was, the-father-to it-was-said that, 'father-my, of-the-property
 bahur k'i māi hī, manā dal' Guddā māi
the-share which mine may-be, to-me give-thou. Then of-the-property
 bahur k'uḡō dāḡa-ish. K'apdā rōsh p'adā ā-
share having-made it-was-given-to-them. A-few day after by-that-
 k'isā-bach'a har-ch'i much' k'uḡō ya-dirē-dēha
younger-son everything collected having-made to-a-far-country
 shuḡa Hamōdā waḡi dāulat mā nyāshiā w'ar
it-was-gone. There his-man wealth in debauchery destroyed
 k'uḡa-i. Ō waḡi-k'i t'awayē xorch hīḡō shuḡa,
was-made-by-him. And when all spent having-become went,
 hamā-dēha mazō dukk'al bīḡa, ō ā māy shuḡi bīḡa
in-that-country great famine become, and that man hungry became.
 Guddā shuḡa-i ya-bakk'alā, āhi nankar hīḡa.
Then it-was-gone-by-him to-a-shopkeeper, his servant he-became.
 Bakk'alā hamāhiā-r shast'āḡa waḡi-diyārā hīḡā-r ch'āranayā.
By-the-shopkeeper him-as-for it-was-sent to-his-own-field acine-to for-feeding.
 Azh-hamāhi-p'ḡḡi' k'i hīx wāḡadant' waḡi lāf p'ur
From-those-husk which the-swine used-to-eat his-own belly full
 k'uḡ.
 K'asā hamāhiā-r na dāḡaḡ. Guddā
he-could-have-made. By-anyone him-to not used-to-be-given. Then
 bōḡā-āḡt'ō gwasht'a-i, 'māi-p'iḡē bāz mazdār-ant' k'i
in-sense-having-come it-was-said-by-him, 'of-my-father many labourers-are that
 nīyan bāz-ē-i, ō mā shuḡi mirā. Mā oh'arīḡō rawā
food much-is-of-them, and I hungry die. I having-arisen will-go
 waḡi-p'iḡā-r, gwashtā, 'p'iḡ-manī, Hudāi-dēmā ō t'ai-dēmā
my-own-father-to, I-will-say, 'father-my, God-before and of-thee-before
 guḡāh k'uḡayā, nī mā ē-laik neā k'i t'ibarē t'ai bach'
sin was-done-by-me, now I this-worthy am-not that again thy son

gwashainṭha bā. Manā waḥi-mazdūrānī niāmā dār." "
called I-may-become. Me of-thine-own-labourers like keep."
 Guḍḍā ah'arīṭhō waḥi-p'īṭhā-r āxt'a-l. Dāl dīc aṭh.
Then having-arisen his-own-father-to it-was-come-by-him. Still far he-was,
 k'i p'īṭh hamāhiā-r dīṭhō rahm k'uṭhā-i; rumbāna
that by-the-father him-to having-seen pity was-made-on-him; running
 shuṭhō, bhākūr k'uṭhā-i; gal ch'ukk'īṭhā-i. Bach'ā
having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son
 p'īṭhā-r gwasht'a, 'Huḍāi-dēmā ō t'ai-dēmā guṇāh
the-father-to it-was-said, 'God-before and of-thee-before sin
 k'uṭhāyā, nī mā ē-laik neā k'i t'ībarō t'ai bach'
was-done-by-me, now I this-worthy am-not that again thy son
 gwashainṭha bā. Lākin p'īṭhā waḥi-ambrāhān-ar gwasht'a
called I-may-become. But by-the-father his-own-servants-to it-was-said
 k'i, 'jōwāḥ jar bi-ār, ēshīā-r pōshēn; dastā ch'allav
that, 'good garment bring-thou, this-one-to clothe-thou; on-the-hand ring
 k'an, ō p'ādā p'āḍguzār k'an; mā warū, xushī
make, and on-the-foot shoes make; we may-eat, happiness
 k'anū; p'arch'i-k'i ō mai bach' mūṭhā, nī zīnday-ē; yār bīṭhā,
may-make; because-that this my son died, now alive-is; lost became,
 nī miliṭhā' Guḍḍā k'apt'ō xushī k'anayā.
now was-got. Then they-began happiness to-make.

Mazē bach' k'ishār niāwā aṭh. Lōy nizxiṣ āxt'ō,
The-great son the-field in was. The-house near having-come,
 dris ō sarōḥ ashk'uṭhā-l. Ya-ambrāhōā-r gwānjiṭhō p'ol
dancing and music was-heard-by-him. A-servant-to having-called enquiry
 k'uṭhā-l k'i, 'ēshī matlab oh'i-ē? Gwasht'a-l, 't'ai
was-made-by-him that, 'of-this the-meaning what-is? It-was-said-by-him, 'thy
 brāṭ āxt'a, ō t'ai-p'īṭhā dāwat k'uṭhā, p'arch'i-k'i bach'
brother has-come, and by-thy-father feast was-made, because-that the-son
 hairō-gō āxt'i-ē-l. Guḍḍā mazē-bach'ā zahr gipt'a, ō
safety-with come-is-to-him. Then by-the-great-son anger was-taken, and
 andarā na shuṭhāṭ. Guḍḍā p'īṭhā darā āxt'ō minnat
within not he-did-go. Then by-the-father out having-come entreaty
 k'uṭhā-ish. Bach'ā waḥi-p'īṭhā-r zawāb dāṭhā k'i,
was-made-to-him. By-the-son his-own-father-to answer was-given that,
 'hamixt'arē sālē t'ai xīḍmat k'anayā; ya rōsh dī azh t'ai
'so-many years thy service was-done-by-me; one day even from thy
 hukm uzr na k'uṭhā. Ay-dī t'an manā ya-k'ōḥarē
command objection not was-made. Then-even by-thee to-me one-a-kid

di na dāḡa. k'i mā gō wāḡi dōstā xushī kanā.
even not was-given, that I with my-own friends happiness may-make.
 Hamā-vēlā k'i ō tai t'i bach' s'x'ta, k'i t'ai danlat gō
At-that-time that this thy other son came, by-which thy wealth with
 kanjariā wāḡa, t'au āhiā-r dāwat dāḡa.' Gwashit'a-i.
harlots was-eaten, by-thee him-for feast was-given.' It-was-said-by-him,
 'bach'-manī, t'au har-rōsh gwar mā-ē, ō har-ch'i k'i mā-ē
'son-my, thou every-day with me-art, and everything which mine-is
 t'ai-ē. Mā-ar xushī k'anay ō xush hīay jōwān aḡ.
thine-is. Us-to happiness to-make and happy to-become good was,
 p'arch'i-k'i ē t'ai hrāḡ murḡa, nī sinday-ē; yār hīḡa, nī
because-that this thy brother died, now alive-is; lost became, now
 miliḡa.
was-got.'

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

EASTERN DIALECT.

LORALAI, BALUCHISTAN.

SPECIMEN II.

Ya mazārē, ya gurxē, ya rōp'ask'ē, saiē shuṭayant' shikārā.
One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.
 Shuṭō ya gōxē jaṭa-ish, ya buzē jaṭa-ish, ya
Having-gone one a-cow was-slain-by-them, one a-goat was-slain-by-them, one
 xargushk'ē jaṭa-ish. Arō ya-hand k'nṭant'-ish.
a-hare was-slain-by-them. Having-brought in-one-place they-were-made-by-them.
 Guḍḍā mazārā gwasht'a gurxā-rā, 'p'ādā, t'au hawē gōzhdā
Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh
 bahar-k'an.' Gurx p'ād-āxt'a, gwasht'a-i, 'gōx
division-make-thou.' The-wolf arose, it-was-said-by-him, 'the-cow
 t'al-ē, buz māi-ē, xargushk' rōp'ask'ē-ē. Mazārā-r zahr āxt'a;
thine-is, the-goat mine-is, the-hare the-fox's-is.' The-tiger-to anger came;
 jaṭa-i gurxā-r ch'āp'ōl; gurx murṭa. Guḍḍā
was-struck-by-him the-wolf-to a-slap; the-wolf died. Then
 gwasht'a-i rōp'ask'ā-rā, 't'au p'ādā, hawē gōzhdā
it-was-said-by-him the-fox-to, 'thou arise-thou, this flesh
 bahar-k'an.' Rōp'ask'ā gwasht'a, 'wāzhā, ē xargushk' t'ai
division-make-thou.' By-the-fox it-was-said, 'Master, this hare thy
 nērān-ē. buz t'ai nērmōsh nayan-ē, gōx t'ai shām
morning-meal-is, the-goat thy of-midday the-food-is, the-cow thy of-evening
 nayan-ē. Mazārā gwasht'a, 't'ai bahar t'ān-ē? Rōp'ask'ā
the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox
 gwasht'a, 'wāzhā, ma baharī-mardē neā, Guḍḍā hamā mazār
it-was-said, 'Master, I sharing-man am-not.' Then that tiger
 rōp'ask' ch'akk'ā sak'iā wāsh biṭa. Guḍḍā gwasht'a-i,
the-fox on very-much pleased became. Then it-was-said-by-him,
 'hamē gōzhd t'ēōyā t'a-rā bashk'-ē. Ma rawā, t'i shikār
'this flesh all thee-to a-present-is. I will-go, other hunting
 k'anā, warā.
I-will-make, I-will-eat.'

FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'get up and apportion the flesh.' The wolf got up and said, 'your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'what, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.' At this the tiger became mightily pleased with the fox, and said to him, 'here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'

¹ I.e. he was only a menial servant, who got what he could from his master's leftovers. He could not claim any share of right.

The following specimens of the eastern dialect of Balōchi come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling :—

The genitive singular of a noun is twice formed by adding *i* instead of *ē*, in the phrase *sha'arī wa nāchi āsūz*, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, *k'isā* (for *k'isānā*) *gwash't'a*, the younger said ; and in the second part of the Parable we have *t'ai piθ* (for *piθā*) *majlis dāṭa*, thy father gave a feast. In the List of Words, besides the regular plural formed by adding *ā*, a periphrastic plural is also made by the addition of the word *gal*, a number, as in *janik'-gal*, daughters ; *jan-gal*, women ; *ānik'-gal*, deer.

Adjectives call for only one remark. In the List of Words, the termination *ē* is added only in the singular, and is wanting in the plural. Thus while we have *javāē maydē*, a good man ; and *javāē jawē*, a good woman ; we have, in the plural, *javā maydā*, good men, and *javā janā*, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balōchi of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have *mai*, my ; *t'ai*, thy ; for *maī*, *t'ai*. So, *manā*, for *manā*, to me. The plural of the second personal pronoun is the western *shumā* or *shicā*, instead of *shaicā* or *shicā*. There are several minor irregularities in the declension of the pronoun *hawā* of the third person. Thus, the genitive singular is *hawāi*, as well as *hawāhī*, and the dative, *hawārā* or *hawār*. The dative plural, used honorifically as a singular, is *hamāhiār*, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in *hawā dāṭa*, he gave (a share of the property) ; *hawā minnaṭ k'uṭa*, he made entreaty ; *hawā rūhī k'uṭa*, he dispatched him (to feed swine) ; *hawā gwash't'a*, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is *ē*, as well as *ē*, and the third person singular is *ē*, as well as *ē*. Similarly, in other verbs, the third person singular of the present ends in *ē*, not in *ē*. For the present-future, the List of Words gives *janā* or *janānī*, I shall strike, and *janai*, instead of *janē*, you will strike. Other minor variations, such as *biyē*, for *biayē*, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative ; but here it is several times put (as also occurs in Hindōstānī and cognate forms of speech) into the dative. Such cases are :—

hawā mālā dāṭa, he gave the property, literally, by him, as for the property, it was given.

āhiār jawā-durāh dāṭa, (he) saw him safe and sound, literally, as for him, he was seen, etc.

hawā t'ai mālā-rā gum k'uṭa, he made thy property lost, literally, as for thy property, by him it was made lost.

[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

EASTERN DIALECT.

DISTRICT, UPPER SIND FRONTIER.

SPECIMEN I.

Yak'-mardē dō bach' ast'ant'. K'isā p'īdā-rā gwasht'a
A-certain-man's two sons were. By-the-younger the-father-to it-was-said
 k'i. 'p'īd, milk'a-'sh ch'i bahar manī hī, hawā manā dē.
that, 'father, property-from what share mine will-be, that to-me give.
 Hawā mālā hawā-rā bahar k'uḏō dāḏa. K'amē
He (by-him) property-as-for (acc.) him-to share having-made it-was-given. A-few
 rōshā p'ādā hawā k'isā bach' durust' much' k'uḏō
days (obl.) after that younger son all together having-made
 yak-dirē-mulk'ōē shuḏa. Hamōdā wāḡi durust'-mālā kanyariā gwar
a-far-country-to went. There his-own all-property (acc.) harlots with
 mā sharābwariā gum k'uḏa. Waxt'ē durust'ā hūlās k'uḏa.
in wine-drinking lost was-made. When all (acc.) finish was-made.
 hawā-mulk'a-ma sak'ia k'al āxt'ō k'apt'a. Hawā muht'āj bīḏa.
that-country-in severe famine having-come fell. He 'needy became.
 Hawā yak'-nindōx'ā gwar shuḏō minnāḡ k'uḏa. Hawā
By-him a-certain-resident (obl.) near having-gone entreaty was-made. By-him
 wāḡi haniā hixānī ch'āranayā rāhī-k'uḏa. Hach'ō sarfand
his-own field-to wine's feeding-for he-was-dispatched. Thus consideration
 bīḏa k'i, 'ch'i ch'ān hix warayē, mā lāf p'ur k'anā.
became that, 'what hush the-pig is-eating, I the-belly filled I-will-make.
 Hawā-rā k'as na dāḏa. Waxt'ē wāḡi-hōshā āxt'a, gwasht'a
Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said
 k'i, 'hamōdā manī p'īd gwar ch'i-k'ar usukarā-rā bāz nayan
that, 'there my father near how-many servants-to much bread
 rasayē; mā ḡdā shuḏiā mirayā. Mā wāḡi p'īd nimḡyā
is-arriving; I here hunger-by I-am-dying. I my-own father towards
 rawā, hamāhiār gushā k'i, "p'īd, mā t'ai ḡ bahmān
I-will-go, him-to I-will-say that, "father, by-me of-thee and of-heaven
 demā gunāḡ k'uḏayā t'ai bach' gushāinayē lāix niyā; manā
before sin has-been-done-by-me thy son to-be-called fit I-am-not; me
 wāḡi nauk'arān-ash ḡ-rangā k'an zān." Hawā k'arō
thine-own servants-from in-this-manner make consider." He upright

biṭṭa waṭi p'ithā gwar āxt'a. Dainā dir k'i p'ithā
having-become his-own father-to near came. Yet far that by-the-father
 diṭṭa, āhī ch'ak'a mahir ārt'a, rumbt'ō baylā
he-was-seen, him upon compassion was-brought, having-run armpit-in
 k'uṭṭa, ch'ux't'a. Bach'ā gwasht'a k'i, 'O p'ith. mā
he-was-made, he-was-kissed. By-the-son it-was-said that, 'O father, I
 āshman wa t'ai dēmā gunāhgār ast'ā, nī hamē lāix niyā k'i
of-heaven and of-thee before sinner I-am, now this worthy I-am-not that
 t'i-barē t'ai bach' guahāinā. P'ithā waṭi t'ihā-rā
again thy son I-may-cause-to-say. By-the-father his-own servants-to
 gwasht'a k'i, 'durust'an-ash sharrē jarā air-biyār, p'oshā-ī;
it-was-said that, 'all-them good garments take-up-(and)come, clothe-him;
 dast'ā-ī ch'alō, p'ādā-ma p'ād-guzār mā-k'an; biyācō, wardū,
hand-on-his ring, feet-on shoes on-put; come-ye, let-us-eat,
 xushi k'anū; p'ar-ch'i k'i hamē māi bacl' murt'ayā, gart'ō
happiness let-us-make; why that this my son had-died, again
 zinday biṭṭa; gum biṭṭayā, gart'ō diṭṭa. Gudā hawā xushi
alive became; lost had-become, again was-seen. Then they happiness
 k'anayēṭṭā.
were-doing.

Hawāī mazan bach' baniā ast'ā. Ch'ō-k'i lōy gwar āxt'a,
His great son field-in was. When the-house near he-came,
 sha'arī wa nāchī awāz gōshā-ī k'uṭṭa.
of-songs and of-dancing the-sound on-the-ear-of-him was-made.
 Yak'-naukarēā gwānk' jaṭṭa, p'rusht'a k'i, 'ī ch'i
A-certain-servant-to call was-struck, it-was-asked that, 'this what
 biyē? Hawā gwasht'a k'i, 't'ai brāṭ āxt'a; t'ai-p'ith
is-becoming? By-him it-was-said that, 'thy brother came; by-thy-father
 mazan majlis dāṭṭa, p'ar-ch'i k'i āhiār jawā-durāh diṭṭa.
great party was-given, why that him-as-for good-well it-has-been-seen.
 Hawār zahr āxt'a, lōyā rawayē marī na biṭṭa. Gudā
Him-to anger came, the-house-to to-be-gone wish not became. Then
 hawāhī-p'ith darā āxt'ō sarfand k'uṭṭa. Hawā jawābā-ma
by-his-father out having-come explanation was-made. By-him answer-in
 p'ithā-rā gwasht'a k'i, 'gind, ch'i-k'ar sālān-ash t'ai xizmaṭ
the-father-to it-was-said that, 'see, so-many years-from thy service
 k'anayā. k'adē t'ai-hukmā-ash t'i na k'anayā; manā yak'
I-am-doing, ever thy-order-from different not I-am-doing; to-me one
 p'āshnī di na dāṭṭa, k'i mā waṭi dōst'ā gwar p'ajiā xushi
kid even not was-given, that I my-own friends near with happiness
 3 a

k'anā; ag waxt'ā hawā t'i bach' āxt'a, hawā t'al mālā-rū
may-make; but when that other son came, by-him thy property-as-for
 kanyariā-gū gum k'āḥa, hawār t'au mazaṇ miḥmāni
harlots-with lost it-was-made, him-for by-thee great feast
 k'āḥayā. Gudā hamān gwashit'a k'i, 'bach', t'au hamēsha
has-been-made-by-thee. Then by-him it-was-said that, 'son, thou ever
 gwar mā p'ajīā-ē; har-ch'i gwar mā ast'ē, hawā t'āy-ē; xushī
near me with-art; whatever near me is, that thing-is; happiness
 k'anay, jawā biay, wājah ast'ā, p'ar-ch'i hawā t'al brāḥ murīyā,
to-make, good to-become, proper was, why this thy brother had-died,
 nī zinday biḥa; gum biḥayā, nī p'āiḥā biḥa.
now alive became; lost had-become, now manifest became.

KASRĀNĪ BALŌCHĪ.

The Kasrānī Balōches are of Rind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrānis have Pashtō speakers to their north and west, and Lahndā speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed character.¹ It will be seen that while Pashtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: —*ajjan* (Lahndā *ajjan*), yet, still; *chētā*, sense; *qir* (L. *qher*), very; *jittē* (L. *jittā*, as much), worthy (to be called); *jutti*, shoes; the Lahndā phrase *loggā-icājan*, to start, set forth, copied in *lagidyā shudā*; the suffix *-kar* of the conjunctive participle in *t'ax'tō-kar*, having run; *girā-kar*, having taken; and *quaydō-kar*, having called; *labb'lo* (L. *labban*, to get), having been got; *milā* (L. *miliā*), he was got; *puch'da* (L. *puchhan*, to ask), he asked; *sāricē* (L. *sārā*), all; *tarkā*, property; *tē*, and; *wandō* (L. *wandan*, to divide), having divided; and others. We have a borrowing from Sindhi in the word *t'i*, corresponding to the Sindhi feminine *thi*, was, used to form a pluperfect in the Sindhi style in *k'udya-t'i*, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchī vocabulary, and which I have not identified as coming either from Pashtō or from Lahndā. Such are: —*ch'ie*, moreover; *jā-āxt'a*, (sense) came (to him); *zija k'adyā-i*, he collected (his property). The phrase *yadi shudā* is said to mean 'he sent,' but it is difficult to understand this. The word *yadi*, commencing with the letter *y*, cannot be Balōchī. Possibly it may be explained as 'sending of him (*yad-i*) became (*shudā*).' Another phrase I am unable satisfactorily to explain is *zirih mā-k'in-ih*, put ye on him (a garment, ring, shoes). *Mā-k'in-ih* is equivalent to the standard *mān-k'an-i*, but the meaning of *zirih* is unknown to me, unless it means 'armour.' Compare, however, *zire*, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balōchī shows many peculiarities. Contraction is frequent. Thus, *a* is dropped in *bidyā*, for *bīdayā*, they became; *k'adyā-i*, for *k'adāyā-i*, he made; *ch'arānyā*, for *ch'arānāyā*, for feeding. Other instances of contraction are *p'ādūcā*, for *p'ād-āyā*, I will arise; *quaydō*, for *quāk' jabō*, having called; and *puch'da*, for *puch'iθa*, he asked.

The vowel *a* sometimes becomes *i* in the conjugation of the verb *k'anay*, to do, to make. Thus, we have *guzrān k'inyā*, a living is being made; *k'in-ih*, for *k'an-i*, make on him. At other times the *a* is preserved, as in *k'ana*, I will make. The past tense of the same verb is generally *k'uḍa*, etc., for *k'uḥa*, etc., but occasionally the *a* becomes *u*, as in *zija k'adyā-i*, he collected (his property); *k'adā*, he made (entreaty). We have *ū*

¹ This was received nearly twenty years ago. Since then all the Balōchī-speakers have disappeared from the District. See p. 331.

for *ō* in *ōdā*, for *ōdā*, there. A long final vowel is often nasalized, as in *dastā̃*, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrānī is the regular change of *θ* to *ḍ*. The sound of *θ* does not occur once in the whole Parable. As examples of the change, we may quote *barāḍ*, for *brāθ*, a brother; *bīḍa*, for *biθa*, became; *dāḍyī*, for *dāθayā-i*, he gave; *diḍa*, for *diθa*, saw; *k'udayā-i*, for *k'udayō-i*, he made; *lagiḍyā*, for *lagiθayā*, he became attached; *p'iḍ*, for *p'iθ*, a father; *puch'ḍa*, for *puch'iθa*, asked; *rōḍ*, for *rōθ*, he goes; *shuḍa*, for *shuθa*, he went, he became; *waḍi*, for *waθi*, own; *waḍḍō*, for *waḍiθō*, having divided, and many others. In one case a standard *θ* is exceptionally represented by *t'*, viz. in *wanjēt'ō*, having wasted (thy property on harlots). This word is the causal of the Lahndī *wanjān*, to go, and means literally 'having caused to go.' A somewhat similar case is *ashk't'a*, for *ashk'utha*, heard.

In the word *k'ap't'a*, he fell, which occurs three times, the *p't'* is changed to *t'*, so that we have *k'atta*.

There is a tendency to vocalize the semivowel *w* into *u*, as in *guayḍō*, for *guāḍk' jōḍō*, having called; *guar*, for *guarā*, with; and *guash't'a*, for *guash't'a*, said. In each case, the *w* follows a *y*.

The numeral 'one,' used for the indefinite article, appears under the forms *yā* and *yē*. In the latter case, the suffix *-ē* of the indefinite article appears to have been added.

In the declension of nouns, the direct form is often carelessly used in the place of the oblique form, or, in other words, the final *-ā* of the oblique form is often dropped. Thus, we have *bach'-rā*, (the father gave an embrace) to the son; or, (the father said) to the (elder) son; *bach'*, the son (said, 'I have sinned'); *p'iḍ-rā*, (I will say) to the father. As instances of irregular oblique forms, we have *k'asāinā*, the oblique case of *k'asā*, the younger (son); *dastā̃*, on the hand; and *almē-rā*, (said) to people.

Adjectives sometimes do not take the final *-ē* when used attributively. Thus, we have *maza bach'*, the elder son. The word for 'good' is *jūwān*, which, when used attributively, becomes *jōḍē*, in *jōḍē jōḍē jarrā*, excellent garments. *Zindayā*, as well as *zinday*, is 'alive.' *Har-dōmnānī* means 'of both.'

As regards pronouns, *mā* is 'I.' The same form is used for the agent singular in *mā k'udā*, I have done (sin). The genitive singular is *maē*, of me, my, and also *mai*, in *mai p'iḍā*, (servants) of my father. *Manā*, to me; *mā-rā*, (it was proper) for us.

Tau is 'thou' and 'by thee.' The genitive singular is *taē*, of thee, thy, with *taēyā*, thine, as genitive absolute. The oblique plural is *shōē*, as in *mā shōē wardā k'ana*, I will make a dinner for you, i.e. I will give you a feast.

The proximate demonstrative pronoun is *ē*, this; sing. gen. *ihi*, obl. *ihiā*. Another form of this pronoun occurs in *wi bach' maē murt' ayā*, this my son died; and *lahwā wiḥan gungā p'ur k'ana*, I will fill my belly with this. The latter form is not easy to explain.

The remote demonstrative pronoun, and pronoun of the third person, 'that,' 'he,' is of frequent occurrence, and appears in several forms. These may be grouped as follows:—

	Sing.	Plur.
Nom.	<i>ā, ā̃</i>	...
Obl.	<i>āhiā, āhiē</i>	...
Gen.	<i>āhi, āhi, āhiē</i>	<i>āhā.</i>
Dat.	<i>āhi-rā, āhiā-rā, āhiē-rā</i>	<i>āhā-rā.</i>

Examples of these forms are:—

ā p'āχt'a, he arose.

ā wōla, at that time.

āhiā manā dī, give that to me.

āhiā dihāda, he gave (the property).

āhiē guash't'a, he said.

āhi dīl lōt'ēd, his heart longs.

āhi p'āda āhiē-rā dīda, his father saw him.

yā ādmīē āhiē dō bach'ā, of a certain man, of him (were) two sons. Regarding the meaning here of *āhiē*, see the remarks below, under the head of the verb substantive.

āhiē mull' nōyā shūda, he went (i.e. had gone) to his field.

k'usēā āhi-rā na dāš, no one gave to him.

āhi-rā p'āda zur'tō ch'akk'a, his father raised and kissed him.

āhiā-rā ch'i p'ak'ar biša, want of things happened to him.

āhiā-rā dīda, saw him (as above quoted).

āhā-rā wandōdō dihāda, he divided and gave to them.

āhā guzrān k'inyā, their living is being made.

The pronominal suffix of the third person singular is *i* or *iā*. For *i*, we have examples such as *k'ādyā-i*, he made. In *dādy-i*, he gave, the final *a* of the participle has been dropped. For *iā*, there is, three times, *mā-k'in-iā*, put on him. In *sar-āχt'ē-wina*, remained over for them, *wina* also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally *k'i*, borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun *ch'i*, what?, in the formation of a new relative pronoun. The sentence is *āch'ia jāhlibalā warān*, (husks) which the wild beasts (i.e. swine) eat. Here *āch'ia* is the accusative singular of *āch'i*, which is a compound of the demonstrative pronoun *ā* with the interrogative *ch'i*.

One more pronominal form may be noted,—*indar*, so many (years), used instead of the standard *ix'tar*.

For the verb substantive, we have *ē*, is, in *ch'i-kār-ē*, for what is (this matter)? For *oθ*, was, we seem to have *a* in *ē gālwarī mā-rā juncān-a*, this affair was good for us. In the first line of the Parable, *yā ādmīē āhiē dō bach'ā*, of a certain man there were two sons, the word for 'were' is omitted. Whether this was accidental or intentional, I cannot say. In the specimen as received, the word *āhiē* is carefully translated 'his.' It is, however, possible that it is really a corruption of the Lahndā *āhin*, they were. In the Persian character, as received, it is distinctly written اھي which may be a mistake for اھي.

For the negative verb substantive, we have *niā*, I am not.

For the verb corresponding to the Persian *haat*, is, we have *ast'ai*, thou art (ever with me), and *maē bahara k'i rāzq ast'i*, the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these are due to the change of *θ* to *š* already mentioned, but there are others. We have an oblique infinitive in *ch'arānyā*, for *ch'arānayā*, for feeding (swine), but in *gustāy jittē*, fit to call (thee father), the final *ā* has been dropped.

We have an oblique plural of the past participle *guasht'ay*, a thing said, in *guasht'γā p'āḍē*, (I never acted) behind what (thou) hast said, i.e. against thy command.

The conjunctive participle generally ends in *ō*, as in the standard. Thus, *biḥō*, for *biḥō*, having become; *k'uḥō*, for *k'uḥō*, having made; *labḥ'io*, having obtained (borrowed from Lahndā); *wanjēḥō*, for *wanjēḥō*, having divided; *wanjēt'ō* (not *wanjēḥō*), having caused to go, i.e. having wasted; *sur'ō*, having raised. To this the Lahndā suffix *-kar* is sometimes added, as in *guayḥō-kar*, having called; *t'ax't'ō-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahndā form is used, although the verb *giray*, to take, is Balōchi.

The imperative presents frequent irregularities. Thus, we have *di*, for *dai*, give thou; *ir'ē*, for *ēr-k'an*, place thou (me as a servant); *mā-k'in-ih*, for *mān-k'in-i*, put thou on him. With the prefix *bi-*, we have *b-ih*, for *bi-y-ā*, come thou; and *b-urē*, for *ba-war*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urē*, for *ba-warā*, let us eat, which is the sense required by the passage. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in *-ā*, as in the standard. Thus, we have *mirā*, I die; *p'āḍā*, for *p'āḍ-ayā*, I will arise; *guahā*, I will say. Three times, however, the verb *k'anay*, to make, has *k'ana*, not *k'anā*, I will make. On one occasion this is joined to the past tense of *sar-ay*, to form a continuous past, in *k'ana sar-āxt'ayā*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in *ē*, corresponding to the standard *ō*. Thus, *lōtēḥ*, he longs (to eat the husks), for standard *lōt'ō*; and *rōḥ*, for *rōḥ*, he does (not) go (into the house). In both cases these are historical presents, used with the force of the past. For the third person plural, we have *warān*, for standard *warant'*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āxt'ayā*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in *-a*, i.e. has the short form of the past participle. Thus, *ashkt'a*, for *ashkutha*, heard; *biḥa*, became; *ch'akk'a*, for *ch'akitha*, kissed; *diḥa*, saw; *k'uḥa*, made, did; also *k'āḥa*, in *minnat k'āḥa*, made entreaty; *k'atta*, for *k'apta*, he fell, as in *kāt k'atta*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labḥ'io k'atta*, he has been unexpectedly obtained; *cinḥay biḥō k'atta*, he unexpectedly became alive. Other third singular pasts are *laiḥa*, for *laiḥa*, he touched; *p'ax't'a*, for *pāḥ-ax't'a*, he arose; *puch'ā*, asked; and *shuḥa*, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in *γ*, but in *γā* or *γā*. Thus we have *lagiḥyā shuḥa*, for *lagiḥa shuḥa*, a translation of the Lahndā *laggā gā*, and meaning 'he set forth'; *murt'ayā*, he died, or the one who was dead, according to context; *biḥyā* or *biḥyā*, for *biḥa*, he became, or he who had become. With the pronominal suffix *-i*, we have *dāḥy-i*, given by him, i.e. he gave, in *gār k'uḥō dāḥy-i*, he wasted; and *k'āḥy-i*, for *k'uḥay-i*, he made (collected).

Dāḥa, the past of the verb *dāy*, to give, appears under three forms. We have *dāḥy-i* just quoted, and also, twice, *dāḥa*, gave (answer), and did (not) give (a kid), and *wanjḥō diḥāḥa*, divided (his goods). Twice we get corrupt Lahndā forms of this tense,

in *zinda biā*, for *zinday biā*, he became alive, and *milā* in *zindayā āḫt'a milā*, he came alive (and) was obtained. In *sar-āḫt'e-wina*, food remained over for them, I am unable to explain the form *āḫt'e*. *Wina*, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in *sāwē ḫuāh biḍyā*, all became happy.

A pluperfect borrowed from Sindhi occurs in *sāwē ch'i wāḍi gār k'adyā-t'i*, (when) he had wasted everything of his own. Here *t'i* (Sindhi *tā*) is feminine, to agree with *ch'i*, a thing.

We have a conditional in *mā k'wāḍi*, for *mā k'wāḍē*, I might have made (a dinner for my friends), and a definite present in *k'inyā*, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs *bāz mihnatī māi piḍā juāniyā āhā gurrān k'inyā*, which can only mean '(there are) many servants of my father; of them (*āhā*) living is being well made.' If we translated 'many servants of my father are making their living well,' we should require *wāḍi* instead of *āhā*.

We have a passive in *guāhijayā*, (worthy) to be called, and causals in *chardayā*, (sent him) to feed (swine), and *wanjēt'ā*, having caused to go, i.e. having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted :—

dēwā, in future.

p'āḍā, for *p'āḍā*, behind.

t'arzan, a second time, again. Compare the standard *t'aray*, to return.

Adverbs are also formed, as in the standard, by adding *-iyā*. Thus, *juāniyā*, well; *ḫuāhiyā*, happily.

The following postpositions may be noted :—

andā, within.

dē, for *dēmā*, before.

guar, with, by means of.

gurā, (distant) from.

gungā, with, by means of.

[No. 9.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

KASHGARI DIALECT.

DISTRICT, DERA ISMAIL KHAN.

Yā-admiē āhiē dō bach'ā. Tē k'asāinā wādī-p'isā-rā
Of-a-man his (?) were two sons. And by-the-younger his-own-father-to
 guasht'a, 'hābū, māē bahara k'i rizq ast'i, āhiā manā di.
it-was-said, 'father, my portion which property is, that to-me give-thou.'
 Āhiā wādī tarkā āhā-rā wandō dīhāda. K'amā rōsh
By-him his-own goods them-to having-divided was-given. Few days
 biḍyā k'asā bach', wādī rizq zijā k'adyā-i, dīr
became the-younger son, his-own property collected was-made-by-him, far
 pardēs niāwā lagiḍyā-shuḍa. Ūdā sārwe tarkā naqābliā gār
foreign-land towards set-forth. There all goods by-debauchery wasted
 k'udō dādy-i. Ā-wēla k'i sārwe ch'i wādī
having-made was-given-by-him. At-that-time when all things of-himself
 gār k'udyā-t'i, guddā ūdā sakk'ō kāl k'atta. Ā-wēla
wasted had-been-made, then there severe famine fell. At-that-time
 āhiā-rā ch'i p'ak'ar biḍa. Ā-wēla ā-shahr yē-admiē nawā ā
him-to of-things scant became. At-that-time of-that-city a-man to he
 shuḍa, tē āhiā yādī mulk' nawā jahlibālā ch'arānyā
went, and by-him (?)sending-of-him field towards wild-beast for-grazing
 shuḍa. Āhī dil lō'tēd, 'mā wādī qūtā lahwa wishan gungū p'ur
became. His heart longs, 'I my-own food belly this with full
 k'ana, āch'iā jahlibālā warān. K'asē āhī-rā na dād.
I-will-make, what wild-beasts eat. By-anyone him-to not was-given.
 Ā-wēla chētā āhī jā-āxt'a. Āhiē guasht'a, 'hāg-milnati
At-that-time sense of-him came. By-him it-was-said, 'of-many-servants
 māi-p'isā juāniyā āhā guzrān k'inyā; ch'le
of-my-father well of-them living is-being-made; moreover
 sar-āxt'ō-wina, mā shuḍ guar mirā. Mā p'ādwa, p'is
remained-over-for-them, I hunger with die. I will-arise, father
 nayā rawāna biā, p'is-rā gushā, "mā t'āē dē
towards going I-will-become, father-to I-will-say, "by-me of-thee before
 gunāh k'udā, mā Xudāi gunāh k'udā, mā t'āē p'is gushnay
sin was-done, by-me of-God sin was-done, I thee father to-call
 jittē nī niā. Manā milnati wādī zīr irk'.
such now am-not. He servant of-himself below place-thou." He

p'āxt'a, waḍi p'iḥ nāyā lagiḍyā-shuḍa, Ā-wēla ajjan p'iḥ
 arose, his-own father towards set-forth. At-that-time yet father
 gurā dir-dirā āhi-p'iḥ āhiē-rā diḥa. P'iḥ-rā
 from at-great-distance by-his-father him-as-for it-was-seen. Father-to
 armān biḥa; p'iḥ t'axt'o-kar bach'-rā g'nttā zurt'o
 compassion became; by-the-father run-having the-son-to on-the-neck having-raised
 liḥḥa; āhi-rā p'iḥ zurt'o ch'ukk'a.
 it-was-touched (i.e. embraced); him-to by-the-father having-raised it-was-kissed.
 Bach' p'iḥ-rā guasht'a, 'ābā, mā t'aḥ Xudāi
 By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God
 har-dōnuāni guṇāh k'uḍa. Mā dēwā t'aḥ bach' gushijayā nī
 of-both sin was-done. I in-future thy son to-be-called now
 nā. P'iḥ waḍi-miḥuatiā-rā guasht'a, 'jōḥ jōḥ jarri
 am-not. By-the-father his-own-servants-to it-was-said, 'good good garments
 āhi-rā girā-kar ziriḥ-mā-k'in-ih; ch'allā ishi dastā niāwā
 him-to taken-having ('armour) put-thou-on-him; ring of-this-one the-hand on
 ziriḥ-mā-k'in-ih, jutti ishi p'āḥ niāwā ziriḥ-mā-k'in-ih. B-ih,
 put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come,
 wardā xushiyā ishiā b-urō. P'iḥ guasht'a, 'wī bach'
 food happily for-this-one eat. By-the-father it-was-said, 'this son
 māḥ murt'ayā, t'arzan zinda biā; gār biḥyā, Xudā k'uḍa,
 of-me died, a-second-time alive became; lost was, by-God it-was-done,
 labb'io k'atta. Sārwe xush biḥyā.
 having-been-got fell (i.e. became). All happy became.

Ā-wēla maza bach' āhiē-mulk' nōyā shuḍa.
 At-that-time the-great son his-field towards went (i.e. had gone).
 Ā-wēla k'i lōy k'ink'ā āxt'a, d'aris wa gāwui
 At-that-time when the-house near he-came, of-dancing and of-singing
 t'awār āhiā ashkt'a. Yā bēli gurā guayḥō-kar āhiā
 the-sound by-him was-heard. A servant from called-having by-him
 puch'ḥa, 'ē shō ch'i-kār-ē? Āhiā guasht'a, 't'aḥ barāḥ
 it-was-asked, 'this matter what-for-is? By-him it-was-said, 'thy brother
 āxt'a. T'aḥ-p'iḥ ālmē-rā guasht'a, "mā shōḥ wardā
 has-come. By-thy-father people-to it-was-said, "I of-you dinner
 k'ana," k'i āhiē-rā bach' zindayā āxt'a milā. Ā barāḥ
 will-make," because him-to the-son alive came was-got. That brother
 āhiē zahrā gurā lōyā andrā na rōḥ. P'iḥ āhiā-rā
 of-him anger from the-house into not goes. By-the-father him-to
 āxt'a, minnat k'aḍa. Āhiē p'iḥ-rā jawāb dāḥa,
 it-was-come, entreaty was-made. By-him the-father-to answer was-given,

'mā indar sāl t'ae xīāmatā k'ann sar-āxt'ayā. Mā t'ae guasht'ayā
'I so-many year thy service I-do I-remained. By-me thy sayings
 p'ade kadāl na k'uda. Tau kadāl yē gōrak'ā manā kadāl
behind ever not was-done. By-thee ever one kid-a to-me ever
 na dāda, mā wādī sangtiānī wād k'udāī.
not was-given, by-me my-own of-friends dinner would-have-been-made.

Ā-wēla k'ī t'ae bach' āxt'a, t'ae rizq sārwe āhīa wanjēt'ō
At-that-time that thy son came, thy property all by-him having-wasted
 dāda, tau sārwe-ālmā wād k'udā.' P'āda bach'-rā
was-given, by-thee of-all-people dinner was-made.' By-the-father the-son-to
 guasht'a, 'tau har-wēla māe k'īuk'ā at'ai; sārwe rizq
it-was-said, 'thou at-every-time of-me with exultest; all property
 māe t'āyā. E gālwarī mā-rā juwān-a, gār bīd'ā, ā
of-me (is) thine. This matter us-to good-was, lost become-one, he
 labb'io ik'atta; murt'ayā, ā zinday bīdō
having-been-got fell (i.e. became); the-dead-one, he alive having-become
 k'atta.
fell (i.e. became).'

BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balōches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jatki-speaking Lāghāris, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balōches in Sind still speak Balōchī. Most of these people are bilingual, and speak Sindhī as well as Balōchī. It follows that their Balōchī is much mixed with Sindhī. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balōchī, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Pashtō, I use for Balōchī the figures of the Census of 1911. According to that census the number of speakers of Balōchī in Sind is as follows :—

Name of District or other Area.	Number of Speakers.
Hyderabad	28,731
Karachi	32,523
Larkana	64,328
Sukkur	9,276
Thar and Parkar	12,708
Upper Sind Frontier	56,539
Native States and Agencies	4,236
TOTAL	198,391

Of these, about 10,000 speak the western, or Makrānī, dialect. They are principally coolies from Makrān, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balōchī-speaking tract of Baluchistan, and the Balōchī spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balōchī in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balōchī that known as 'Kāchhē-jī Bōlī.' The term 'Kāchhō' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Balōch population, and those who speak the Kāchhē-jī Bōlī may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balōchī in the Karachi District divided as follows :—

Makrānī	10,000
Kāchhē-jī Bōlī	5,000
Others	17,523
TOTAL	32,523

Those classed as 'others' speak the ordinary mixed Balūchī of Sind, i.e. a Balūchī which is more mixed with Sindhī than even the Kāchhā-jī Bōli. So far as Karachi is concerned, they are strongest in the north of the District. The Balūches of the rest of Sind cannot be put down as inhabiting any particular sites. They are distributed among the other inhabitants.

Dividing the language according to dialectic forms, we may, thus, put the number of Balūchī-speakers in Sind as follows :—

Western Dialect (Makrāni)	.	.	.	.	.	.	.	.	.	10,000
Pure Eastern Dialect	.	.	.	.	.	.	.	.	.	55,589
Mixed Eastern Dialect	.	.	.	.	.	.	.	.	.	131,802
Total										196,391

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makrāni and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kāchhā-jī Bōli, and then a couple of short passages from Hyderabad and Khaipur.

The specimens of Kāchhā-jī Bōli consist of a version of the Parable of the Prodigal Son and of one of those Balūchī ballads that form the nation's literature. In the latter there are several difficult passages, and here again I must express my indebtedness to Mr. Longworth Dames for much help which he has been kind enough to give me in translating many of them, and in explaining several of the more obscure references.

The following sketch of dialectic peculiarities is based on the specimens.

BORROWING.—There is much borrowing from Sindhī. Thus we have the Sindhī double consonants in words such as *bhili*, a cat; *bhānī*, a field; *qāqāh*, a country; *qāqā'āl*, a famine; *gudgā*, then; *aggā*, before; and *ggā'icay*, singing. Nouns occasionally end in the characteristic ' of Sindhī. Such are *gunāk'*, sin; *ch'ām'*, an eye; *claf'*, a mouth, and many others in the List of Words on pp. 435ff.¹ Words borrowed from Sindhī are common. We may notice, as typical, *ai*, and; *paṇḍ'*, a road (List, No. 224); and *jahīrō-k'ē*, like. Sindhī verbs are taken and conjugated in the Balūchī fashion, as in *chamburiso*, he adhered (S. *chamburay**) and *lab'iso-astē*, he has been got (S. *labhan**). In *k'apāi-t'āi*, he squandered; *samf'āi-t'āi*, he remonstrated; and *vāṇāi-t'āi*, he wasted, we have apparently the Sindhī verb *thiay**, to become, with the Balūchī suffix -i of the third person singular. But the form is not clear to me.

PRONUNCIATION.—The letters θ and δ of the standard Eastern Dialect are always represented by s and z, respectively. We have seen (p. 338) that Indian writers of Balūchī in the north of the eastern tract are often unable to pronounce the sounds of θ and δ, and use s and z to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

¹ Possibly these spellings are due to the employment of a scribe accustomed to write Sindhī.

make the same corrections in the following specimens. The sounds are regularly written *و* and *ی* in the Persian character, and may, or may not, represent *u* and *i* respectively. The matter must here be left in doubt. Examples are *brās*, for *brāθ*, a brother; *wasī*, for *waθī*, own; *dāsa*, for *dāθa*, given; *k'usa*, for *k'uθa*, made; *shusa*, for *shuθa*, gone; and many other past participles; *hawōzā*, for *hawōdā*, there; and *nōz*, for *nōd*, rain.

As in Sindhī, the letter *ر* is very often substituted for *r*. Thus, we have *har-ch'i*, whatever; *marḍun*, a man; *p'ursisa-i*, for *p'ursiθa-i*, he asked, and others. In *wardī*, for *wardī*, an answer, *ل* has become *r*.

Elision and contraction are frequent. Thus, in *mān'tika*, for *mān-ātka*, the *ā* has been elided; in *juānē* (List, 119) or *juāē* (Parable), good (attributive), *n* is optionally dropped. In the standard dialect we have *p'āḍ-āy*, to arise. Here we have *p'āz-a-k'-ā*, I will arise, but *p'-ātikō*, having arisen. The second person plural of the imperative ends in *t*, as in *pahrdīnēt-i*, clothe ye him; *p'irnēt-i*, put ye on him. But when the *-ēt* is final, the *t* is dropped, and we get forms such as *zīrē* (not *zīrēt*), lift ye; *bi-ārē* (not *bi-ārēt*), bring ye. In the standard dialect, this form ends in *θ*, and we should expect here *s*, not *t*.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full *n* before another vowel. A good example is *astē*, he is, but *dāsa-asten-i*, has been seen by him.

In words like *ātika*, he came, and *t'itikō*, having run, for *ātka* and *t'akt'ō*, respectively, an *i* has been inserted between *t* and *k*, to help the pronunciation.

Note that the aspiration of the consonants *k'*, *ch'*, *p'*, *t'*, and *f'* is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

DECLENSION.—Substantives.—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in *a* or *ā*, although Mockler makes an apparent distinction by writing the genitive as ending in *a*, and the oblique as ending in *ā*. In the Persian character a final *ā* is quite commonly written *a*, so that, e.g., *rājā* may be written *rāja* (رَاْجَا, or رَاْجَا), and *lōgā* may be written *lōga* (لَوْْجَا, or لَوْْجَا). In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final *a* or *ā*. Thus, we have *a* in *p'isa* in *maī p'isa gurā*, (there are several servants) before my father; *wasī p'isa nayā bi-raicā*, I will go to my father; but long *ā* in *wasī p'isā nayā rapta*, he went to his father. In both cases *nayā* is a postposition governing the genitive. Similarly, we have short *a* in *dasta vichā ch'āpā*, a ring on the hand; (List, 229) *k'ōha chōfī*, the top of the hill; (230) *naryāna sarā*, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as *dasta vichā* the postposition *vichā* governs a genitive in *-a*, in other cases it governs a genitive without *a*, as in *hawā dēh vichā*, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in *ē*, and of this we have an example in *talbē vichā*, in want, in which *talbē* is a genitive of the Sindhī *ṭalab*, want. This termination is extended to *ae* in *ggāwāyāē ai f'umaraē galicār*, the sound of singing and dancing. We shall see subsequently that a final *ē* is also extended to *ae*

in the second person singular of verbs. Instead of *ē*, we have *ī* (carefully so written in the original in the Persian character) in *āzmadāi bar-xūdāf*, against heaven, and (Specimen II, verse 3) *shādīrī*, of a poet. Finally the *ī* is extended to *oi* (as *ē* was extended to *ae*) in the genitives given in the List of Words Nos. 102 (*y'āb-ai*, of a father, written *ای پسر*), 111 (*jīnik'-ai*, of a daughter, *چشمی*), 120 (*mārdunā'-ai*, of a man, *مردنی*), and in (226) *naryānāf sū*, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in *-ānt*, as in the Standard. Thus, we have (Spec. II, 16) *t'ēyūnī p'afā*, the wounds of swords; but this is sometimes weakened to *-āf*, as in *hīxāf chārauyā*, for the feeding of swine, and in *p'āzāf rīchā*, (shoes) on the feet.

Pronouns.—The pronoun of the first person is *ma*, I, also used in this form in the agent case. The singular genitive is *mai* or *maf*, and the dative is *manā*. The plural nominative is *mā*, as in the Standard. The Parthian has also a form *māshā* in *māshā warā*, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, *mā-shā*, we (and) you, i.e. we all, including the persons addressed, but it may possibly represent the old poetical form *māk*, we. The oblique plural is *mā*, as in the Standard.

The pronoun of the second person calls for no remarks.

The pronominal suffixes are as in the Standard, but when they indicate the subject they are sometimes used even when the subject is independently expressed. Thus, *hamāhā āhā-rā shastāsa-i*, he sent him (to feed swine). Here the subject, *hamāhā*, is fully expressed and is repeated in the *-i* of *shastāsa-i*.

The proximate demonstrative pronoun is *ē* or *ae* (List, 234), this. Note the extension of *ē* to *ae*, as elsewhere. The remote demonstrative pronoun is *ā*, sing. gen. *āhā*, *āhāf*, or *āhāē*, and sing. obl. *āhāā*. The plural calls for no remarks. As in the Standard, *hac* is often prefixed, as in *hamā*, *hamāhā*, etc. The relative pronoun is indicated by the Persian *kī*, added to the demonstrative pronoun. But the *kī* is often omitted, so that the demonstrative pronoun (like our 'that') is then used alone in the sense of the relative. Similarly, from *hacē*, then, we have *hacē-kī* or *hacē*, when. The interrogative pronouns are *k'ai* (obl. *k'ayō*, List, 240), who?, and *ch'ē*, what?.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.—The short form of the verb substantive has been noted, in the present, only in the following two forms:—*-ē*, he is; and *-ā* (Standard *-ī*), they are. Examples are:—

hacā t'ay-ē, that is thine.

t'āxar hac'-ā, how many sons are there (List, 223)?

For the past tense, I have noted *-āē*, I was; *-a* (Standard *-aθ*), he was; and *-āē*, they were. In each case the *a* represents a standard *θ*.

The negative verb substantive is *nāā*, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian *has*. We have:—

Present, 'I am,' etc.

	Sing.	Plural.
1.	<i>astā</i>	<i>astāē</i> .
2.	<i>astāē</i> (for <i>ast'ē</i>)	<i>astāē</i> .
3.	<i>astē</i>	<i>astāē</i> (for <i>ast'ā</i>).

Past, 'I was,' etc.

- | | |
|---|---------------------------------------|
| 1. <i>astasā</i> | <i>astasā</i> . |
| 2. <i>astasāē</i> (for <i>ast'asē</i>) | <i>astasē</i> . |
| 3. <i>asta</i> (for <i>ast'as</i>) | <i>astasā</i> (for <i>ast'asat</i>). |

Note how in both the second persons singular, the termination *s* is extended to *sā*, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final *θ* in the third persons singular of both the pasts.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted:—

The past participle of *āy*, to come, is *ātika*, for *ātka*, and of *gushay*, to say, is *gushita*, for *gushita*. Other past participles, allowing for the change of *θ* to *s*, are, so far as has been noted, the same as in the Standard. The past participle of *raucay*, to go, is *shusa* or *rapsa*. *Rapsa* is several times used to mean 'he went,' while in the Standard it means only 'he went on' doing something.

In the standard eastern dialect, the present participle ends in *-ānā*. Here it ends in *-ānā* or *-ānā* as in *k'anānā*, making; *giranā*, taking; and *ch'arānā*, grazing, all in the fourth verse of the second specimen. For *-ānā*, we have *k'anānā mināyā*, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from *āy*, to come, we naturally have *ātikō*, from the past participle *ātika*.

The second person singular of the imperative follows the Standard, except that, from *dēay*, to give, we have *dai*, give thou, instead of *dai*. The second person plural of the imperative ends in *-ēt*, instead of *-ēθ* or *-ēs*; as if we had *janēt*, strike ye, instead of *janēθ*. But, unless a vowel follows, the *t* is dropped, so that we get a form like *janē*. Thus, in the Parable, we have *zire*, lift ye; *bi-ārē*, bring ye; *bi-ād*, come ye; and, with a vowel following, *pahrānēt-i*, clothe ye him; and *p'irnēt-i*, put ye on him.

In verse 17 of the second specimen, we have *ashkū*, hear! This is probably a contraction of what in the Standard would be *ashk'an*.

The following is the conjugation of the present-future:—

'I strike,' 'I shall strike,' etc.

- | Sing. | Plur. |
|---|-----------------------------------|
| 1. <i>janā, janāi</i> | <i>janā</i> . |
| 2. <i>janāē</i> (for <i>janē</i>) | <i>janē</i> . |
| 3. <i>jat</i> (for <i>jan't</i> or <i>jaθ</i>) | <i>janā</i> (for <i>janant</i>). |

Note how in the second person singular, a Standard final *-ē* is represented by *-āē*, as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word *janē* represents an older *janēt*, with the usual elision of a final *t*. Examples of this tense in the Parable are:—*gushā*, I will say; *bi-rawā*, I will go; *miryā*, I die; *baḡshāē*, thou givest (II, 1); *bi*, it may become (my share); *k'at* (for *k'ant*), he may make; *warā*, we may eat; and *k'anā*, we may make.

In the western dialect, the letter *a-* is prefixed to this tense after a consonant; and when the *k-* prefix is employed, it follows the *a-*. So, here, in the Parable, we have *p'āz-a-k'ā*, I will arise, corresponding to the western *pād-a-k-āyā*, eastern *p'āḍ-k'ā*.

The past tense follows the past participle, and, allowing for the representation of *ḡ* by *s*, does not differ materially from the Standard. We have:—

'I went,' etc.

Sing.	Plur.
1. <i>shusā</i>	<i>shusāṁ</i> .
2. <i>shusāi</i>	<i>shusādē</i> .
3. <i>shusa</i>	<i>shusāṁ, shusā</i> .

It will be observed that this is based on the short form of the past participle. We have an example of the long form of the past participle in *k'aci t'ai marziā-sh darā na raplayā*, I never went outside your order. Others are *ātikayā*, they came (II, 10); *gwicastayā*, they passed through (II, 11); *raplayā*, they went (II, 10); *k'ushtayā*, they were killed (II, 5).

For the third person singular we have:—*ātika*, he came; *rapta*, he went; *zānt'a*, thought. In poetry the final *a* of this person is sometimes dropped, as in *kar-kāfas*, resounded; *lullāfas*, thundered; and *sar-kāfas*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, *k'usa-i*, he made (II, 7); and *shastāsa-i*, he sent (him to feed swine).

A perfect, not noted as used in the standard eastern dialect, and formed probably under the influence of Sindhi, is made by suffixing *astē*, etc., to the past participle. Thus, *ātika-astē*, he has come; *bisa-astē*, he has become (alive); *k'usa-astē*, (a feast) has been made; *tā'isa-astē*, he has been got. With a pronominal suffix, we have *disa-asten-i*, he has seen (his son returned safely), in which the nasalization of *astē* has become *n* before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the past participle. It will be remembered that the third person singular of the past tense of the verb substantive is *-a*. Thus, we have *bisay-a*, he had become (lost); *dāray-a*, (victory) had been given (II, 19); *k'aptay-a*, had met (II, 10); *marf'ay-a*, he had died; *shusay-a*, he had become (lost); *disay-a-i* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have:—

'I am striking,' etc.

Sing.	Plur.
1. <i>janayā</i>	<i>janayāṁ</i> .
2. <i>janayāē</i>	<i>janayē</i> .
3. <i>janayē</i>	<i>janayāṁ</i> .

And

'I am going,' etc.

Sing.	Plur.
1. <i>rōyā</i>	<i>rauyāṁ</i> .
2. <i>rōyāē</i>	<i>rōyē</i> .
3. <i>rōyē</i>	<i>rauyāṁ</i> .

So, (List, 229) *chārneyē*, he is grazing; (233) *ikayē*, he is dwelling; (239) *man-āyē*, he comes.

For the imperfect, we have (List, 192) *janay-sā*, I was striking; *daḥy-a*, (no one) was giving; *na ma-rōy-a*, he was not entering; *icaray-sā*, (the husks which) they were eating.

For the passive, we have in the List of Words, *janījiā*, I shall be struck; *janījisā*, I have been (i.e. I am) struck; and *janījisāsā*, I had been (i.e. I was) struck. Similarly, we have *quā janījiā*, I may be called (thy son), in the Parable.

The **Indeclinables** call for no remarks.

[No. 10.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

NACHRE-JI BÖL.

KARACHI.

SPECIMEN I.

Ya mardunē-rā dū bach'a astasū. Hawūhā-sh k'isāinā
 One a-man-to two son were. Them-from by-the-younger
 p'isā-rā gushita ta, 'ō p'is, mālā-sh har-uhī māī
 the-father-to it-was-said that, 'O father, the-property-from whatever my
 bahar bī, manā dai. Guddā āhīā wasī māl āhīā-rā
 share may-be, to-me give-thou. Then by-him his-own property him-to
 bahar k'usō dāsa-i. K'amō rōshā shē guddā
 division having-made was-given-to-him. A-few days from then
 hawā-k'isāē-bach'a kul māl wacharā k'usō ya dirō
 by-that-younger-son entire property collected having-made one far
 ddehū-nayā musāhri sarā shusa. Hawōzā wasī māl gandō
 a-country-to journeying on it-was-gone. There his-own property bad
 kār sarā viñāi-t'a-i. Hazē hawā kul māl k'apāi-t'a-i.
 work on was-lost-by-him. When that entire property was-squandered-by-him,
 hazē hawā ddeh vichā sak'ē dduk'alē ātikō k'apta, ai ā
 then that country in severe a-famine having-come fell, and he
 ātikō sak'ē-talbē vichā bīsa. Hazē hawā-ddeh
 having-come of-severe-want in became. Then of-that-country
 rahākū-rā shusō chamburisa. Hawāhā āhīā-rā hīxāī
 an-inhabitant-to having-gone he-adhered. By-him as-for-him of-noise
 chāranayā wasī mulk' vichā shastāsa-i. Hawāhā hach'ō
 for-feeding his-own cultivation in it-was-sent-by-him. By-him so
 zānt'a ta hawā oh'ilurā hīx waraysū, hawāhā gō
 it-was-thought that those (i.e. which) hūka the-wine were-eating, them with
 wasī lāf p'ur k'at': ai āhīā-rā hīch' mardun na dāya
 his-own belly filled he-may-make; and him-to any man not was-giving.
 Ai hazē ā wasī hōsh vichā ātika, guddā gushita-i ta,
 And when he his-own sense in came, then it-was-said-by-him that,
 'māl-p'isa gurā t'āxar ambrā-rā nayā bāz milayē, ai mu
 'of-my-father before several servants-to bread much is-being-got, and I
 ēxā shusā miryā. Ta mu p'ax-a-k'ā, wasī-p'isa
 here by-hunger am-dying. Therefore I will-arise, of-my-own-father

nayā hi-rawā, ai āhīā-rā gushā ta, "ō p'is, mu āzmānī
to I-will-go, and him-to I-will-say that, "O father, by-me of-heaven
 bar-xilāf ai t'ai aggā gunāh' k'usa-astē, ai nī hawē lāika
against and of-thee before sin done-is, and now this worthy
 niā ki t'arā t'ai bach'a guā-janijīā. Hazē manā wasī
I-am-not that again thy son I-may-be-called. Then me thine-own
 ambrā-sh yak'ē jahirō-k'ū zān." Hazē p'atikō wasī
servants-from a-one like consider." Then having-arisen his-own
 p'isā nayā rapta, ai dāf dīr asta ta āhī-p'isā
father to he-proceeded, and yet distant he-was that by-his-father
 āhīā-rā disa, ai hār ātika, ai t'itikō b'ākur-p'ir'tō,
him-as-for it-was-seen, and compassion came, and having-run having-embraced,
 ai āhīā-rā ch'ukisa-i. Hazē bach'a gusha ta, 'ō
and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, "O
 p'is, mu āzmānī bar-xilāf ai t'ai aggā gunāh' k'usa-astē, ai
father, by-me of-heaven against and of-thee before sin done-is, and
 nī hawē lāika niā ki t'ai bach'a guā-janijīā. Par
now this worthy I-am-not that thy son I-may-be-called.' But
 p'isā wasī ambrā-ra gusha ta, 'kulā-sh juāš jarā
by-the-father his-own servants-to it-was-said that, 'all-from good garments
 zirō bī-ārē, ai pahrānēt-i; ai dasta vichā ch'āpā, ai
lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and
 p'azāl vichā mōxyā p'ir'nēt-i, ai bī-āō ta māshā warū ai
of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and
 galā k'anū; p'arēh'ē-ki ē mai bach'a murt'ay-a, ai nī
rejoicing we-may-make; because-that this my son had-died, and now
 t'arsō sinday bīsa-astē; ai gār-bīō shusay-a, hawā nī
again alive become-is; and lost-having-become had-gone, he now
 lab'isa-astē. Hazē hawā galā k'anayā mān-'tikā.
obtained-is.' Then they rejoicing to-do were-applied (i.e. began).

Al' nī āhīā mazē bach'a, hawā-ki hbanī vichā asta, hawā
And now his great son, he-who of-the-field in was, he
 hazē-ki lōyā-rā nazi ātika, hazē ggāwayāō ai j'umaraō galīwār
when the-house-to near came, then of-singing and of-dancing the-sound
 ashkusa-i. Hazē ya ambrāē-sh guāk'-jasō p'upsisa-i
was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him
 ta, 'ch'ē biyē? Hawāhīā gusha ta, 't'ai brās
that, 'what is-becoming?' By-him it-was-said that, 'thy brother
 ātika-astē, ai t'ai-p'isā mihmani k'usa-astē, p'arēh'ē-ki āhīā-rā
come-is, and by-thy-father feast made-is, because-that him-as-for

durš-hīyā dīsa-asten-i.' Hazē ūhīa-rā zahar ātika, ai andarā
safe-(and-)sound it-seen-is-by-him.' Then him-to wrath came, and within
 na mā-rōya. Hazē ūhī-p'isā darā ātikō, ūhīa-rā
not he-was-entering. Then by-his-father outside having-come him-to
 samj'ai-t'a-l. Par ūhīā wardi vichā wasī p'isā-rā
it-was-remonstrated-by-him. But by-him answer in his-own father-to
 gushita, 'gind ta, t'āxar sālā-sh mu t'ai pōrhia k'auānā
it-was-said, 'behold that, several years-from I thy service doing
 mināyā, ai k'azī t'ai maralā-sh darā na raplayā; par k'azī
am-continuing, and ever thy order-from outside not have-I-gone; but ever
 t'au manā ya shink'ē na dāsa, ta mu-wasī-dōstāī gūnīxā
by-thee to-me one a-kid not was-given, that of-my-own-friends with
 wacharā xushālē k'anā. Par hazē ē bach'a t'ai ātika,
together a-merriment I-may-make. But when this son of-thee came,
 ūhīa-ki t'ai māī kanāriāī vichā viñāī-t'a-i,
by-him-that (i.e. by-whom) thy property of-harlots among was-wanted-by-him,
 hazē t'au hawāhī kanā mazē mihmāniē k'usa-astē.' Hazē hawāhīā
then by-thee him for great a-feast made-is.' Then by-him
 gushita ta, 'ō bach'a, t'au umiri māī gurā astāē, ai haṭ-ah'i
it-was-said that, 'O son, thou always of-me with art, and whatever
 māī gurā astē, hawā t'aiy-ē. Par gal k'anay ai sarabā hīy
of-me with is, that thine-is. But rejoicing to-make and joyful to-become
 mā-rā laik astā; p'apch'ō ta ē t'ai hrās murt'ay-a, hawā zinday
as-to proper was; because that this thy brother had-died, he alive
 bīsa-astē; ai gār bīsay-a, hawā lah'isa-astē.
become-is; and lost had-become, he obtained-is.'

[No. II.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

KACHHE-JĪ BŌLL.

KARACHI.

SPECIMEN II.

1. Sārā Saxyā Satārā.
I-call-to-mind the-Generous Compassionate-One.
Imāu bayshnā t'au mā-rā.
Faith givest Thou us-to.
2. Mā-rū ai kul mōmnā-rā,
Us-to and all faithful-to,
Lōrī, t'au zīr guftā-rā,
Bard! thou raise (i.e. tell) the-tale (acc.),
Shāiri shair kabā-rā.
Of-poet poetry the-narrative (acc.).
3. Birāhōi shā Hurāsānā,
The-Brāhūi from Khurāsān,
Raptā ur jangā sāmānā,
Proceeded with battle material,
Gatfayā nōzi guṣānā.
From-mountain-passes (like) rain coming.
4. P'ursa K'alōi k'anānā,
Enquiry (about) the-Kalōi making,
Rōhila nāmā girānā,
Of-Rōhil the-name taking,
Disaya-i māl ch'arānā,
Had-been-seen-by-him cattle grazing.
5. Rēxtayō māl hīsa rāhī,
Having-taken cattle they-became travellers,
K'ushtayā Lōhār Pāhī.
Were-killed-by-them Lōhār (and) Pāhī.
Ātika t'ishānā jang dāhī.
Came running battle alarmier.
6. Gāl ātika Dātā t'ishānā
(Bringing) news came Dātā running
Dulāu jangī juānā.
(And) Dulā warlike youth.

7. Hāl biss gur Hājī X'ānā,
Information became before Hājī Khān,
 Jamān k'usa-i janga sāmānā,
Collected were-made-by-him of-fighting materials,
 Guā-jasa-i kulē tumānā.
Were-summoned-by-him all the-clans.
8. Gul Muhammad ai Saīd X'ānā,
By-Gul Muhammad and by-Saīd Khān,
 Brādrā Blinda Gabōlē,
By-the-brothers Blinda (and) Gabōl,
 Ur sarā mandiy mōlē.
On the-head silken helmets.
9. Kārī tufākā karkātas,
Kārī (and) guns resounded,
 Lārī lūlātas,
Lārī thundered,
 Sat sīhāi sarkātas,
Blow leaden sounded,
 Hamā-hand'ā-ki imām bīsa.
On-the-spot-where the-leader was.
10. Machisa jang bīsay hul,
Became-hot the-battle there-became a-din,
 Atikayū juānā hama-kul,
They-came young-men all-together,
 Raptayū sūrih p'a yak ch'ul.
Proceeded heroes with one step.
11. Kēharō juānā k'usa sat,
By-brave youths was-made speed,
 Ch'ō gumbudā guwastayū g'at.
Like minarets they-passed-through mountain-passes.
12. Shikrahē bārā jasa j'at,
By-the-sparrow-hawks by-the-hawks was-struck the-blow,
 Bōrt'a-ish Birōhiāi t'at.
Was-broken of-the-Brāhūi the-crowd.
13. Gur k'usa mardā sha jāhā,
Running was-made by-the (Brāhūi)-men from the-place,
 l'ul k'usa mardā sipāhā.
Plundering was-done by-the (Lāghārī)-men soldiers.
14. T'arsa Alī Murād p'a kāhā,
Returned Alī Murād to the-attack,
 Sha Birōhiā p'anch mardā jasē.
From the-Brāhūi five men were-slain.

15. Mir Hasanai hamī Hindi
Of Mir Hasan by that Hindi (sword)
 Jasa p'a tawakl-e-Rindi.
Was-mitten with the-bravery-of-the-Rinds.
16. K'aptay-a Mōwā gō maṭā,
Had-met Mōwā with a-match,
 Dāshta-i gō t'ayānī p'aṭā.
Was-kept-back-by-him with of-swords the-wounds.
17. K'ashta-i maṭ hamōzā.
Was-slain-by-him the-match there-and-then,
 Ashkū gālā bā dil-o-jān.
Hear the-tales with heart-and-soul.
18. Hamā-band'a-ki hanō mār.
On-the-spot-where was-fought the-fight
 Hamōzā was Allahyār.
There-cerily (was) himself Allahyār.
19. K'ashta-i miān Gulzārā,
Was-drawn-from-by-him the-sheath (the-sword)-Gulzār,
 Dāay-a sōb' Salarā.
Had-been-given victory by-The-Compassionate.
20. Baysh bīsa p'a Lāyārā.
Bestowed it-became upon the-Lāghārīa.
 Ashkusa Sīnd'a sarīārā.
It-was-heard of-Sindh by-the-chiefs.
 Almē-i-dirē-dawārā.
By-men-of-distant-countries.
21. Xāwand, lōṭā mu dānā.
Lord! I-ask I blessing.
 Sēbatōn-i-dīn-īmānā.
Perfection-of-religion-(and-)faith.

FREE TRANSLATION OF THE FOREGOING.

(This song is in honour of a victory gained by the Lāghārī Balūches over the Brāhūis of Kolāt. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. Dames's 'Popular Poetry of the Balūches,' but in that version the tribe credited with the victory is the Mazārī. In both versions the leader of the Brāhūis is called Gul Muhammad.)

1. I call to mind God, the Generous, the Compassionate. To us givest Thou the Faith.

2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry of the poet.

3. The Brāhūi equipped for war came from Khurāsān,¹ over the mountain passes, like a torrent of rain.

4. He came asking for the Kalōi, and taking the name of a Rōhil,² he saw the cattle grazing.

5. They seized the cattle and carried them off. Lōhār and Pāhī did they slay.³ (To the Lēghāris) came running a battle-alarmer.

6. Bringing the news came Dātā running, and Dulā the valorous youth.

7. To Hājī Khān⁴ came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad⁵ and Saīd Khān, with their brothers the Blīnda and the Gabōl, (have bound) silken⁶ helmets on their heads.

9. The Kāris and the guns resounded, loud thundered the Lāris.⁷ The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became⁸ the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brāhūis.

13. Fast from the spot ran the men of the Brāhūis, and the Lēghāri warriors plundered their goods.

14. Then Ali Murād⁹ returned to the attack, and of the Brāhūis were five men slain.

15. Through the bravery of the Rīnd¹⁰, by the sword Hīndī of Mir Hasan were they slain.¹¹

16. Mawā¹² in battle met his opponent match, and kept him back with wounds of the sword.

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

¹ By Khurāsān is meant the high plateau country of Baluchistan, in which snow from the Indian plains is obtained by the hill passes.

² The Kalōis are a clan of the Lēghāris. 'Rōhil' means 'hill-man,' i.e. he passed himself off as a powerful hill-man. The 'cattle' are camels. According to Mr. Dames's version, the Balūchī began the quarrel by first raiding the Brāhūi camels. About this the bard is here silent. Under Gul Muhammad's leadership, the Brāhūis made a counter-raid, and carried off Balūch camels. Gul Muhammad was pursued, and the camels recovered. He then came again with a larger force and made a second raid. He was overtaken and defeated. He and eighty of his men were slain, while the Balūches lost only two wounded and none killed.

³ In Mr. Dames's poem, the Brāhūis in their first raid killed one man, whose name is not mentioned.

⁴ He seems to have been the leader of the Lēghāris, but I have failed to trace his name elsewhere. There was a Hājī Khān, a Rind poet (Dames, p. 34), but this can hardly have been the man.

⁵ He was the leader of the Brāhūis. I do not know who Saīd Khān and Blīnda were. The Gabōls were a mixed servile race (Dames, p. 52). Blīnda may possibly be a proper name = Buland the Gabōl, but this gives rise to difficulties in the translation.

⁶ *Mawāṭṭi* is perhaps the poetical word, elsewhere written *mawṭī*, a turban.

⁷ Kāris and Lāris are said to be two kinds of gun. Lāri perhaps refers to the Persian Province of Lār.

⁸ *Machīn* is the past of the verb elsewhere written *mashāy*, to join battle.

⁹ Apparently one of the Brāhūi leaders.

¹⁰ The Lēghāris claim to be Rinds by descent. The word translated 'leavery' is *tawālī*, apparently a corruption of the Arabic *tawālīf*, confidence. But it may be noted that Tawālīkūlī is also a proper name. Mir Hasan was a famous leader of the Rind tribe (Dames, p. 3). 'Hīndī' or 'Indian,' like Mīrī, for Mīrī, 'Egyptian,' is a common name given to a sword.

¹¹ I have not traced Māwā elsewhere.

18. On the spot where the battle was fought, there verily was Allahyār¹ himself.

19. From its sheath he drew the sword Gulzār,² and God, the Compassionate, gave the victory.

20. (The victory) became bestowed upon the Lēghārīs, and the news reached the chiefs of Sind and men of distant lands.

21. Lord God ! I ask of Thee a blessing. Grant Thou unto me the perfection of the religion and of the faith.

¹ I have not traced this name elsewhere.

² *Gulzār*, or 'Garden of Roses,' is another name by which a sword is called.

The following extract from a version of the Parable of the Prodigal Son comes from the District of Hyderabad. The mixed character of the language is obvious in the very first line, where we have the Sindhi *t'ā* for 'were.' The sound of *θ* is represented in various ways. We have *waθi*, own; *p'iṣ*, a father, for *p'iθ*; and *dāsa* and *dā'a*, for *dāθa*, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always *waθi*, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt *p'iṣ*. The letters *γ* and *g* seem to be interchangeable. Thus, we have *ch'āranya* for grazing, but *gnahtagā*, elapsed.

[No. 12.]

ERANIAN FAMILY.

EASTERN GROUP.

BALUCHI.

MIXED DIALECT OF SIND.

HYDERABAD.

Ya-murhumē dū bacha tē. Hamā k'isālnā waḥī
Of-a-man two son were. From-them by-the-younger his-own
 p'isā-rā gusht, 'bābā, t'ai-māl hisso hamākar
father-to it-was-said, 'father, of-the-property the-share which
 manī-bahtā bi-āē, hamāhiā manā dūl. 'Ai ahā waḥī
in-my-share, may-come, that to-me give. And by-him his-own
 māl āhā-rā bahra k'asō dāsa. Kamā rōsh mas gushtagā
property them-to decision having-made was-given. A-fox day hardly-eloped
 ta k'isālnā-bacha waḥī māl kul p'ajīā k'asaya ai yakē-dīrē-
that by-the-younger-son his-own property, all collected was-made and to-a-far-
 mulkē musāfiri shus, ai hamā waḥī milkiat buch'rāḡ guzrān
country (on-)journey he-went, and there his-own property rictous living
 gō gār k'asō ishta-i. Ai hazē hamā kul
with destroyed having-made was-abandoned-by-him. And when by-him all
 xarch k'asō ishta-i, hazē hamā-mulkā sak'ē dukālē
expended having-made was-abandoned-by-him, then in-that-country a-severe famine
 k'opta, ai hamā alitiājmand bīsa. Ai hamā shusō hamā-mulka
fell, and he needy became. And he having-gone of-that-country
 yakē nishgimā. gō awār bīsa. Ai hamāhī-rā waḥī k'ishar
a resident with together became. And him-as-for his-own field
 nyāwa, hīxānl ch'āranaya sawa shastā-i. Ai p'uya har-ch'i
amidst, of-swine feeding for it-was-ent-by-him. And the-husks whichever
 hīxā wārt'iya hamāhā gō di lāchāriā āhā waḥī
by-the-swine were-being-eaten those with also of-necessity by-him his-own
 lāf p'ur k'asē; para hamā di k'asō hamāhā-rā
lilly filled would-have-been-made; but those even by-anyone him-to
 na dāt'agā.
not were-being-given.

The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhi words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in *ḡḡdar* or *ḡḡdar'*, a frog. In Sindhi every word must end in a vowel. As for Baluchi irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters *ḡ* and *ḡ* are both employed. In the original specimens as received, *ḡ* is indicated by both *t'* and by *z*, and *ḡ* by *t'* and by *z*. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word *iraga* represents the Standard *i-rangā*, in this manner. For *ē*, he is, we have *ē*; for *ēḡ*, he was, we have *iḡā*; and for *aḡḡ*, we were, *t'aḡḡ*. The word *mā* is used for the nominative singular, and means 'I' as well as 'me.'

[No. 14.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

MIXED DIALECT OF SIND.

STATE KHAIRPUR.

Mushk dēdar' brāθ iθā. Dēdar' āfa andar ē, mushk
Mouse frog brother was. The-frog water in is, the-mouse
 kōd lāfa ē. Mushkā gwashta, 'maī tāi yārī ē.
hole within is. By-the-mouse it-was-said, 'of-me of-thee friendship is.
 Iragā taū dī halāk' biyē, mā dī halāk' biā. Mā
Of-this-kind thou also annoyed becomest, I also annoyed become. I
 rawā, kasō-lōyn nāwariā duzā. Karā bandiya watan.
will-go, from-some-house shreds I-will-steal, I-will-make thread twisting.
 Guddā yakē tāi-pāda bandū, yakē māi-pāda bandū.
Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.'
 Mushkā oh'ikē dāḥa. Dēdar āfa dar-k'apta.
By-the-mouse a-pull was-given. The-frog from-water emerged.
 Guddā bānzā jaḥa. Dēdar barayē
Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off
 bānz. Mushk dī rawayē dēdar dimā. Pās
the-hawk (nom.). The-mouse also goes the-frog after. The-foot
 sōg-en-i.
fast-is-of-him.

Guddā t'i-mushkā gwashta, 'taū pa-ch'i yārī k'uḥa
Then by-the-other-mice it-was-said, 'by-thee why friendship was-made
 gō dēdar' ?' Gwashta, 'mā pa-waḥā yār t'aū. Mā dī
with the-frog ?' It-was-said, 'we mutually friends were. Me also
 gitēḥia barayē bānz.' Mushkā gwashta, 'tai
having-dragged is-carrying-off the-hawk.' By-the-mice it-was-said, 'of-thee
 oh'i yārī ē? Taū biḥayē mushk, ā biḥa dēdar'. I shāi
what friendship is? Thou becomest [mouse, he became frog. This your
 ganda yārī ē.
bad friendship is.'

FREE TRANSLATION OF THE FOREGOING.

A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

[So the mouse did as he said, and twisted a thread, which he tied as above described. One day] the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'

**STANDARD LIST OF WORDS AND SENTENCES IN THE BALŌCHI
LANGUAGE.**

STANDARD LIST OF WORDS.

English.	Makrāni of Kachhi.	Makrāni of Makran.	Eastern of Dera Ghazi Khan.
1. One	Yak	Yak	Yak', ya
2. Two	Do	Do	Do
3. Three	Sai	Sai	Sai
4. Four	Chār	Chār	Ch'yār
5. Five	Pānch	Pānch	P'ānch'
6. Six	Shash	Shash	Shash
7. Seven	Hapt	Haft, hapt	Haft', hapt'
8. Eight	Haht	Haht	Haht'
9. Nine	Nuh	Noh, nuh	Nuh
10. Ten	Dah	Dah	Dah
11. Twenty	Bist	Bist	Gtat', gisht'
12. Fifty	Panjāh	Panjāh	P'anjāh
13. Hundred	Sad	Sad	Sad
14. I	Man	Man, ma	Mā, mā
15. Of me	Mañ	Mañ	Mañ
16. Mine	Mañg	Mañg	Mañ?
17. We	Ma	Ma	Ma
18. Of us	Mañ	Mañ or mañ	Mañ
19. Our	Mañg	Mañg	Mañ?
20. Thou	Tan	Tan, t'au	T'au
21. Of thee	Tañ	Tal, tañ; t'ai, t'ai	T'ai
22. Thine	Tañg	Tañg, t'ai	T'ai?
23. You	Shumā	Shumā	Shā
24. Of you	Shumāñ	Shumāñ, shumāñ	Shawāñ
25. Your	Shumāñg	Shumāñg, shumāñg	Shawāñ?

AND SENTENCES IN BALŌCHĪ.

Eastern of Loralai.	Eastern (Upper Hind Frontier).	Kacholji 202.	English.
Yak', ya	Yak', ya	Yak', ya	1. One.
Da	Da	Da, da	2. Two.
Sai	Se	Sai	3. Three.
Ch'ār	Ch'ār	Ch'ār	4. Four.
P'ānch	P'ānch, p'ānch'	P'ānch'	5. Five.
Shash	Shash	Shash	6. Six.
Hap', havi	Hap'	Hap'	7. Seven.
Hashi, hashī . . .	Hashi'	Hashi	8. Eight.
Nuh	Nau	Nuh	9. Nine.
Dah	Dah	Dah	10. Ten.
Qat	Qat'	Qat	11. Twenty.
P'anjāh	P'anjāh	P'anjā	12. Fifty.
Sai	Sai	Sai	13. Hundred.
Mā, ma	Mā	Mu	14. I.
Mant, mā	Mai, mā	Mai, mā	15. Of me.
Mai	Mai	Mai	16. Mine.
Mā	Mā	Mā	17. We.
Mā	Mai, mā	Mai	18. Of us.
Mai	Mai	Mai	19. Our.
Tai	Tai, tā	Tai	20. Thou.
Tai	Tai	Tai	21. Of thee.
Tai	Tai	Tai	22. Thine.
Shawā, shawā, shā .	Shawā, shawā	Shā	23. You.
Shawā, shawā, shā .	Shawā, shawā, shā .	Shai	24. Of you.
Shawā, shawā, shā .	Shawā, shawā	Shai	25. Your.

English.	Dialect of Kasmir.	Dialect of Marathi.	Dialect of Derajit Kham.
26. He	Ā	Ā	Ā
27. Of him	Āhiyā	Āhi, āi, āyi	Āhiya
28. His	Āhiyā	Āhi, āi, āyi	Āhiya
29. They	Āha, ā	Ā, Āhā	Āhā
30. Of them	Āhiyā	Āhāi, āyāi	Āhiya, āhāi
31. Their	Āhiyā	Āhāi, āyāi	Āhāi
32. Hand	Dast	Dast	Dast
33. Foot	Pād	Pād	Pād
34. Nose	Pōn	Pōn	Pōn
35. Eye	Cham	Ch'am	Ch'am
36. Mouth	Dap	Dap	Daf
37. Tooth	Dantān	Dantān	Dantān
38. Ear	Gosh	Gosh	Gosh
39. Hair	Mad	Mad	P'at
40. Head	Sarag	Sar	Sarag
41. Tongue	Zitān	Zatān	Zawān
42. Belly	Lāp	Lāp	Laf
43. Back	Pash	Pash	Pash, mast
44. Iron	Asin, ahin	Āsin	Āsin
45. Gold	Thāb	Suhr	Tangav
46. Silver	Nagra	Zar	Nut
47. Father	Pit	Pit, pit	Pit
48. Mother	Māt	Māt, māt	Māt
49. Brother	Brāt	Brāt, brāt	Brāt
50. Sister	Guhār	Gohār	Gohār
51. Man	Mardam	Mardam, mard	Mard, mard
52. Woman	Jantu	Zaifa, jantō	Zai, jao

Eastern (Lamaist).	Eastern (Tibetan Frontier).	Kashmiri (Pali).	English.
Ā	Ā	Ā	26. He.
Āhi	Āhī	Āhī, Āhī-ai	27. Of him.
Āhi	Āhī, Āhīva	Āhī, Āhī-ai	28. His.
Āhi, ā	Āhī	Hawī	29. They.
Āhī	Āhī	Hāī, hawī	30. Of them.
Āhī	Āhīva	Hāī, hawī	31. Their.
Dast	Dast	Dast	32. Hand.
Pā	Pā	Pā	33. Foot.
Pā	Pā	Pā	34. Nose.
Ch'am	Ch'am	Ch'am	35. Eye.
Daf	Daf	Daf	36. Mouth.
Dat'an	Dat'an	Dat'an	37. Tooth.
Gosh	Gosh	Gosh	38. Ear.
Put	Put	Put	39. Hule.
Satar	Satar	Sar	40. Head.
Zawān	Zawān	Zawān	41. Tongue.
Laf	Laf	Laf	42. Belly.
P'usht'	P'usht'	P'usht'	43. Back.
Asin	Asin	Loh	44. Iron.
T'angō, t'angav	T'angō	Sahar	45. Gold.
Nu'ar, nu'ar	Sēm	Chāndi	46. Silver.
Pā	Pā	Pā	47. Father.
Mā	Mā	Mā	48. Mother.
Brā, brā	Brā	Brā	49. Brother.
Gohar	Gwāhar	G'har	50. Sister.
Mard, mard	Mard, mard	Mardum, mardum	51. Man.
Zā	Jan	Jan	52. Woman.

English	Makrady of Burmese	Makrady of Mahran	Enders of Book Ghad Khan
33. Wife	Jan	Jan	Jan, 157-banuk
34. Child	Chuk	Chukha, rahg	Ch'uk
35. Son	Bach	Bach	Bach
36. Daughter	Janik	Janik	Janik, jianik
37. Slave	Gulim, thin	Gulim	T'ji
38. Cultivator	Dohkan, kar	Haragar, sandodac	Hahak
39. Shepherd	Shipank	Shupank	Shawrak, p'ahayil
40. God	Hadi	Hada	Hadi
41. Devil	Shaitan	Shaitan	Shaitan
42. Sun	Hoch	Hoch	Hoch
43. Moon	Mah	Mahitip	Mah
44. Star	Istar	Istar	Istar
45. Fire	As, Ach	Ach	As
46. Water	Ap	Ap	At
47. House	Lög, gie	Gie	Lög
48. Horse	Hasp	Asp	Asp, (m.) naryan
49. Cow	Gok	Gok	Gox
50. Dog	Kuchak	Kuchak	Big, kehik
51. Cat	Panah, pisht	Pisht	Gurhat
52. Cock	Korayna	Xarha	K'urung
53. Duck	Bat	Hanj	Art (mild duck)
54. Ass	Hax	Xar	Lög (m.), k'ar (f.)
55. Camel	Uahtr	Hushtr, löpö	Hushtrun, (m.) löpö
56. Bird	Murg	Murg	Mur?
57. Go	Baro	Buran	Baran
58. Eat	Bor	Bor	Bawar
59. Sit	Binind	Binind	Nind

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchbōji DDI.	English.
Zai	Jan	Jan	53. Wife.
Ch'ak'	Ch'ak'	Ch'ak'	54. Child.
Bach'	Bach'	Bach'	55. Son.
Jinik'	Jinik'	Jinik'	56. Daughter.
Fulām, (female) mōlīd	Tih	Tih	57. Slave.
K'ishōr, simlār	K'ishōr	K'ishōr	58. Cultivator.
Shawānk', shafānk'	Shawānk'	Shawānk'	59. Shepherd.
Hudā	Hudā	Hudā	60. God.
Shaitān	Shaitān	Shaitān	61. Devil.
Rosh	Rosh	Rosh	62. Sun.
Māh'ān	Nōx, māk	Māh'	63. Moon.
As'ār	Istār	Istār	64. Star.
Ās	Ās	Ās	65. Fire.
Āf	Āf	Āf	66. Water.
Lōr	Lōr	Lōr	67. House.
Nariān	Ar, ara, naryān	Naryān	68. Horse.
Gōx	Gōx	Gōx	69. Cow.
Bing	B'ing, b'ing	Shik	70. Dog.
Bili	K'ishak'	Bili	71. Cat.
Mur'	K'uk'ar	Kukur	72. Cock.
Utak	Badak'	Āpi	73. Duck.
Lār	Har, k'ar, lār	Xar	74. Ass.
Lōpō, hush'ar, hush'ar	Uht'ar, lōpō	Lōpō	75. Camel.
Mur'	Mur'	Mur'	76. Bird.
Barō	Biraw	Bi-ran	77. Go.
War, bawar	Biwar	War	78. Eat.
Nind	Nind	Nind	79. Sit.

English	Majrhai of Kachhi	Majrhai of Makran	Devanagari of Deva Ghani Khan
80. Come . . .	Biyā . . .	Biyā . . .	Biyā . . .
81. Beat . . .	Bijan . . .	Bijan . . .	Jan . . .
82. Stand . . .	Beshi . . .	Beshi . . .	Beshi . . .
83. Die . . .	Bimr . . .	Bimr . . .	Mir . . .
84. Give . . .	Bidai . . .	Bidai . . .	Dē . . .
85. Run . . .	Bitach . . .	Bitach . . .	Pādā, runb . . .
86. Up . . .	Burā . . .	Bālā, wār . . .	K-nārā, wār . . .
87. Near . . .	Nark . . .	Nark . . .	Nark . . .
88. Down . . .	Jahlā, shērā, hānā . . .	Jahlā . . .	Bum, jahlā . . .
89. Far . . .	Dīr, dār . . .	Dār . . .	Dīr . . .
90. Before . . .	Dēmā . . .	Dēmā, pōshā . . .	Dēmā . . .
91. Behind . . .	Pushtā, padā . . .	Pakdā . . .	Pādā . . .
92. Who? . . .	Kai . . .	Kai . . .	K'ai . . .
93. What? . . .	Chī . . .	Chō . . .	Ch'i . . .
94. Why? . . .	Par-chī, chiyā . . .	Par-chō . . .	Pa-ch'i . . .
95. And . . .	O . . .	O . . .	Wa, di . . .
96. But . . .	Bārēn, balē . . .	Bālē, magar . . .	Balē . . .
97. If . . .	Agar . . .	Agar . . .	Ar-ki, ki . . .
98. Yes . . .	Hau . . .	Balē . . .	Hau . . .
99. No . . .	Na . . .	Ma, innā . . .	Innā . . .
100. Alas . . .	Abhō, shhō, alai, alai, apī apī, hāyē . . .	Hai hui, armān . . .	Hai hui . . .
101. A father . . .	Pitā . . .	Pitā, pit . . .	Pitā . . .
102. Of a father . . .	Pitāg . . .	Pitai . . .	Pitā . . .
103. To a father . . .	Pitārā . . .	Pitā, pitār . . .	Pitār . . .
104. From a father . . .	Ach pitā . . .	Ach pitā . . .	Ach pitā . . .
105. Two fathers . . .	Dō pit . . .	Dō pit . . .	Dō pitā . . .
106. Fathers . . .	Pitā . . .	Pitā, pitā . . .	Pitā . . .

Eastern of Lushai.	Eastern (Upper Hind Frontier).	Kachari 1904.	English.
Bih	Bih	Bi-ā	80. Come.
Jan	Jan	Jan	81. Beat.
K'arō hi, p'āh	Uah!, biyaht	B-ahhi	82. Stand.
Mir	Mir	Mir	83. Die.
Dai	Dā	Dai	84. Give.
Ramb	Rambā k'an, t'ash	Gup k'ān	85. Run.
Serā	Burā	Burā	86. Up.
Naxi, naxi	Naxi	Naxi	87. Near.
Er	Jahla	Jahla	88. Down.
Dir	Dir	Dir	89. Far.
Dimā	P'ashā	Aggā	90. Before.
Dimā, p'a-dimā	P'ash	P'ash	91. Behind.
K'ai	K'ai	K'ai	92. Who?
Chi	Ch'i	Ch'o	93. What?
P'arch'o, p'ach'i	P'a-ch'i, p'ar-ch'i	Ch'o kipā	94. Why?
Ō	Wa	Al	95. And.
Lekin	Bal, par	Par	96. But.
Ay, hi	Ay, aya	Jā	97. If.
Hau	Bal, hau	Hāo	98. Yes.
Na, ina	Na, ina	Na	99. No.
Armān-ā	Armān	Armān	100. Also.
P'isā	P'is, p'is	P'isā	101. A father.
P'isā, p'isā	P'is, p'isā	P'isā-al	102. Of a father.
P'isār	P'isār, p'isār	P'isā-ār, p'isā naxā	103. To a father.
Ash-p'isā	Ash-p'isā, p'isā	P'isā-ah	104. From a father.
Dō p'isā	Dō p'isā	Dō p'is	105. Two fathers.
P'isā	P'isā	P'isā	106. Fathers.

English	Mahrattah Kariñi.	Thakani of Mahara	Eastern of Dook Ohari Khao
107. Of fathers . . .	Pitānēg . . .	Pitānē . . .	Pitānē . . .
108. To fathers . . .	Pitāra . . .	Pitā pitāra . . .	Pitāra . . .
109. From fathers . . .	Ach pitā . . .	Ach-pitā . . .	Ach pitā . . .
110. A daughter . . .	Janikā . . .	Janik, janikā . . .	Janikā . . .
111. Of a daughter . . .	Janikāg . . .	Janikā . . .	Janikā . . .
112. To a daughter . . .	Janikārā . . .	Janikār . . .	Janikār . . .
113. From a daughter . . .	Ach janikā . . .	Ach-janikā . . .	Ach janikā . . .
114. Two daughters . . .	Dō janik . . .	Dō janik . . .	Dō janik . . .
115. Daughters . . .	Janikā . . .	Janik, janikā . . .	Janikā . . .
116. Of daughters . . .	Janikānēg . . .	Janikānē . . .	Janikānē . . .
117. To daughters . . .	Janikārā . . .	Janikār . . .	Janikār . . .
118. From daughters . . .	Ach janikā . . .	Ach-janikā . . .	Ach janikā . . .
119. A good man . . .	Sharre mardamē . . .	Jōwānē mardē . . .	Jawānē mardē . . .
120. Of a good man . . .	Sharre mardamēg . . .	Jōwānē mardē . . .	Jawānē mardē . . .
121. To a good man . . .	Sharre mardamā . . .	Jōwānē mardār . . .	Jawānē mardār . . .
122. From a good man . . .	Ach sharre mardamā . . .	Ach-jōwānē mardā . . .	Ach jawānē mardā . . .
123. Two good men . . .	Dō sharre mardam . . .	Dō jōwānē mard . . .	Dō jawānē mard . . .
124. Good men . . .	Sharre mardam . . .	Jōwānē mard, jōwānē mardē . . .	Jawānē mard . . .
125. Of good men . . .	Sharre mardamānt . . .	Jōwānē mardānt . . .	Jawānē mardānt . . .
126. To good men . . .	Sharre mardamārā . . .	Jōwānē mardār . . .	Jawānē mardār . . .
127. From good men . . .	Ach sharre mardamā . . .	Ach-jōwānē mardā . . .	Ach jawānē mardā . . .
128. A good woman . . .	Sharre jantū . . .	Jōwānē janē . . .	Jawānē janē . . .
129. A bad boy . . .	Harābē bachakē . . .	Gandagē bachakē . . .	Gandagē ch'aravē . . .
130. Good women . . .	Sharre jantū . . .	Jōwānē jan, jōwānē janē . . .	Jawānē jān . . .
131. A bad girl . . .	Harābē janikā . . .	Gandagē janikā . . .	Gandagē jūk'ā . . .
132. Good . . .	Sharre . . .	Jōwānē sharre . . .	Jawānē . . .
133. Better . . .	Sharritir . . .	Jōwānē sharritir . . .	Jawānē . . .

Eastern of Locals.	Eastern (Upper Sind Frontier).	Kichhoyi Red.	English.
P'itāni	P'itāni	P'itā-i	107. Of fathers.
P'itāni	P'itāi, p'itāi	P'itā-i, p'itā-i naṛā	108. To fathers.
Ash-p'itāni	Ash-p'itāi, p'itāniash	P'itā-sh	109. From fathers.
Jinik'	Janik', janik'	Jinik'	110. A daughter.
Jinik', jinik'	Janik', janik'	Jinik'	111. Of a daughter.
Jinik'	Janik'	Jinik'	112. To a daughter.
Ash-jinik'	Ash-janik'	Jinik'-sh	113. From a daughter.
Dō jinik'	Dō janik'	Dō jinik'	114. Two daughters.
Jinik'	Janik'	Jinik'	115. Daughters.
Jinik'	Janik'	Jinik'	116. Of daughters.
Jinik'	Janik'	Jinik'	117. To daughters.
Ash-jinik'	Ash-janik'	Jinik'-sh	118. From daughters.
Jawāṁ mard	Jawāṁ mard	Ya jānā mardun	119. A good man.
Jawāṁ mard, jawāṁ mard	Jawāṁ mard	Ya jānā mardun-i	120. Of a good man.
Jawāṁ mard	Jawāṁ mard	Ya jānā mardun-ar, ya jānā mardun naṛā	121. To a good man.
Ash-jawāṁ mard	Ash-jawāṁ mard	Ya jānā mardun-sh	122. From a good man.
Dō jawāṁ mard	Dō jawāṁ mard	Dō jānā mardun	123. Two good men.
Jawāṁ mard	Jawāṁ mard	Jānā mardun	124. Good men.
Jawāṁ mard, jawāṁ mard	Jawāṁ mard	Jānā mardun-i	125. Of good men.
Jawāṁ mard, jawāṁ mard	Jawāṁ mard	Jānā mardun-rā, jānā mardun-i naṛā	126. To good men.
Ash-jawāṁ mard	Ash-jawāṁ mard	Jānā mardun-sh	127. From good men.
Jawāṁ jān	Jawāṁ jān	Ya jānā jān	128. A good woman.
Gandāṁ ch'orwā	Gandāṁ ch'orwā	Ya gandā ch'orwā	129. A bad boy.
Jawāṁ jān	Jawāṁ jān, jawāṁ jān gal	Jānā jān	130. Good women.
Gandāṁ jinik'	Gandāṁ jinik'	Ya gandā ch'orwā	131. A bad girl.
Jawāṁ, jawāṁ	Jawāṁ	Jān	132. Good.
Jawāṁ	Jawāṁ	Hawāṁ-sh jān (better than them).	133. Better.

English.	Dialect of Kohat.	Dialect of Malak.	Dialect of Dera Ghazi Khan.
134. Best	Shararta	Ach-kullī jawāl, ach-kullī shart.	Ach k'ullī jawāl
135. High	Burr	Burr	Burr
136. Higher	Burdir	Burdir	Burdir
137. Highest	Burrtarā	Ach-kullī burr	Ach k'ullī burr
138. A horse	Harā	Harā, naryānā	Naryānā, harā
139. A mare	Mādyānā	Mādyānā	Mādyānā, mādyānā
140. Horses	Harā	Naryānā, naryānā	Naryānā
141. Mares	Mādyānā	Mādyānā, mādyānā	Mādyānā, mādyānā
142. A bull	Gōlā, kārtarā	Gōlā	Gōlā
143. A cow	Mādyānā	Dagā	Gōlā
144. Bulls	Gōlā, kārtarā	Gōlā, gōlā	Gōlā
145. Cows	Mādyānā	Dagā, dagā	Gōlā
146. A dog	Kōchakā	Kōchakā	Bīgā
147. A bitch	Mīndā	Mīndā	Hīndā
148. Dogs	Kōchakā	Kōchakā, kōchakā	Bīgā
149. Bitches	Mīndā	Mīndā, mīndā	Hīndā
150. A he goat	Pāchīnā	Pāchīnā	Pāchīnā
151. A female goat	Buzā	Buzā	Buzā
152. Goats	Pāchīnā	Buzā, buzā	Buzā
153. A male deer	Nar āskā	Nar āskā	Surwānā
154. A female deer	Mādyānā āskā	Mādyānā āskā	Āskā
155. Deer	Āskā	Āskā	Āskā
156. I am	Man hastā	Man ā, am, or hastā	Mā astā
157. Thou art	Tau hastā	Tau ā, hastā	Tā astā
158. He is	Ā hastā	Ā ā, hastā	Ā astā
159. We are	Mā hastā	Mā ā, hastā	Mā astā
160. You are	Shumā hastā	Shumā ā, hastā	Shā astā

Source of Loan.	Eastern (Upper Sind Frontier).	Kutchhi Ball.	English.
Ash- <i>Uwa</i> ʔ <i>juwān'ar</i>	Jawān'arin	Kutā-ah juān	134. Best.
Burā	Burā	Burā	135. High.
Burā'ar, burā'tir	Hamā-ash burā	Hawāhiā-ah burā	136. Higher.
Ash- <i>t'wa</i> ʔ <i>burā'ar</i>	Durwā-ash burā	Kutā-ah burā	137. Highest.
Narīnā	Naryānā	Naryānā	138. A horse.
Māīnā	Māīnā	Māyānā	139. A mare.
Narīnān	Galaʔ	Naryānā	140. Horses.
Māīnān	Galaʔ	Māyānā	141. Mares.
K'at'arā	K'at'arā, k'at'arā	K'at'arā	142. A bull.
Gāxā	Gāx	Gāxā	143. A cow.
K'at'arān	Gōram	K'at'arā	144. Bulls.
Gāxān	Gōram	Gāxā	145. Cows.
Bingā	B'ingā	Shikā	146. A dog.
Hingā	Hingā	Kutā	147. A bitch.
Bingān	Galt saʔ	Shikā	148. Dogs.
Hingān	Galt saʔ	Kutā	149. Bitches.
Buzā	P'ashinā	P'ashinā	150. A he goat.
Buzā	Buzā	Buzā	151. A female goat.
Buzān	Ramīʔ	Buzā	152. Goats.
Sarwānā	Sarwānā	Sarwānā	153. A male deer.
Thirhal	Māī nāik', t'it'ul	Āikā	154. A female deer.
Āik	Āik' gal	Āik	155. Deer.
Man-ā	Mā-ā, ast'ā	Ma astā	156. I am.
T'ar-ā	Tan-ā, ast'ā	T'an astā	157. Thou art.
Āh-ā	Ā-ā, ast'ā	Ā astā	158. He is.
Māik'-ā	Mā-ā, ast'ā	Mā astā	159. We are.
Shawāk-ā	Shamā-ā, ast'ā	Shā astā	160. You are.

English.	Makrūt of Kaschki.	Makrūt of Makrā.	Eastern of Doo Hlat' Khas.
161. They are . . .	Ā hastān . . .	Ā ast, hastant . . .	Āhā ast'ant' . . .
162. I was . . .	Man hitagān . . .	Man aih, astm, or hastatāi	Mā aih, ast'atāi . . .
163. Thou wast . . .	Tan hitagō . . .	Tan atai, hastatāi . . .	T'au atō, ast'atō . . .
164. He was . . .	Ā bna . . .	Ā at, hastat . . .	Ā at, ast'at . . .
165. We were . . .	Mā hitagī . . .	Mā aiā, hastatāi . . .	Mā aih, ast'atāi . . .
166. You were . . .	Shumā hitagī . . .	Shumā aiā, hastatāi . . .	Shā atō, ast'atō . . .
167. They were . . .	Ā hitagant . . .	Ā astm, hastatant . . .	Āhā astant', ast'atant' . . .
168. Be . . .	Bai . . .	Bit, bai . . .	Bi . . .
169. To be . . .	Beia . . .	Be-ag, being . . .	Biay . . .
170. Being . . .	Baiān . . .	Bān, bita . . .	Biān . . .
171. Having been . . .	Beia . . .	-----	Biān . . .
172. I may be . . .	Man bai . . .	Man bai, bi . . .	Mā bi . . .
173. I shall be . . .	Man bai . . .	Man bai, bi . . .	Mā bi . . .
174. I should be . . .	Man bai . . .	-----	-----
175. Beat . . .	Bi . . .	Bi . . .	Jan . . .
176. To beat . . .	Jan . . .	Jan . . .	Jan . . .
177. Beating . . .	Jan . . .	Jan . . .	Jan . . .
178. Having beaten . . .	Jan . . .	-----	Jan . . .
179. I beat . . .	Man a-jan . . .	Man jan . . .	Mā jan . . .
180. Thou beatest . . .	Tan a-jan . . .	Tan jan . . .	T'au jan . . .
181. He beats . . .	Ā jan . . .	Ā jan . . .	Ā jan', jan . . .
182. We beat . . .	Mā jan . . .	Mā jan . . .	Mā jan . . .
183. You beat . . .	Shumā jan . . .	Shumā jan . . .	Shā jan', jan', jan . . .
184. They beat . . .	Ā janant . . .	Ā janant . . .	Āhā janant' . . .
185. I beat (Past Tense) . . .	Man jata . . .	Man jata . . .	Mā jata, jata, jāt, jāt . . .
186. Thou beatest (Past Tense). . .	Tan jata . . .	Tan jata . . .	T'au jata, jata, jāt, jāt . . .
187. He beat (Past Tense) . . .	Ā jata . . .	Ā jata, jat . . .	Āhiyā jata . . .

Eastern of Locals.	Eastern (Upper Sind Frontier).	Kāchhājī Bōli	English.
Āb-ant'	Āhā-ant', ant'ant'	Hawā ant'	161. They are.
Man-ant'	Mā ant', ant'a	Mu ant'	162. I was.
T'au-ant'	T'au ant', ant'a	T'au ant'	163. Thou wast.
Ā-ant', ā-ā	Ā ant', ā ant', ant'a	Ā ant'	164. He was.
Māk'-ant'	Mā ant', ant'a	Mā ant'	165. We were.
Shawāh'-ant'	Shumā ant', ant'a	Shā ant'	166. You were.
Ā-ant'	Āhā ant', ant'a	Hawā ant'	167. They were.
Bi	Bi	Bi	168. Be.
Biāṭ	Biāṭ	Biṭ	169. To be.
Biāma . . . . .	.....	Biā	170. Being.
Biā	Biā	Biā k'usā	171. Having been.
Mā bi	Mā bi	Mu bi	172. I may be.
Mā bi	Mā bi	Mu bi	173. I shall be.
Manā biāṭ-ā	Mā biāṭā, mā bi . . . . .	.....	174. I should be.
Jan	Jan	Jan	175. Beat.
Janāṭ	Janāṭ	Janāṭ	176. To beat.
Jahiṭ	Janān	Jat'	177. Beating.
Jat	Jat	Janā	178. Having beaten.
Mā janā	Mā janāṭ	Mu janāṭ	179. I beat.
T'au janā	T'au janāṭ	T'au janāṭ	180. Thou beatest.
Ā jan	Ā janāṭ	Ā janāṭ	181. He beats.
Mā janā	Mā janāṭ	Mā janāṭ	182. We beat.
Shwā janā	Shumā janāṭ	Shā janāṭ	183. You beat.
Āhā janant'	Āhā janānt'	Hawā janāṭ	184. They beat.
Mā jata or jataṭ	Mā jata	Mu jata	185. I beat (Past Tense).
T'au jata or jataṭ	T'au jata	T'au jata	186. Thou beatest (Past Tense).
Āhiṭ jata	Ājata, jata-i	Āhā jata	187. He beat (Past Tense).

English.	Makrasi of Enakli.	Makrasi of Makra.	Eastern of Hara Ghaz Khan.
188. We beat (<i>Past Tense</i>)	Mā jata	Mā jata	Mā jata, jataṛā, jataḥ
189. You beat (<i>Past Tense</i>)	Shumā jata	Jata	Shawā jata, jataṛā, jataḥ
190. They beat (<i>Past Tense</i>)	Āhāo jata	Ā jatan	Āhāo jata, jataṛā, jatan', jatan'
191. I am beating	Man jataḡāḡ	Man janaḡāḡ	Mā janaṛā
192. I was beating	Man jataḡāḡ	Man janaḡāḡ	Mā janaṛā
193. I had beaten	Man janaḡ	Man janaḡ	Mā janaṛā
194. I may beat	Man jana	Man jana	Mā jana
195. I shall beat	Man jana	Man jana	Mā jana
196. Thou wilt beat	Tan jana	Tan jana	Tan jana
197. He will beat	Ā jana	Ā jana	Ā jana, jana
198. We shall beat	Mā jana	Mā jana	Mā jana
199. You will beat	Shumā jana	Shumā jana	Shā jana, jana, jana
200. They will beat	Ā jana	Ā jana	Āhā jana
201. I should beat	Man jana	Man jana . . . .	.....
202. I am beaten	Man janaḡ	Man janaḡ, or man janaḡ	Mā janaḡ
203. I was beaten	Man janaḡ	Man janaḡ	Mā janaḡ
204. I shall be beaten	Man janaḡ	Man janaḡ	Mā janaḡ
205. I go	Man a-rōw	Man raw	Mā rawāḡ; mā ha-rawā
206. Thou goes	Tan a-rōw	Tan raw	Tan rawāḡ, rawāḡ; tan ha-rawā
207. He goes	Ā raw	Ā raw	Ā rawāḡ; ā ha-rawā, ha-rawā
208. We go	Mā raw	Mā raw	Mā rawāḡ; mā ha-rawā
209. You go	Shumā raw	Shumā raw	Shā rawāḡ, rawāḡ; shā ha-rawā
210. They go	Ā raw	Ā raw	Āhā rawāḡ; āhā ha-rawā
211. I went	Man shuta	Man shuta	Mā shutaḡ
212. Thou wentest	Tan shuta	Tan shuta	Tan shutaḡ
213. He went	Ā shuta	Ā shuta	Ā shuta
214. We went	Mā shuta	Mā shuta	Mā shutaḡ

Eastern of Laval.	Kashan (Upper Hind Frontier).	Kashmiri.	English.
Mā jata or jataṛḍ . . .	Mā jata, jataṛḍ . . .	Mā jana . . .	188. We beat (Past Tense).
Shwa jata or jataṛḍ . . .	Shumā jata . . .	Shā jana . . .	189. You beat (Past Tense).
Āhā jata or jataṛant' . . .	Āhā jata, jata-ish . . .	Hawāhā jana . . .	190. They beat (Past Tense).
Mā janaṛḍ . . .	Mā janaṛḍ . . .	Ma janaṛḍ . . .	191. I am beating.
Mā janaṛḍ . . .	Mā janaṛḍ . . .	Ma janaṛḍ . . .	192. I was beating.
Mā jataṛḍ . . .	Mā jataṛḍ . . .	Mu janaṛḍ . . .	193. I had beaten.
Mā janaḍ . . .	Mā janaḍ . . .	Mu janaḍ . . .	194. I may beat.
Mā janaḍ . . .	Mā janaḍ, janaḍi . . .	Mu janaḍi . . .	195. I shall beat.
T'au janaḍ . . .	T'au janaḍ . . .	T'au janaḍ . . .	196. Thou wilt beat.
Ā jata . . .	Ā jata . . .	Ā jata . . .	197. He will beat.
Mā janaḍ . . .	Mā janaḍ . . .	Mā janaḍ . . .	198. We shall beat.
Shwa janaḍ . . .	Shumā janaḍ . . .	Shā jana . . .	199. You will beat.
Āhā janaḍ . . .	Āhā janaḍ . . .	Hawā janaḍ . . .	200. They will beat.
Manā (Bhiṛ) janaḍi . . .	Mā janaḍ, mā jata . . .	.....	201. I should beat.
Mā jataṛḍ . . .	Mā jata rawaṛḍ . . .	Ma janaṛḍ . . .	202. I am beaten.
Mā jataṛḍ . . .	Mā jata shutaṛḍ . . .	Mu janaḍiḍ . . .	203. I was beaten.
Mā janaḍ . . .	Mā jata rawaḍ . . .	Mu janaḍi . . .	204. I shall be beaten.
Ma rawḍ . . .	Mā rawaṛḍ . . .	Mu ma-rawḍ . . .	205. I go.
T'au rawḍ . . .	T'au rawaṛḍ . . .	T'au mā-rawḍ . . .	206. Thou goest.
Ā rawḍ, Ā ro . . .	Ā rawaṛḍ . . .	Ā mā-rawḍ . . .	207. He goes.
Mā rawḍ . . .	Mā rawaṛḍ . . .	Mā mā-rawḍ . . .	208. We go.
Shwa rawḍ . . .	Shumā rawaṛḍ . . .	Shā mā-rawḍ . . .	209. You go.
Āhā rawaḍ . . .	Āhā rawaḍant', rawaṛḍ . . .	Hawā mā-rawḍ . . .	210. They go.
Mā shutaṛḍ . . .	Mā shutaṛḍ . . .	Mu shuḍ . . .	211. I went.
T'au shutaṛḍ . . .	T'au shutaṛḍ . . .	T'au shuḍi . . .	212. Thou wentest.
Ā shuta . . .	Ā shuta . . .	Ā shusa . . .	213. He went.
Mā shutaṛḍ . . .	Mā shutaṛḍ . . .	Mā shuḍi . . .	214. We went.

English.	Mahrishi of Kaschmir.	Mahrishi of Mahratta.	Kaspara of Tera Ghazi Khan.
215. You went . . .	Shunish shunish . . .	Shunish shunish . . .	Shunish shunish . . .
216. They went . . .	A shunish . . .	A shunish . . .	A shunish . . .
217. Go . . .	Burō . . .	Burō . . .	Burō, burō . . .
218. Going . . .	Rawin . . .	Rawin . . .	Rawin . . .
219. Gone . . .	Shutay . . .	Shutay . . .	Shutay . . .
220. What is your name ?	Tai nam chi ? or chi nam- T. tai ?	Tai nam chi-ī ? . . .	Tai nam chi-ī ? . . .
221. How old is this horse ?	Ā kaspa umr chikar-ī ?	Ā kaspa umr chikar-ī ? or ā kaspa umr chikar-ī ?	Ā kaspa umr chikar-ī ?
222. How far is it from here to Kashmir ?	Ach-iddā Kashmir chikar dir-ī ?	Kashmir ach-iddā chikkar dir-ī ?	Ach hamōddā Kashmir chikkar dir-ī ?
223. How many sons are there in your father's house ?	Tai pita logō chikar chik- kar ?	Tai pita gita chikar chik- kar ?	Tai pita logō nyamā chikkar chikkar ?
224. I have walked a long way to-day.	Masochi masochi bāz rāh jātā .	Masochi masochi masochi rāh shunish .	Masochi mā dir pand k'uta. shunish .
225. The son of my uncle is married to his sister.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
226. In the house is the saddle of the white horse.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
227. Put the saddle upon his back.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
228. I have beaten his son with many stripes.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
229. He is grazing cattle on the top of the hill.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
230. He is sitting on a horse under that tree.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
231. His brother is taller than his sister.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
232. The price of that is two rupees and a half.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
233. My father lives in that small house.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
234. Give this rupee to him.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
235. Take these rupees from him.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
236. Beat him well and bind him with ropes.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
237. Draw water from the well.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
238. Walk before me . . .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
239. Whose boy comes be- hind you ?	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
240. From whom did you buy that ?	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .
241. From a shepherd of the village.	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .	Masochi masochi bāz rāh jātā .

Eastern of Loralai.	Eastern (Upper Hind. Frontier).	Kashmiri Bôl.	English.
Shwa shuṭaṭa . . .	Shumā shuṭaṭa . . .	Shā shuṭā . . .	215. You went.
Āhā shuṭaṭant' . . .	Āhā shuṭaṭant' shuṭaṭa . . .	Hawā shuṭāṭ, shuṭā . . .	216. They went.
Baro . . .	Biraw . . .	Bi-ran . . .	217. Go.
Sbuṭiya . . .	Rawan . . .	Rawā . . .	218. Going.
Shuṭa . . .	Sbūta . . .	Shuṭagā . . .	219. Gone.
T'ai nām ch'i-ā ? . . .	T'ai nām ch'i-ā ? . . .	T'ai nām ch'i-ā ? . . .	220. What is your name ?
Ē nariān dat'ānā ch'ikt'ar-ā ? (Of how many sons is this house ?)	Ī naryān amr ch'ikt'ar-ā ? . . .	Āh naryā t'ē-Xar sālāt astē ?	221. How old is this horse ?
Shuṭā Kashmir ch'ikt'ar dir-ā ?	Shuṭā Kashmir ch'ikt'ar dir-ā ?	Sh-ṭā Kashmir t'ē-Xar dir-ā ?	222. How far is it from here to Kashmir ?
T'ai p'it lōṭā ch'ikt'ar bach' ant' ?	T'ai p'it lōṭā ch'ikt'ar bach'-ant' ?	T'ai p'it lōṭ vichā t'ē-Xar bach'-ā ?	223. How many sons are there in your father's house ?
Marōshi mī masāṭ p'and p'iyāṭiya āxtaṭā.	Mā marōshi bās p'and k'uta.	Marōshi mu bās pand' k'usā.	224. I have walked a long way to-day.
Āhī gōhā māṭ naxo bach' lōṭ-ā (His sister is in my uncle's son's house.)	Mai naxo-naxā āhī gwāharā dir k'uta.	Mai chāchā bach'ā waat g'nārā gō āhār k'usa.	225. The son of my uncle is married to his sister.
Mā lōṭā sawāṭ nariān ast-ā.	Lōṭ nyāwā sawāṭ naryān ast ast-ā.	Lōṭ vichā sawāṭ naryān-ā ast-ā k'usa.	226. In the house is the sad- dle of the white horse.
Āhī p'ushā ast-ā k'uta . . .	Zinā āhī p'ushā ast-ā band . . .	Āhī p'ushā ast-ā ast-ā p'it-ā.	227. Put the saddle upon his back.
Mā āhī bach'ār bās jāṭāṭ . . .	Mā āhī bach'ār bās k'arōya jāṭāṭant'.	Mā bās chābbkē gō āhī bach'ār-ā jās.	228. I have beaten his son with many stripes.
K'oh phay ch'ak'ā gōram ch'āṭāṭā.	Ā k'oh ast-ā māṭ ch'āṭāṭ . . .	Ā ch'ōṭ-ā k'ōh ch'ōṭ ast-ā ch'āṭāṭā.	229. He is grazing cattle on the top of the hill.
Ā darsak' shērā ē carāṭ ch'ak'ā nishāṭ-ā.	Ā darsak' ch'ōṭ naryān ast-ā nishāṭ-ā.	Ā ē darsak' shērā naryān ast-ā nishāṭ.	230. He is sitting on a horse under that tree.
Āhī brāṭ wāl gōhār-ast būṭ-ā.	Āhī brāṭ āhī gwāhar-ast darsak-ā.	Āhī brāṭ āhī g'ūṭ-ā dir-ā.	231. His brother is taller than his sister.
Āhī bālā dō-nām rūpiā-ā . . .	Hamā bālā dō-nām rūpiya ast-ā.	Āhī bālā adhā rūpiya ast-ā	232. The price of that is two rupees and a half.
Mā hamā k'isāṭ lōṭ mā p'it unōṭ.	Mā p'it mā hamā k'isān lōṭ nishāṭ-ā.	Mā p'it k'isāṭ lōṭ vichā p'it-ā.	233. My father lives in that small house.
Ē rūpiā āhīār dā . . .	Ī rūpiya āhīār dā . . .	Ā rūpiya āhīār dā . . .	234. Give this rupee to him.
Hamā rūpiā āhī-ast gir . . .	Ā rūpiya ast āhīār gir . . .	Ā rūpiya āhī-ast gir . . .	235. Take those rupees from him.
Āhīār jāwāṭā jan, ē rōṭā- gō band.	Āhīār jāwāṭiyā jan wā gō rōṭā band.	Āhīār jāwāṭā jan, ai rōṭā gō band.	236. Beat him well and bind him with ropes.
Arh k'āhā āṭ k'ash . . .	Ch'at-ast āṭ k'ash . . .	Ch'at-ast āṭ k'ash . . .	237. Draw water from the well.
Mā dōmā p'iyāṭiya bārō . . .	Mā dōmā jās . . .	Mā aggā g'um . . .	238. Walk before me.
T'ai dīmā k'āi bach' p'it-āṭ ?	Hamā ch'ōṭ k'āiṭ, k'āi p'it-ā man-āṭ ?	K'āi ch'ōṭ T'ai p'it-ā man- āṭ ?	239. Whose boy comes be- hind you ?
T'ai āṭ k'āi gipta ? . . .	Ā āṭ k'āi gipta ? . . .	Ā t'ai k'āi-ast gipta ? . . .	240. From whom did you buy that ?
Arh-balk k'āi . . .	Arh-balk k'āi . . .	Mōṭāṭ ya hāṭwāṭā-ast . . .	241. From a shopkeeper of the village.

DEHWĀRĪ.

In order to round off the account of the Eranian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dēhwārī. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray's Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words:—

'The Dēhwar are a peaceful, law-abiding people, simple and unaffected in manners, homely, drifty husbandmen. The bulk of them are settled in Sarāwān, where they are divided between Kalāt and the Mastung valley into two main communities, each under an *arkān* or leader of its own; of recent years a small colony has gone over into the Quetta District. How they first came to settle down in Sarāwān, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhūī rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāt fortifications, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is supposed to rest with the Dōjaki, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrant—whatever he may have been, for the story is told indifferently of a Moghul and of Sēr, the Bieda. Crushed by his oppressions, they at last hit upon a method of putting him out of the way and at the same time of keeping to their oath. They baked a number of *stūṭi* or loaves, with a thin layer of dough round largeish stones, and with these they pelted him to death. The name Dēhwar itself seems clearly a descriptive appellation,—a more variation of *Dākhān*, common enough in Central Asia—people who live in *dāh* or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dēhwar are a very heterogeneous community. All the main peoples of Baluchistan seem to have been laid under tribute to swell their numbers. There are some, like the *Zharāhī* and the *Yāsafrāi*, who claim to be *Pāshāns*; others, like the *Hatīmī*, who claim to be *Baloch*; and others, again, like the *Saulāi*, who claim to be *Brāhūī*. And in addition there are many who claim to have come from Persia, Arabia or Afghanistan. But the nucleus is supposed to be *Tājik*, chiefly, if fancy, because of their name and their Persian language. Unfortunately the word *Tājik* is often brought in when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dēhwar are to-day a very homogeneous community, homogeneous in every way—looks, manners, language, occupation and all.'

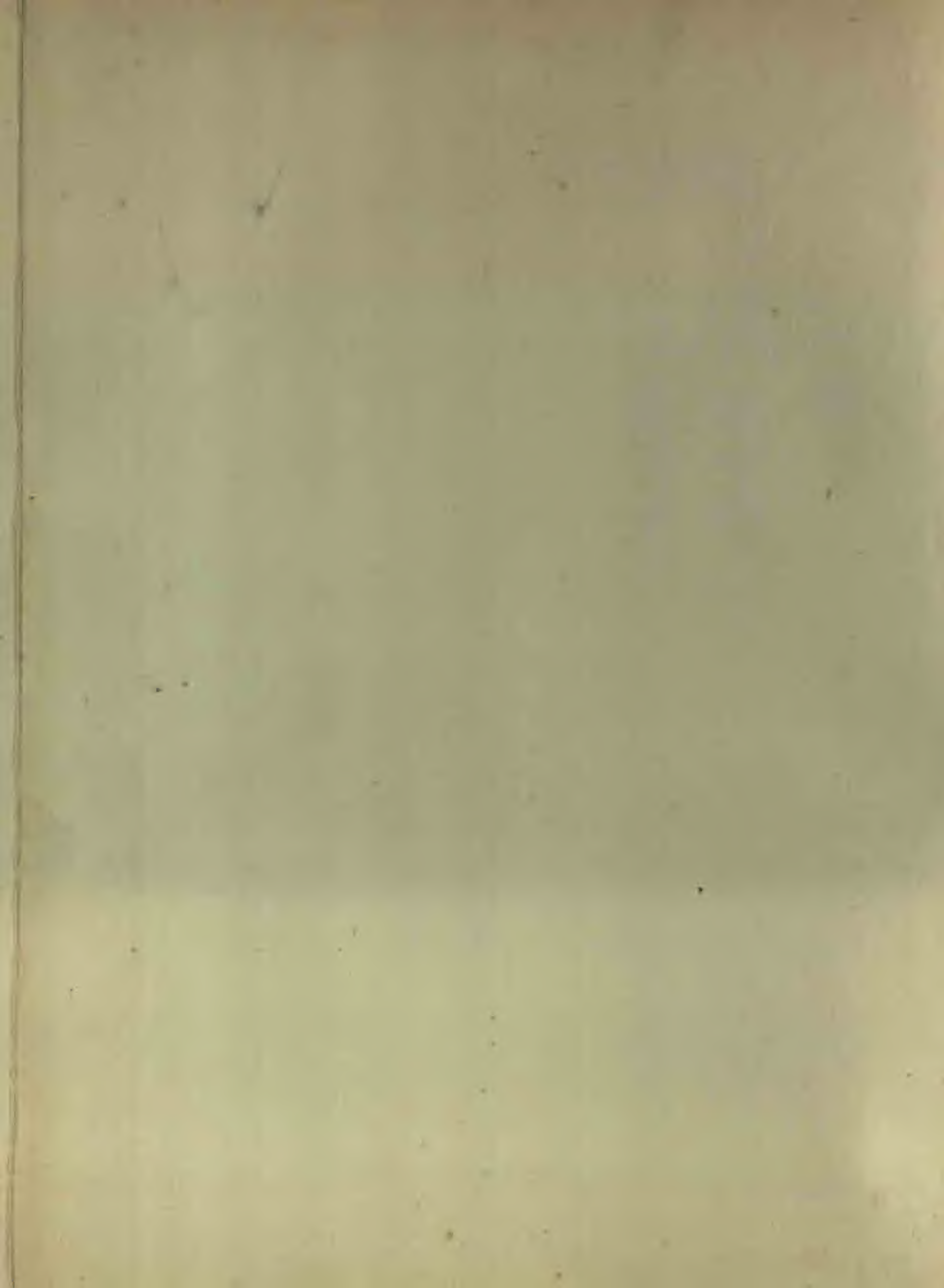
Regarding their language he says (§ 221):—

'Though Dēhwarī really seems a genuine case of a detached dialect of modern Persian, the mere fact that the lonely Dēhwar settlement in the Brāhūī country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dēhwarī of Mastung—for even Dēhwarī can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note *gīstān*, Persian *gīstān*, to seize; *chīshān*, P. *chīshān*, to sit; *sur khāshān*, P. *sur-khāshān*, to stand up; *chūkhāshān*, P. *amīkhāshān*, to throw; *shō*, P. *shaukar*, husband; *amāl*, P. *amāl*, this year; *amālā*, P. *amālā*, to-day; *āī*, P. *āī*, this moment; *amāl*, P. *amālā*, this time. Here are some of the more general features: a preference for the *majhāl* sounds (*bāt*, P. *bāt*, nose; *āt*, P. *āt*, the indefinite article; *amāl*, P. *amāl*, the verbal affix; *amāl*, P. *amāl*, bride; *to*, P. *to*, thou); a tendency to change an *a*-sound to *u* (*am*, P. *am*, I am; *am*, P. *am*, my; *am*, P. *am*, also); the avoidance of an ancient or modern *k*—especially medially or finally—in favour of *c* or a diphthong (*ac*, P. *ak*, water; *chav*, P. *chav*, evening; *amālā*, P. *amālā*, summer; *am*, P. *am*, on); the clipping of final consonants (*am*, P. *am*, I; *am*, P. *am*, this; *amāl*, P. *amāl*, self; *amāl*, P. *amāl*, which? *am*, P. *am*, in; *am*, P. *am*, in; *am*, P. *am*, and, are; *amāl*, P. *amāl*, comes; *am*, P. *am*, do; *amāl*, P. *amāl*, quickly); a tendency to vowel-shortening (*amāl*, P. *amāl*, grass; *am*, P. *am*, the dative-accusative suffix, often, by the by, cut down to *u*: e.g., *gurgu*, to the wolf). There is of course a fair sprinkling of loan-words, chiefly Brāhūī. In the choice of the words it borrows, Dēhwarī is anything but fastidious; even sounds foreign to Persian find a ready welcome: e.g., *gaggī*, cow; *lāng*, leg; *lōr*, well.

These illustrations have been taken from the Dēhwarī spoken in and round Mastung. At least two other dialects are ordinarily recognised, the Dēhwarī spoken by the Dēhwar of Kalāt, and that spoken by the Sayyids of Kīrkāt near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-

more between the Dāhwārī of Mastung and the Dāhwārī of Pringābād, which is only six miles off, to supply the people of Mastung with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Pringābād jargon in a nut-shell, they will mimic it in the story : *ag kaka kard, guo dāba kard, tātē-am talangār shud, pā-dāh var-dāstūm, tak-i-kharchā kardam*, "the dog barked, the bullock shied, my aunt took a toss, so I hauled up her legs and put them in the saddle-bag," the chief point of the jest lying in the use of the weird words *dāba*, *talangār*, *kharchā*. But their favourite jibe is at Pringābād hospitality. The story goes that a Brāhmi once put up in a Dāhwār's house in Pringābād. "Get half a dozen *gaḍar* ready," cried the host, "and let's give him a feast!" Now as *gaḍar* means a lamb in Brāhmi, the Brāhmi remarked deprecatingly that one would be quite enough for him. But *gaḍar* means something very different in the Pringābād jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And *Pringābādīnā gaḍar* has passed into a proverb.

In 1911 the number of speakers of this form of Persian was 7,579.





DECEMBER 1870

1870

1870



MAP ILLUSTRATING THE LOCALITIES IN WHICH
THE GHALCHAH LANGUAGES ARE SPOKEN.

Names of Ghalchah Languages are in red.
Other language names are in blue.
Local names mentioned in the text are underlined in red.

Scale 1 Inch = 32 Miles



THE GHALCHAH LANGUAGES . . . . .	451

Like Pashtō, with which they are closely connected, the Ghalchah languages belong to the Eastern group of the Iranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Iranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmirs and to their east.

The following are the names of the Ghalchah languages, so far as information is at present available:—

- | | | |
|--|--|--|
| 1. <u>Wakhī</u> .
2. <u>Shighnī</u> .
3. <u>Sarikolī</u> . | | 4. <u>Zēbaki</u> , <u>Sanglichī</u> , or <u>Ishkāshnī</u> .
5. <u>Munjānī</u> .
6. <u>Yūdghā</u> .
7. <u>Yaghnōbī</u> . |
|--|--|--|

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhī is the language of Wakhān, and is also spoken near Zēbak. Shighnī is spoken in Shighnān and Rōshān, and also in Gharan, a small district on the right bank of the Oxus, and in Zēbak. It is locally known as Khugnī or Khugnān. Sarikolī is spoken in the Tagh-dumbāsh Pāmīr, and to the east, in the country of Sarikol.¹ It is a dialect of Shighnī, and is the most eastern of all the Ghalchah forms of speech. Ishkāshnī, Zēbaki, and Sanglichī are all closely connected dialects of one language spoken round Ishkāshn and to its south.

Further to the west, approached from Chitral by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhān, Munjānī is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yūdghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Ludkoh (properly Leotkuh) Valley leading from that pass to Chitral. Regarding the speakers, Biddulph says:—

‘They are a portion of the race which occupies Munjān on the northern side of the Hindoo Koosh, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjān seven generations ago [this was published in 1890], in consequence of an invasion of that district by the ruler of Badakhshan in which the Moer of Munjan was slain. They number about a thousand families, and like the Munjānis, belong to the Maulai sect. In Ludkoh, they call themselves Yūdghāh, and give the name of Yūdke to the whole valley with all the branches from the Hindoo Koosh to the Chitral River.’

The correct spelling of their name is probably Yūdghā, and the valley in which they dwell is named by the Chitralis ‘Leotkuh,’ commonly spelt Ludkho or Ludkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnōbī little is known. Ujfalvy (*Le Kohistan*, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmirs, and separated from them by the hill

¹ The language is called ‘Sarikolī,’ not ‘Sarikolli,’ as the word is usually spelt.

² *Tribes of the Hindoo Koosh*, p. 64.

states subordinate to Bokhara. Yaghnōbī does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghalchah group, and prefer to class it with Ossetic.

It will have been seen that the members of this group of languages are mainly spoken in the Pāmīr country, about the head waters of the Oxus, and are bounded on the west by Badakhshān. Not improbably, the Badakhshīs also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the Ghalchah languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the Swat Kohistān (Vol. VIII, Pt. II, pp. 507ff.). Such evidence as we have ascribes a Tājik (i.e. an Iranian) origin to the speakers.

The meaning of the name Ghalchah is uncertain. The most probable conjecture associates it with the Pāmīr word *ghar*, a mountain.

AUTHORITIES.—On the Ghalchah languages generally.

SHAW, R. B.,—*On the Ghalchah Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xiv, 1876, Pt. I, pp. 139 and ff. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.

BIDDULPH, Col. J.,—*Tribes of the Hindoo Kooch*. Calcutta, 1880, Chapter XIV, pp. 134 and ff. contains some general remarks on the subject.

TOVARCHER, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte*, Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*, Vol. xvi, 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare *Revue critique internationale*, 1882, pp. 88 and ff.

VAN DER GHEYN, J., S.J.,—*Les Dialectes du Pamir d'après les plus récents travaux*. *Bulletin de l'Asiatic oriental*, 1881, p. 217.

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JACKSON, A. V. W.,—*Pamir Dialects*, in *Johnson's Universal Encyclopedia*.

CAPIER, G.,—*Le toit du Monde (Pamir)*, Paris, 1889.

GEHRH, W.,—*Grundriss der iranischen Philologie. Kleiner Dialekte und Dialektgruppen. I. Die Pamir Dialekte*. In Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898.

We shall now proceed to deal with each of the Ghalchah languages separately. Yaghnōbī lies altogether beyond the limits of the present Survey. All the information given about Zēbaki, Sangliāhī, Ishkāshmi, and Munjānī, and most of that about Yūdghā is entirely new. For Wakhi, Shighnī, and Sarikoli, I have given the mearest sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.

WAKHĪ.

Wakhī is the language spoken in Wakhān, a country lying between the Hindū Kush and the southern branch of the Oxus. It is also spoken in the country near Zēbak.

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pp. 39 and ff.
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- BELLW, H. W.,—*Report of a Mission to Yarkand in 1872, under Sir T. D. Forsyth.* Calcutta, 1876.
Chapter 13 contains a Wakhī Vocabulary by H. W. B.
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- SHAW, R. H.,—*On the Ghilghil Languages (Wakhī and Sarikol), Journal of the Asiatic Society of
Bengal.* Vol. xlv, Pt. I (1876), p. 149. Contains a Wakhī Grammar and Vocabulary.
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philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften.* Vol. xvi, 1880,
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Vol. xli, 1889, pp. 203ff. On p. 206 there is a 'Vocabulaire Wakhī.'
- GAIER, W.,—*Grundriss der iranischen Philologie.* Vol. I, Pt. II, pp. 287ff. *Kleinere Dialekte und
Dialektgruppen.* Strassburg, 1898.

The following sketch of Wakhī Grammar is condensed from that given in Mr. Shaw's article :—

I.—PRONUNCIATION.—The letter *d* represents the Central Asian nasal sound, resembling the *an* in *pane*. The letter *h* is pronounced as in the Italian *forà*. Unaccented *e* is pronounced as in *then*, and *o* as in *for*. The letters *u* and *ü* are pronounced as in German. The diphthong *ai* is pronounced as in *aiselle*; *oi* as in *oiselle*. The compound *sh* represents the *sh* in the English word *shay*. The compound *kh* represents the *kh* of *tea*. The rough German *ch*, as in *much*, is represented by *ch*. The softer German sound (as in *sch*) by *sh*. There is another sound intermediate between *ts* and *sh*, the tongue being placed considerably further back than in the case of the latter, and the vibration consequently coming from the back of the palate instead of from the front. It seems to correspond to the French *tsch* (*tsch*). It will be represented by *sch*.

II.—SOUNDS

(a) Gender—

There is no distinction of gender.

(b) Number—

The Plural is formed by adding *-sh* for the nominative, and *-ar* for the oblique cases.

(c) Declension—

	Sing.	Plur.
Nom.	<i>khān</i> , the house	<i>khān-sh</i>
Gen.	<i>khān</i> , of the house	<i>khān-sh</i>
Dat.	<i>khān-ar</i> , to the house	<i>khān-sh-ar</i>
Acc.	<i>khān</i> or <i>khān-a</i> , the house	<i>khān-sh</i>
Loc. 1	<i>da-khān</i> , at or in the house	<i>da-khān-sh</i>
Loc. 2	<i>sh-khān</i> , at the house	<i>sh-khān-sh</i>
Instr.	<i>da-khān-sh</i> , by or with the house	<i>da-khān-sh</i>
Ab.	<i>da-khān-sh</i> , from the house	<i>da-khān-sh</i>

The noun in the genitive is merely placed before the governing noun, without any sign; e.g. *khān sh*, the door of the house.

The signs of the Dat. and Acc. (*-ar* and *-a*) sometimes precede instead of following; as *ar-khān*, to the market.

The word *é*, *me*, is used as an Indefinite Article.

(d) The Adjective is uninflected, and precedes the substantive.

III.—PRONOUNS

1st Pers.

	Sing.	Plur.
Nom.	<i>war</i>	<i>ash</i> , or <i>sh-sh</i>
Gen.	<i>ash</i> , <i>ash</i>	<i>ash</i>
Dat.	<i>war</i>	<i>ash-ar</i>
Acc.	<i>war</i> , <i>war-sh</i> , <i>ash</i> , <i>ash-a</i>	<i>ash</i>
Loc. 1 & 2	<i>war</i>	<i>ash</i>
Instr.	<i>war</i>	<i>ash-ar</i>
Ab.	<i>war</i>	<i>ash-ar</i>

Separable Pronominal Terminations—

	Sing.	Plur.
1. <i>war</i> or <i>ar</i>	<i>war</i> or <i>ar</i>	<i>war</i> or <i>ar</i>
2. <i>sh</i> or <i>sh</i>	<i>sh</i> or <i>sh</i>	<i>sh</i> or <i>sh</i>
3. <i>ar</i> or <i>ar</i>	<i>ar</i> or <i>ar</i>	<i>ar</i> or <i>ar</i>

These are used with the Imperfect, Present, and Pluperfect tenses of verbs.

2nd Pers.

	Sing.	Plur.
Nom.	<i>tu</i>	<i>sh-sh</i>
Gen.	<i>tu</i>	<i>sh-sh</i>
Dat.	<i>tu</i>	<i>sh-sh-ar</i>
Acc.	<i>tu</i> , <i>tu-sh</i>	<i>sh-sh</i> , <i>sh-sh-a</i>
Loc. 1 & 2	<i>tu</i>	<i>sh-sh</i>
Instr.	<i>tu</i>	<i>sh-sh-ar</i>
Ab.	<i>tu</i>	<i>sh-sh-ar</i>

3rd Pers. he or that—

	Sing.	Plur.
Nom.	<i>ya</i>	<i>ya-sh</i>
Gen.	<i>ya</i>	<i>ya</i>
Dat.	<i>ya-ar</i> , <i>ya-ar</i> , <i>ya</i>	<i>ya-ar</i> , <i>ya-sh-ar</i>
Acc.	<i>ya</i> , <i>ya-sh</i>	<i>ya</i>
Loc. 1	<i>da-ya</i>	<i>da-ya</i>
Loc. 2	<i>sh-ya</i>	<i>sh-ya</i>
Instr.	<i>da-ya</i>	<i>da-ya</i>
Ab.	<i>da-ya</i>	<i>da-ya</i>

Reflexive Pronoun—

	Sing. and Plur.
Nom.	<i>khān</i> , he himself; she herself, etc.
Gen.	<i>khān</i> , of himself; etc.; his, her, or its own
Dat.	<i>khān-ar</i> , to himself
Acc.	<i>khān</i> , himself
Instr.	<i>khān-sh</i>
Ab.	<i>khān-sh</i>

Genitive Absolute—

khān-sh *khān-sh*, a wheel of mine.
khān-sh *khān-sh*, a talking-bird of his

Adjectival Pronouns—

	Singular and Plural.	Emphatic.
Nom.	<i>ya</i> , this or his	<i>ya</i> , that
Gen.	<i>ya</i> , of this or his	<i>ya</i> , of that
Dat.	<i>ya-ar</i> , to this or his	<i>ya-ar</i> , to that
Acc.	<i>ya</i> , this or his	<i>ya</i> , that
Loc. 1	<i>da-ya</i> , at or in this or his	<i>da-ya</i> , at or in that
Loc. 2	<i>sh-ya</i> , at this or his	<i>sh-ya</i> , at that
Instr.	<i>da-ya</i> , by or with this or his	<i>da-ya</i> , by or with that
Ab.	<i>da-ya</i> , from this or his	<i>da-ya</i> , from that

Other Pronouns such as *khān*, what? *khān*, who? *khān*, where? *khān*, one another, are declined like substantives.

IV.—VERBS.—Every verb has four bases, viz. the Infinitive base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from *chilg-dh*, to desire.

From the Infinitive base, <i>chilg-dh</i> .	Present base, <i>chilg</i> .	Past base, <i>chald</i> .	Perfect base, <i>chilgeth</i> .
are termed—			
(1) The Verbal Noun, <i>chilg-dh</i> , the desiring to desire.	(1) The Present-Future Indicative, <i>chilg-d</i> , he desires, or will desire.	The Past tense, <i>chald-ei</i> , he desired.	(1) The Perfect Participle, <i>chilgeth-ing</i> , which has desired, or has been desired.
(2) The Present-Future Noun of Agency, <i>chilgeth-kung</i> , one who desires, or will desire.	(2) The Present-Future Conditional, <i>chilg-d-d</i> , (if) he desire.		(2) The Perfect tense, <i>chilgeth</i> , he has desired.
(3) The Future Part. Passive, <i>chilgeth-amd</i> , who is to be desired.	(3) The Imperative, <i>chilg</i> , desire thou.		(3) The Pluperfect tense, <i>chilgethin</i> , he had desired.
(4) The Imperfect Tense, <i>chilgeth-te</i> , he was desiring.			(4) The Past Conditional, <i>chilgeth-kumit</i> , if he had desired.

Terminations of Present tense—

	1	2	3
Sing.	am	i or—	d
Plur.	an	it	an

} These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

The Auxiliary verb is irregular. It is conjugated as follows—

Infinitive	<i>kumit-a</i> , to be.	Verf. base, <i>kumitk</i> .					
Pres.	Sing.	<i>tei-am</i>	Past.	<i>tu-am</i>	Pres. Cond.	<i>kumit-am</i>	The
		<i>tei-at</i>		<i>tu-at</i>		<i>kumit-i</i>	rest
		<i>tei</i>		<i>tu</i>		<i>kumit-t</i>	is
	Plur.	<i>tei-an</i>		<i>tu-an</i>		<i>kumit-an</i>	regular.
		<i>tei-ar</i>		<i>tu-ar</i>		<i>kumit-it</i>	
		<i>tei-ar</i>		<i>tu-ar</i>		<i>kumit-an</i>	

The Active Verb—

Note.—The Pronominal terminations *am*, *at*, etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, *chald-am* or *am-chald-i*, I desired.

Bases—

(1) Infinitive Base, *chilg-dh*, to desire; dat. *chilgeth-ar*, and so on. (2) Present base, *chilg*; (3) Past base, *chald*; (4) Perfect base, *chilgeth*. Note.—The Infinitive Base always ends in *-dh* (or *g*) or in *-an*, *-in*, or *-un*. An example of the latter is *kungin*, dative *kungin-ar*, to hear.

Pres. Fut. Noun of Agency. Adds *kung* to Infinitive Base. Thus, *chilgeth-kung*, one who desires, or is about to desire; *kungin-kung*, a hearer.

Fut. Past Part. Adds *amd* to Infinitive Base, *chilgeth-amd*, who is to be desired.

Perfect Participle. Adds *ing* to the Perfect Base. Thus, *chilgeth-ing*, which has desired or has been desired.

Tenses formed from the Present Base—

Present-Future, I desire or shall desire.

Sing.	Plur.
1. <i>chilg-am</i>	<i>chilg-an</i>
2. <i>chilg-i</i> , or <i>chilg</i>	<i>chilg-it</i>
3. <i>chilg-d</i>	<i>chilg-an</i>

Present-Future Conditional, (if) I desire.

Sing.	Plur.
1. <i>chilg-am</i>	<i>chilg-an-d</i>
2. <i>chilg-i</i>	<i>chilg-it-d</i>
3. <i>chilg-d</i>	<i>chilg-an-d</i>

Imperative.

Desire thou,
2nd person,
Sing. *chilg*
Plur. *chilg-it*

Tense formed from the Past Base—

Past, he desired, 3rd sing. *chald-ei*, he desired. The other persons are formed by prefixing the Separable Pronominal Terminations, e.g. *am chald-i*, I desired; or by suffixing them after adding *ei*. Thus, *chald-am*, I desired. When prefixed, they may be in any previous part of the sentence.

Tense formed from the Infinitive Base—

Imperfect, 3rd sing., formed by adding *te*, was, to the dative of the Infinitive. Thus, *chilgeth-te*, he was (to the) desiring. Other persons formed by inserting Separable Pronominal Terminations before *te*. Thus, *chilgeth-ar-te*, I was desiring.

The Negative is formed by prefixing *no* to the Imperative (or to other tenses used in an Optative sense), and *no* to all other tenses.

The Interrogative is formed by affixing *d* to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, *am dikh-d*, dost thou recognize?

Tenses formed from the Perfect Base—

Perfect, *chilgeth*, he has desired. Other persons suffix or prefix the Separable Pronominal Terminations. Thus, *chilgeth-am*, I have desired.

Pluperfect. Rejects last letter of the Perf. base (unless it is *g*) and adds *tin* (or *tiiv*). Thus, *chilgethin*, he had desired; *kungin*, heard, *kungintin*, he had heard. Separable Pronominal Terminations as in Perfect. Thus, *chilgethin-am*, I had desired.

Past Conditional.—Formed by adding the Present Conditional of the auxiliary verb to the Perfect Base. Thus, *chilgeth kumit*, if I had desired.

There is no Relative Pronoun in this language. The verbal Participles are used instead. Thus, *enob wazim-kung*, *thalg*, the to-morrow about-to-come person; the person who will come to-morrow.

The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long *ā* and *ē* are often shortened, as in *bat*, eight, *list*, twenty, while, on the other hand, Shaw's *khun*, a house, is represented by *khūn*. We often have *e* for Shaw's *u* and *ō*. Thus, Shaw's *radhak*, a path, is *wedhek* in Sentence 224, and Shaw's *pōtr*, a son, is *pōtr* in the Parable, but *petr* in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms:—

NOUNS.—

The sign of the plural is often omitted.

Dative Singular,—We have, *tat-r*, *tat-rek*, or *tat-reki*, to a father; *jāe-r*, to a place; *naukar-er*, to the servants; *khūn-er*, to the house.

Locative Singular,—*d-i*, with one; *ha-da-waḡhāt*, at that very time.

Instrumental Singular,—*dī-khu-yār-en*, with own friends; *de-kanchaniy-en*, with prostitutes; *de-maḡh-en*, with me. Also *dō-en*, of a man.

Ablative Singular,—*tsa-pōtr-wen*, from the sons; *tsēm-māl-en*, from this property; *tsēm safk-en*, from these leavings; *tsē-dār-en*, from a distance; *tsēm-en*, from this, from now. In the case of *daulat-en*, from wealth, the preposition *tsa* has been omitted.

PRONOUNS.—

First Person,—We have *ous*, *am*, I; *maḡh*, me; *ḡhu*, my; *ḡhan*, mine; *ma-r*, to me, also *mā-rek*; *de-maḡh-en*, with me; *sahk-er*, to us.

Second Person,—*tu*, thou; *tī*, thy; *tēn*, thine; *tī-prut*, before thee; also *ta-r* or *tā-rek*, to thee.

Third Person,—Base *yao*,—*yāo*, *hā-yau*, he; *yau*, his; *ya-r*, to him; *hā-yawē*, him; *yāw-iḡhāt*, they.

Base *yem*,—*yem*, this; *hā-rem*, *ter*, *tram*, *tam*, to or for his; *yem-ar*, to him; *derem*, to this, here; *tsēm-en*, from this, from these.

Base *yā*,—*hā-yā*, he, that; *hā-dra*, there; *hā-da*, in that; *hā-tsān-en*, from that; *dah mīlong*, them among, among them.

Reflexive Pronoun,—*khū*, own; *ter-khu*, to his own; *dī-khu-yār-en*, with my own friends.

Indefinite Pronoun,—*kūi*, anyone.

VERBS.—

Auxiliary,—*lei* or *tē*, thou art, he is, or they are; *tu*, was.

Present-Future,—The first person singular ends in *am* or *em*. Thus, *setk-am*, I will satisfy; *ḡizam*, I will arise; *meriom*, I die; *recham*, I will go; *khānam*, I will say; *yāwam*, I will eat; *tsārem*, I will make.

3rd person singular, *rig-at*, falleth.

1st person plural, *yāw-an*, we will eat; *tsār-en*, we will do.

The syllable *sha* is often prefixed to the present, as in *sak sha-dīnen*, we strike; *sdiḡht sha-dīt*, you strike; *ous sha-dīmam*, I am striking; *tu sha-rech*, thou goest; *yā sha-reḡht*, he goes.

The form *nast*, I am not, is probably a corruption of the Persian, *nēstam*. If it is an independent form, it is not noticed by Shaw.

Imperative. Singular,—*rand*, give; *putram*, keep (me); *digid*, look: Plural,—*wuzum-et*, bring; *pemtsuc*, put on; *dīt*, put on. The last two are irregular.

Past. 1st person singular,—*am kertai*, I did; *am gokhtai*, I did; the syllable *am* is sometimes omitted; and when it follows *n*, it becomes *un*, as in *wuz-un*.

2nd person singular,—*rattai*, thou gavest. Here *at* is omitted.

3rd person singular,—*khattai*, he said; *gharttai*, he collected; *regdai*, he went; *kertai*, he did; *nōstai*, he lost; *icitai*, it became; *rēmatai*, he sent; *rattai*, he gave; *ittai*, he ate; *gezdaï*, he rose; *digiddai*, he saw; *wездai*, he came; *teettai*, he burnt; *geselai*, he ran; *gottai*, he was found (by-me); *perstai*, he enquired; *nieghtai*, he came out; *shenjdaï*, he entreated.

Perfect,—*am icitk*, I have become; *tūweth*, they were.

MISCELLANEOUS FORMS:—

Infinitive,—*wesaen*, coming; *rechin*, to go.

Present Infinitive,—*go*, making.

Past Infinitive, or Conjective Participle,—*kert*, having done; *wendurt*, having embraced; *perwet*, having reached.

Past Participle Passive,—*qti*, joined; *merth*, dead; *weghith*, lost.

Gerunds,—*pūi-en*, for grazing; *pōtrigher*, for being a son.

[No. 1.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

WAKHJ.

(Khan Sahib Abdul Hakim Khan, 1898.)

I dā-en bū pōtr tūwetk. Tsa-pōtr-wen ziqlai khu tatr khattai.
One man's two sons were. From-the-sons-from younger own father-to said,
 'eh tat, tsem khu māl-en zhu bakhsh ki mar rigat mar rand.
'O father, this own property-from my share that to-me falleth to-me give.'
 Hayan khu dāulati dah milong bakhsh kert; i tsum ruwār tsibasen ziqlai pōtr
He own wealth them among divide did; a few days after younger son
 khu māl ghorttai dir jāer regdai, hātra bad-mastigi kartai, khu māl
own property collected distant place-to went, there debauchery did, own property
 nōstai. Hada mulk nanqān witai, haya shilekh witai. Haya regdai di
lost. In-that country famine became, he in-want became. He went with-one
 quwating watandār dāen qti witai. Haya dāi hayawo ter-khu wundr khug
wealthy native man-to joined became. That man him to-his-own fields-to swine
 pūlen rēmatai. Haya kash armān tu ki, 'wuz tsem khug safk-en
grazing-for sent. That young-man's longing was that. I these swine's leavings-from
 khat setkam.' Kūi yar na rattai. Yan khabar witai de khu
myself should-satisfy.' Anyone him-to not gave. Then to-senses came with own
 jānnani khattai. 'Tsum khalk zhu tat dāulaten khesht ittai besh
self said, 'How-many slaves my father's wealth-from food ate spare
 witai, wuz dirichdim meriem. Wuz gizam khu tat shikh recham, qsa
became, I from-hunger am-dying. I will-rise own father near will-go, words
 khānam, 'eh tat, Khudai prut ti prut shirminda am-witk, -wuz ti
I-will-say, 'O father, God before thee-before ashamed I-have-become, I thy
 pōtrigher layiq nast; tu mazh i mazdur rang go putrum.' Gezdai
son-being fit am-not; you me one hired-servant like making keep.' He-rose
 khu tat shikh regdai; tat tse-diren digiddai ki wezdai;
own father near went; father from-distance saw that he-came;
 pezur tsettai, gefstai, ter-khu pōtr girdani wudurt, bai kertai. Pōtr khu
(his)-heart burnt, ran, to-his-own son's neck embraced, kiss did. Son own
 tatr khattai. 'eh tat, Khudai prut ti prut shirminda am-witk.
father-to said, 'O father, God before thee before ashamed I-have become.
 Wuz tsem-en-tretua ti pōtr layiq em-nast.' Tat khu naukarer
I this-from-after thy son fit I-am-not.' Father own servants-to
 khattai. 'haf bet wuzrast, yemar pemsuv, i pilingesht harem yangel dit,
said, 'good clothes bring, him-to put-on, one ring his finger put-on.

'kaush yem-ar pentsur, khech yāwan-et khushwakhti tsāren, gyoki yem zhu shoes him-to put-on, food we-will-eat-and merriment we-will-make, as-if this my pōtr mer-tien, zinda witai; neshit-tien, wōzem gottai.' Yāwisht khushwakhtig son had-died, alive became; had-become-lost, again I-found.' They merriment kertai.
made.

Yau lup pōtr ha-da-wakht ter-khu wundr in. Hatsānen sek wezaen
His elder son at-that-time in-his-own fields was. From-there near coming
khu khāner shikh baid-et raqāsīg tram ghīsh perwet, i naukari qivi kert,
own house-to near singing-and dancing to-his ears fell, one servant call having-done,
pōrstai, 'chiz baid-et raqāsīg?' Yau khatni ki, 'ti wrut wezdai,
enquired, 'what singing-and dancing?' He said that, 'thy brother hath-come,
ti tat tam destan tāza wezdai, choshti rattai.' Lup pōtr khafa witai,
thy father for-his sake well came, feast gave.' Elder son annoyed became,
terdesti zāqi rechin na kert, tat ter bar nieshtai; hayawi shenj dai.
inside wish to-go not having-made, father there outside emerged; him entreated.
Hayan khu tat-reki khattai, 'derem digid, hotum sāl khizmat am tā-rek
He own father-to said, 'here look, so-many years service I to-thee
kertai, tsoghūm ti hukm digar na gokhtai; tum khizmat tā-rek
have-done, any-time-I thy orders otherwise not have-done; so-much service to-thee
kertai, i chig mā-rek tsoghut na rattai di-khu-yāren qti
(I)-did, one kid to-me any-time not (thou)-gavest with-own-friends together
yāwam khushwakhtig tsārem. Tsoghder yem ti pōtr ki wezdai, koī
I-would-eat merriment I-would-make. When this thy son that came, who
ki ti daulati de-kanchaniyon ki nōstai, tu tem destānet choshtet
that thy wealth with-prostitutes that lost, thou for-his sake feast
rattai.' Tat yar khattai, 'ch pōtr, tu mudām de-mazhen tē; zhun chizaki
gave.' Father to-him said, 'O son, thou always with-me art; mine whatever
tē, tin tē; sahker khushwakhtig tsirak munasib tu, chizer-ki ti wrut
is, thine is; to-us merriment doing becoming was, because-that thy brother
mer-tien, zinda witai; neshit-tien, wōzem gottai.'
had-died, alive became; had-become-lost, again I-found.'

The following specimens of Wakhi dialect are taken from Mr. Shaw's Grammar already referred to. They have been revised by Khan Sâlih Abdul Hakim Khan at Chitral, with the aid of a native of Wakhân.

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHI.

1. I khalg tse Aflatân-en pôrstei, 'ki ghafch sâl da kishti tu
One person from Plato (abl.) asked, 'that many years in ship wecest
daryâ safar et kertei da daryâ chiz 'ajab ei windei?'
sea voyage (thou)' didst in sea what wonder (thou) wecest?
Khattei, 'ajab ha-yem tu ki tse daryâ-en yikah-in silat
He-said, 'wonder this was that from sea (abl.) (to)-shore (abl.) wece
am ghattei.'
(I) arrived.'

2. I diwâna da i' bâi darwâza regdei i chizi châldei. Tse
A beggar to a rich-man's door went one thing asked-for. From
khûn döst-en jawâb werdei ki könd da khûn nast. Diwâna
house inside (abl.) answer came that woman in house is-not. Beggar
khattei, 'chuf khöch am chilgattien, könd am na-chilgattien ki
said, 'piece bread (I) had-asked-for, woman (I) had-not-asked-for that
azi jawâb am gottei.'
such answer (I) have-got.'

3. I hakim har-waqt da qabristân rachinar-tu khû
A doctor whenever to graveyard going-to-(he-)was(used-to-go) his
reimal da khû sar da khû rûi zuwâlnar-tu; khalgisht pôrstei
scarf to his head to his face used-to-wrap; people (pl.) asked
ki, 'yâo salmâb chiz-kô?' Khattei, 'yem qabristân khalgir-an khajil
that, 'its reason what?' He-said, 'this graveyard people-from ashamed
wâtsam yao-jinib ki tse-ghû dâru-an mert-ki.'
I-became because that from-my medicine they-have-died.'

4. I ruwar i mîr khû pötr mushen da shikâr regdei. Hawâ
One day a king's own son with to hunting went. Air
shûndr wittei. Mîr da khû pötr-en khû chekmani da i shtik-khak-kûzg
hot became. King with his son his cloak to one jest-maker's
dam lekartei. Mîr kandei khattei, 'Eh shtik-khak-kûzg da tao i
back put. King smiled said, 'Oh jester to thee one
khur vûr ep-hûmût.
donkey's load there-is.' Khattei, 'Balki bû khur vûr.'
He-said, 'Yea two donkeys' load.'

'The English of the repeated pronominal terminations is put in brackets.

NUMERALS.

iv (or i)	bāi	trāi	tsebūr	panz	shad	hūb	hat	nau	dhas	dhas-iv
one	two	three	four	five	six	seven	eight	nine	ten	eleven
dhas-bāi	dhas-trāi	dhas-tsebūr	dhas-panz	dhas-shad	dhas-hūb	dhas-hat				
twelve	thirteen	fourteen	fifteen	sixteen	seventeen	eighteen				
dhas-nau	hist	hist-a-dhas	bū-wist	bū-wist-a-dhas	trā-wist	trā-wist-a-dhas				
nineteen	twenty	thirty	forty	fifty	sixty	seventy				
tsebūr-wist	tsebūr-wist-a-dhas	panz-wist	hazār	chut or chuti.						
eighty	ninety	hundred	a thousand	a half.						

Mr. Shaw gives the numerals as follows. They differ somewhat from the above, viz. :—

iv or ī	hūi or bū	trūi	tsabūr	pānz	shādhi	kūh	hāt	nau	dhas
one	two	three	four	five	six	seven	eight	nine	ten
dhas-iv	wist	sī	chil	panjā	altmish (Turki)	sad	hazār		
eleven	twenty	thirty	forty	fifty	sixty	a hundred	a thousand		

chōt or chōti.
a half.

SHIGHNĪ.

This language is spoken in Shighnān and Rāshān, north of Wakhān. They lie in the valley of the Oxus (Murghāb) just south of the country of Darwāz in Bokhara, and between that river and the Panjah. It is also spoken in Gharan, a small district on the right bank of the Oxus, and near Zēbak. It is locally known as Khugnī or Khugnān.

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The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighnī-speaking man. As in the case of Wakhī, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that *o* and *u*, and *ə* and *e* and *i* are frequently interchanged.

Salemman has pointed out (see Geiger, p. 313) that Shighnī distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, *pach*, a son; *pieh*, a daughter; *rē-wagh*, he flew; *rē-wagh*, she flew; *wud*, he was; *wad*, she was. Many others will be found in Geiger, *loc. laud.*

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighnī.

SKELETON SHIGHNĪ GRAMMAR.

I.—PRONUNCIATION.—as in Wakhī. There is an additional sound, represented by *sch*, which is that of the German *sch* 'ich' syllabled so as almost to resemble an English *ed*.

II.—NOUNS—			IV.—VERBS—	
Sing.			A.—Auxiliary and Verb Substantive.	
Nom.	<i>chid</i> , a house.		Fid-go, to be. Pres. base, <i>ch</i> ; Past base, <i>rod</i> ; Perf. base, <i>rodh</i> ; Pres-Fut. I am or may be.	
Gen.	<i>chid</i> , of a house.			
Dat.	<i>chid-ar</i> or <i>chid</i> , or <i>chid</i> or <i>tar chid</i> , to a house.			
Acc.	<i>chid</i> or <i>chid-ar</i> , a house.			
Loc.	<i>chid-te</i> , in or to a house.			
Abl.	<i>ar chid</i> , from a house.			
The genitive absolute is <i>chid-and</i> , a house's.				
The Nom. Pl. is <i>chid-in</i> to which the post- and pre-positions are added as above.				
According to Salemann, adjectives and participles distinguish gender. See Geiger, p. 313.				
III.—PRONOUNS—			B.—Finite Verb—	
1st Person—			Sing. Plur.	
Nom.	<i>eur</i>	<i>schid</i>		
Gen.	<i>eu</i>	<i>schid</i>		
Dat.	<i>eurd</i>	<i>schidard</i>		
Acc.	<i>eu</i>	<i>schid</i>		
Gen. Abs.	<i>eurd</i>	<i>schid-and</i>		
2nd Person—			Sing. Plur.	
Nom.	<i>tu</i>	<i>tamā</i>		
Gen.	<i>tu</i>	<i>tamā</i>		
Dat.	<i>turd</i>	<i>tamārd</i>		
Acc.	<i>tu</i>	<i>tamā</i>		
Gen. Abs.	<i>turd</i>	<i>tamārd</i>		
3rd Person—			Sing. Plur.	
Nom.	<i>ye</i>	<i>schid</i>		
Gen.	<i>ye</i>	<i>schid</i>		
Dat.	<i>yurd</i>	<i>schidard</i>		
Acc.	<i>ye</i>	<i>schid</i>		
Gen. Abs.	<i>yurd</i>	<i>schid-and</i>		
This.			Sing. Plur.	
Nom.	<i>ye</i>	<i>schid</i>		
Gen.	<i>ye</i>	<i>schid</i>		
Dat.	<i>yurd</i>	<i>schidard</i>		
Acc.	<i>ye</i>	<i>schid</i>		
Gen. Abs.	<i>yurd</i>	<i>schid-and</i>		
Other Pronouns—			Sing. Plur.	
<i>sch</i> , self; <i>chid</i> , what; <i>chid</i> , what? (<i>ye</i> , whatever, <i>chid</i> or <i>chid</i> , who or what? All declined regularly.				

[No. 2.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIQINI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I adam-and daryōn pots wod. Az wev darūnan yu zolde pots
 One man's two sons were. From them among that younger son
 kho dād-ard e lurd, 'ē dād, az kho māl ma bāsh murd zād.
 own father-to he said, 'O father, from own property my share to-me give.'
 Dād kho patsēnard kho māl bāsh-chūd. I chand mē-ithgah iko
 Father own sons-to own property distributed. A few days-after that
 zolde pots kho māl e jam-chūd, tar yeh dar mulk rawan-sut. Tar wi
 younger son own property he collected, to a distant country started. To that
 mulk fiript kho māl e bē-padari. choh binēst-e. Wakhte
 country he-arrived own property he (in)-debauchery having-done lost-he. When
 i-eliz wind na-rēd, wi mulk-and magzunji sut; ika adam
 anything of-him not-remained, that country-of famine become; that man
 shulak sut. Ika adam sut i dāulat-dār qate hamra-sut. Iko
 in-want became. That man went one wealthy-man with joined. That
 adam ramād-i wi tar kho kash-gah khūk pē-dao. Ik-wi
 (wealthy) man ordered-he him to own fields swine to-keep. This
 ghidand arman wod, 'do-khūk ninkāra kho qloḥ ser kenun.'
 young-man's longing was, 'from-swine's leavings own stomach full I-might-make.'
 Iyāns ieliz wurd e na zād. Tāmard ūfyār sut: khordas e
 Any-one anything to-him he not gave. Then sensible became: to-self he
 lurd, 'tsond mazdāren ma dād chūd-andē garda khūd az wev
 said, 'how-many hired-servants my father house-in food eat of them
 bāsh-zād; wuz az magzunji marum. Sam tar kho dād khea
 spare-remains; I of hunger am-dying. I-will-go to own father before
 gap-dādum. "ē dād tsa Khadai khēz, tsa to khēz, sharminda
 I-will-say, "O father what God before, what thee before, ashamed
 am-sut; wuz-am pots-unge turd lāyiq nist. Ma mūdār jinā
 I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like
 khurd nigā-kun." Anduid tar kho dād khēz rawan-sut. Az dar e
 to-self keep." (He)-got-up to own father before started. From distance he
 yo-yat wi dād wi wint e. Wi zārī soī zhēkhta-zhēkht sut,
 he-was-coming his father him saw he. His heart burnt running went,
 dād kho pots mā-kard, anjurd, bai-chūd. Pots kho dād-ard e lurd, 'ē
 father own son embraced, caught, kissed. Son own father-to he said, 'O

dād, tsa Khudai khēz, tsa to khēz sharminda am-sut
 father, what God before, what thee before ashamed I-have-become
 az-meh-taruv-dum potsunge turd-um lāyiq nist. Wi dād kho naukaren
 henceforth son-to-be to-you-I sit am-not. His father own servants
 remād, 'lab-ba-shand pākḥāk wurd penezēt, I chilla wi angekhtar wehder,
 ordered, 'very-good clothes to-him put-on, one ring his finger put-on,
 kafsh wurd penezet; garda kharam, tām khushwakhti kenam.
 shoes to-him put-on; food we-may-eat, then merriment we-may-do.
 Ma pots shīchits mūv-jat, shīch wā zinda sut; bēd-e-jat, wa-yam
 My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I
 wi wūd. Fukasen khushwakhten sat.
 him have-found. All merry became.

Wi kho dir pots tar kho zemtsen wod. Az-am yat tar kho
 His own elder son in own fields was. From-there came to own
 chūd qarib sut, āwāz-e sār raq-ā-se tar wi ghūvgh yat. Kho naukar o
 house near came, sound-of music dance to his ears came. Own servant he
 qīvd; az wi pēkht, 'tar-ēd chiz sār-luvd-so raq-ā-se-chidao-i?' Yu
 called; from him enquired, 'here what singing dancing (is)-it?' He
 luvd e, 'to werā yatoh; yu sihat yatoh to dād khorāq e
 said he, 'thy brother hath-come; he well hath-come thy father food he
 zād-eoh. Yu khafa sut; tar chid dēdao wurd
 hath-given. He annoyed became; to house to-enter to-him
 na-fārt-e. Wi dād nakhtnid tar-waj, wi dilāsā-chūd. Yu kho
 was-not-agreeable-he. His father emerged outside, him patted. He own
 dād-ard jawāb e zād, 'to chīs, me-tsond sāland turdum khizmat chūvj.
 father-to answer he gave, 'thou see, how-many years to-thee service I-have-done.
 Hach-as to hukm ar-zimād-um na-wēd, me-dond khizmatum turd
 Any-time thy order on-the-ground I-did-not-throw, so-much service to-thee
 chūd, tut i guj mūd na zād, kho rafiqe-yon qate khūvjatam,
 I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,
 khushwakhti am chūvj-jat. Yam pots tund tsa yat archai-dideh to
 merriment I would-have-made. This son thy that came who thy
 chūzeh kanchani-yen qatir binēst-e, tut wurd garda zād. Dād wurd
 things prostitutes with lost-he, thou to-him food gavest. Father to-him
 luvd-e, 'tut amisha mu qate yast, ar-chiz mund tsa-vet tund. Murdikam
 said-he, 'thou always me with art, whatever mine there-be thine(-is). To-us
 khushwakhti chūdao khob wod, ideon-jat to werād mūv-jat, shīch wā
 merriment to-do good was, because thy brother dead-was, now again
 zinda sut; bēd-e-jat, shīcham wā woh.
 alive became; lost-he-had-become, now again have-found.'

[No. 3.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHINI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

I ādam wod. Jiz e tizhd sut. Tar jingal shēr qate
 One man was. Wood he bringing-for went. In jungle lion with
 āshnā sut. Shēr wi remād e, 'mu kāl chāv.' Yu wī kāl e chēvd.
 friend became. Lion him ordered he, 'my head scratch.' He his head he scratched.

Az shēr ghēv-wand būi nakh-tūd, yu ādam had-e-yad, shēr-ard e luvd, 'az
 From lion mouth-from smell came-out, that man disliked-he-it, lion-to he said, 'from
 to ghēv būi yād?' Shēr dar-qār-dād adam-ard e luvd, 'tavar zeh,
 your mouth smell came?' Lion became-angry to-the-man he said, 'hatchet take,
 mu kāl-ard deh. Agar nai, to zinom.' Yu ādam tavar qute
 my head-to strike. If not, you I-will-kill.' That man hatchet with
 dād shēr kāl-en. Katanak zakhm sut. Shēr e luvd-e, 'Satūi, dat,
 hit lion's head-in. Great wound became. Lion he said-he, 'Rise, go-away.
 dis mē-ith-gā yā.' Yu ohārik tūd dis mē-ith-gah yat; chūkt-e,
 ten days-after come.' That fellow went ten days-after came; saw-he,
 wi kāl khob sudbj. Shēr luvd-e, 'tavar zakhm khob sut.'
 his head well has-become. Lion said-he, 'hatchet wound well became.'

Zakhm-e-zabān nai. Mu zārd-and sūd. Āch-gā kho
 Wound-of-(inflicted-by)-tongue not. My heart-of (i.e. in) remained. Any-time own
 shakl-e murd mā-de-wēs.
 face-it to-me not-show.

NUMERALS.

Yiv	du-yōn	ar-rai	tsa-vār	pīnz	khāv	ūvd	wāsh	nāv	dis
One	two	three	four	five	six	seven	eight	nine	ten
dis-at-iv	dis-at-du-yon	dis-at-ar-rai	dis-at-tsa-vār	dis-at-pīnz	dis-at-khāv	dis-at-ūvd			
eleven	twelve	thirteen	fourteen	fifteen	sixteen	seventeen			
dis-at-wāsh	dis-at-nāv	du-dis	ar-ra-dis	tsa-vār-dis	pīnz-dis	khāv-dis	ūvd-dis		
eighteen	nineteen	twenty	thirty	forty	fifty	sixty	seventy		
wāsh-dis	nāv-dis	dis-disak.							
eighty	ninety	hundred.							

SARİKOLĪ.

This is the only one of the Ghalehah languages whose home is to the east of the Pāmirs proper. It is spoken in the Taghdumbāsh Pāmīr and in the country of Sarīkol, which is situated north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighnī, the Sarīkolis deriving their origin from Shighnān. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sarīq-qōl' which means the yellow (*sarīq*) valley (*qōl*), but this is doubtful.

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The following brief Grammar of the Sarīkolī language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.

SARİKOLĪ SKELETON

I.—PRONUNCIATION.—As in Wāhli.

II.—NOUNS—

(a) **Gender.**—There is no distinction of gender.

(b) **Number.**—The Plural is formed by adding the word *chāh*, a troop, for the Nominative, and *chāh* or *chāh* for the oblique cases.

(c) **Declension.**—

Sing.	Plur.
Nom. <i>chāh</i> , the house.	<i>chāh</i> or <i>chāh-chāh</i> .
Gen. <i>chāh</i> , of the house.	<i>chāh</i> .
Dat. <i>ar-chāh</i> or <i>chāh-ar</i> , to the house.	<i>chāh-ar</i> .
Acc. <i>a-chāh</i> or <i>ar-chāh</i> , the house.	<i>a-chāh</i> , <i>chāh</i> .
Loc. <i>pa-chāh</i> , in or at the house.	<i>pa-chāh</i> .
<i>chāh-chāh</i> , on the house.	<i>chāh-chāh</i> .
<i>par-chāh</i> , towards the house.	<i>par-chāh</i> .
Adv. <i>ar-chāh</i> , from the house.	<i>ar-chāh</i> .
<i>chāh-kāh</i> , with the house.	<i>chāh-kāh</i> .
<i>chāh-āh</i> , by means of, or up to the house.	<i>chāh-āh</i> .

The Dat. sometimes adds *chāh*. Thus *walk-āh*, to a country.

The case in the Genitive is placed before the governing noun, with out any sign; e.g. *chāh chāh*, the door of the house. A genitive also may be formed by adding *ar* or *chāh*, e.g. *pa-chāh-ar* a daughter of the king's; *ar-chāh* a brother of mine.

(d) The Adjective is substantiated and usually precedes the substantive.

III.—PRONOUNS—

1st Person—

Sing.	Plur.
Nom. <i>an</i> .	<i>anāh</i> .
Obj. <i>an</i> .	<i>anāh</i> or <i>anāh-āh</i> .

There is a dative *an-āh*.

2nd Person—

Sing.	Plur.
Nom. <i>an</i> .	<i>anāh</i> .
Obj. <i>an</i> .	<i>anāh</i> or <i>anāh-āh</i> .

There is a dative *an-āh*.

3rd Person—he, she, it—

Sing.	Plur.
Nom. <i>an</i> .	<i>anāh</i> .
Obj. <i>an</i> .	<i>anāh</i> .

There is a dative *an-āh*.

Pronominal terminations—

Sing.	Plur.
1. <i>an</i> .	<i>an</i> .
2. <i>an</i> .	<i>an</i> .
3. —	<i>an</i> .

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Adjective Pronouns—

This—

Sing.	Plur.
Nom. <i>an</i> .	<i>anāh</i> or <i>anāh-āh</i> .
Obj. <i>an</i> or <i>an</i> .	<i>anāh</i> or <i>anāh-āh</i> .

That—

Sing.	Plur.
Nom. <i>an</i> .	<i>anāh</i> .
Obj. <i>an</i> .	<i>anāh</i> .

Other Pronouns, such as—

chāh, what? (*chāh*, what?);
chāh, who?; *chāh-chāh*, any one;
chāh, one another.

There is no Relative Pronoun. Relative sentences are formed by adding *chāh* or *chāh* to the Past or Perfect Participle of a verb. Thus *an chāh-chāh chāh*, the house which I have seen. So *chāh-chāh chāh-chāh*, the people who are in the house.

The termination *chāh* is similarly added to a Future Participle, thus *chāh chāh-chāh chāh*, the man who will arrive to-morrow, *chāh*, the to-morrow about to arrive man.

IV.—VERBS.—Every verb has four bases, viz. the Root base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus from *chāh*, take.

From the Root base, <i>chāh</i> , are formed—	Present base, <i>chāh</i> —	Past base, <i>chāh</i> —	Perfect base, <i>chāh</i> —
(1) The Verbal Noun, <i>chāh-chāh</i> , to take, the taking.	(1) Present-Future tense, <i>chāh</i> , he takes, or will take.	(1) Past tense, <i>chāh</i> , he took.	(1) Perfect tense, <i>chāh</i> , he has taken.
(2) Future Part., <i>chāh-chāh</i> , about to take.	(2) Present-Future Conditional, <i>chāh-chāh</i> , I may take.		(2) Pluperfect tense, <i>chāh-chāh</i> , he had taken.
(3) Imperfect tense, <i>chāh-chāh</i> , he was taking.	(3) Imperative, <i>chāh</i> , take thou.		(3) Past Conditional, <i>chāh-chāh</i> , he may have taken.

GRAMMAR.

Terminations of Present Tense—

Sing. 1 st am.	2 nd —	3 rd d, t.	} These are used with the Pres.-Fut. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.
Plur. an.	id, it.	in.	

Auxiliary Verb, — Root base, <i>vid</i> ;		Pres. base, <i>vaō</i> ;	Past base, <i>vaō</i> ;	Perf. base, <i>vaō</i> ;
Sing.		Plur.		
Pres. 1. <i>vid-am</i> or <i>yōst-am</i> .		<i>vaō-am</i> or <i>yōst-am</i> .	Past, <i>vaō</i> .	Pres.-Fut. Cond., <i>vaō-am-d</i> , etc.
2. <i>vaō</i> or <i>yōst-at</i> .		<i>vaō-id</i> or <i>yōst-at</i> .	Perfect, <i>vaō</i> .	
3. <i>vid</i> or <i>yōst</i> .		<i>vaō-in</i> or <i>yōst-an</i> .	Pluperfect, <i>vaō-j-it</i> .	Past Cond., <i>vaō-j-am</i> , etc.

Active Verb, — *vaō*, take.

Note.—The Pronominal Terminations *am*, *at*, *in*, may either precede or follow the Verb.

Bases.—Root, *vaō*; Verbal Noun, *vaō-icō*; Gen. *vaō*; Dat. *vaō-in*.

Present, *vaō*;

Past, *vaō*;

Perfect, *vaō*;

Relative Adjective, — *vaō-j-it*, who has taken.

Future Participle, and Noun of Agency, *vaō-j-it-icō*, who is about to take, the taker.

Future Passive Participle, *vaō-j-it-icō*, who is to be taken.

Tenses formed from the Present base—

Present-Future, take or shall take—		Present-Future Conditional, I may take—		Imperative, take thou—		Tense formed from the Past base—
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	
1. <i>vaō-am</i> .	<i>vaō-an</i> .	<i>vaō-am-d</i> .	<i>vaō-an-d</i> .	<i>vaō</i> .	<i>vaō-id</i> .	Past, <i>vaō</i> , he took.
2. <i>vaō</i> .	<i>vaō-id</i> .	<i>vaō-d</i> .	<i>vaō-id-d</i> .			The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus— <i>am vaō</i> or <i>vaō am</i> , I took.
3. <i>vaō</i> .	<i>vaō-in</i> .	<i>vaō-d</i> .	<i>vaō-in-d</i> .			

Tense formed from the Root base—

Imperfect, 3rd Sing. formed by adding *-id*, was to the dative of the verbal noun. Thus, *vaō-in-id*, he was (to the) taking. Other persons formed with Pronominal terminations. Thus, *vaō-in-am*, I was taking.

The Verb *vaō*, go or become—

Pres.-Fut. 1. *vaō-am*, *vaō* or *vaō-an*. Imperf. after *vid*.

2. *vaō*, *vaō-id*. Past. *vaō*.

3. *vaō-d*, *vaō-in*. Perf. *vaō*.

Verbs Irregular in Present, 3rd Sing.—

vaō-am, I bring; but 3rd Sing., *vaō-d*.

vaō-am, I enter; *vaō-d*.

vaō-am, I kill; *vaō-d*.

Tenses formed from the Perfect base,

Perfect, *vaō*, he has taken. Other persons formed with Pronominal terminations. Thus, *vaō-am*, I have taken.

Verb Irregular in Present,

I make—

Sing. Plur.

1. *vaō-am*, *vaō-an*.

2. *vaō*, *vaō-id*.

3. *vaō-d*, *vaō-in*.

Pluperfect.—Add *-it* to Perfect. Thus, *vaō-j-it*, he had taken. *vaō-j-it-am*, I had taken.

Past Conditional, formed by adding Present-Future of the Auxiliary Verb to the Perfect base. Thus, *vaō-j-it-am*, I may have taken.

The Negative is formed by prefixing *na* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

The Interrogative is formed by adding *-d* to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, *vaō-j-it-d*, has thy anger come?

TALES FROM FORBES'S GRAMMAR PUT INTO SARĪKOLĪ.

1. I khalg az Aflatun pōrst ki. 'hūch sāl ar-kima at
A person from Plato asked that, 'many years to-skip (thou)'
 rūd, daryā safar at chaug: ar-daryā tsēz tamāshā at
coast, sea voyage (thou) madest; to-sēz what strange-things (thou)
 wānd? Lēvd kō, 'ajab yū rūd az daryā pa mi qāsh am
sauest? Replied that, 'strange this was from sea to this shore (I)
 faribt.
arrived.'

2. I gadai hāi pa darwāza sūt i ekizl tālibt. Chēd az
A beggar rich-man's to-door went a thing desired. House from
 darūn jawāb yāt kō khanaāh pa chēd niest. Gadai lēvd kō, 'i
inside answer came that lady at home is-not. Beggar said that, 'a
 kōnd khpi am tālibtjit; a-khanaāh am na tālibtjit kō dōs
piece of-bread (I) had-desired; lady (I) not had-desired that such
 jawāb am rūg.
answer (I) obtained.'

3. I habih har-waqt pa qabristān sēt-ar rūd, khā chādir kh'
A doctor whenever to grave-yard for-going was, own scarf own
 ar-kāl kh' ar-pēts parwid-ar-rūd. Mardum pōrst kō, 'mi sahab
to-head own to-face used-to-wrap. Men asked that, 'of-this reason
 tsēz? Lēvd kō, 'az mi qabristān-ēnj muridhā khajal sōm
what? Said that, 'from this grave-yard-belonging-to corpses ashamed I-go
 wī-ivōn chōi mo av dawā-av khūgj maugj.
because whoever my (they) medicines have-eaten have-died.'

4. I mātth i pād~~khāh~~ shahzāda katti ghīeu nakhtāg; khēr
One day a king prince with hunting went-forth; air
 jūrm sūt. Pād~~khāh~~ nt shahzāda khū 'r lāl maskharah chū
hot became. King and prince own (they) cloaks jester's on
 sēvd lachang. Pād~~khāh~~ shīnd lēvd, 'eh maskharah, tū indēr i shēr
back placed. King smiled said, 'O jester, thee on an ass's
 wēz yōst. Maskharah lēvd kō, 'hāki, dhā shēr wēz.
load is. Jester said that, 'yes, two asses' loads.'

I am indebted to the late Sir Harold Deane for the two following specimens of Sarīkoll. The first is a translation of the Parable of the Prodigal Son and the second a Folk-tale. The language closely resembles that illustrated by Mr. Shaw's Grammar. As might be expected with regard to a dialect which is not written, there are slight divergencies in the spelling, more especially in regard to the vowels. The usual List of Words and Sentences will be found on pp. 332ff.

* The English of the pronominal terminations is put in brackets.

The following are the principal points of difference:—

The letter *ā* is commonly used instead of *ā*, as in *dhāndūn* or *dhāndā*, a tooth; *dhād* or *dhād*, struck; *sāl* for *sāl*, a year.

The suffix *-ik* is sometimes added to a noun or pronoun without affecting its meaning, as in *khaig-ik*, men; *war-ik*, I. The genitive often ends in *a*, as in *wagha*, of us; *atāa*, of a father; *atāyefā*, of fathers. We shall find the same peculiarity in Zēbaki. The Oblique Plural ends in *ef*, not in *in*. Thus, *putā-ef*, *mūt-ef*, *zema-ef*, *khang-ef*, *dāst-ef*, and others. In the case of pronouns this suffix is written *ef*, with a long *i*, as in *maghēfan*, ours.

'Thou' is *tau*, and its oblique form is *tā*, not *tū*. The word for 'sell' is *kā* or *kāe*, not *kāū*.

In verbs, we may note the forms *yan* and *yāst*, for *yost*, he is; and *parstī* for *pōret*, he asked.

[No. 4.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARİKOLI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

I khalg-an dhā puts wūd. Def az madān zuliur puts khā
One man's two sons were. Them from among younger son own
tā-ir levd, 'e atā, khe az māl mu asā mur-i dhā. Yā
father-to said, 'O father, own from property my share to-me give.' He
khe a-māl khe putsef madān bākh-chaug. Tsund math a-zabu zuliur
own property own sons among divided. Some days after younger
puts khe mūlef jam-chaug, i dhār mulk-ir-i tūid. Ūm-e sūt
son own properties collected, one distant country-to went. There went
bad-kharji chaug, khe mūl-e bunāst. Wi-wakht-e-ki jam khe māl
extravagance did, own property lost. When all own property
bunāst ar-wi mulk bē-had qāti sūt. Wi-an bech-ehiz nā wūd.
lost to-that country immense famine became. His anything not was.
Yā tūid bāi-ehūrīk qatī hamru-sūt. Yā a-wi būkh khe tar-zemzef
He went wealthy-man with joined. He him sent own fields-on
khaug pāidīr. Wi armān nukdās wūd-i ka khaugel az harēz
swine to-keep. His longing in-this-manner was that swine from tearings
khe qech sair-kakht. Hech-ehāik wir-i nā-ik-dhūd. Wi-alai pa-khe
own stomach should-fill. Anyone to-him would-not-give. Then to-senses
yāt khe zārd-its maslahat-chaug, 'tsund khalg-ik mu atā
came own heart-in consulted, 'how-many men my father's
pa-chēd chēr ka-in; az-um khe kēch sair-ka-in az wef
in-house work are-doing; from-there own stomach are-satisfying from them
mas bakh-dhaid, waz-ik az marzunji mīram. Indiz-am, som
also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go
khā tā khaiz. Wir-i lāvam, "e atā, waz-am tā khaiz
own father near. To-him I-will-say, "O father, I thee near
Khudāi khaiz kharminda am sūt: waz-am tā putsir loyeq nist:
God near ashamed I became: I thy son-to-be fit am-not:
a-mu khe-ri I khizmat-gūr janav pad-ramb." Indaud khā tā
me own one servant like keep." Having-risen own father

khair-i taid. Ta-az dhār-ik yāt, wi atā a-wi wand. Wi
near went. While at-distance he-was-coming, his father him saw. His
 zard thūd zhokht taid; kho puts tar-gardān khe dūstef wēdh; bā
heart burnt running went; own son round-neck own hands placed; kiss
 n-wl chaug, puts khā tā-ir levd, 'e atā, waz-am Khuda purud
him did, son own father-to said, 'O father, I God before
 tā purud am kharmina sūt, waz-am do-a-zahu tā putsir loyeq
there before I ashamed became, I after-this thy son-to-be fl
 nist.' Wi atā khizmat-gūref-ir rahmud, 'oharj charj lēlōf wārit,
ami-not.' His father servant-to ordered, 'good good clothes bring,
 dir pahmezānit, i kichawi wārit di tar-ingakht waizit; kāfk dir
him put-on, one ring bring his finger-on place; shoes him
 pahmezānit; tām khīpik khōran, khishwakti kāi-an, levjenj-rang mu
put-on; then food we-will-eat, merriment we-will-do, as-if my
 puts maghjit, az-kāl zindā sūt; bōdjiti, wūz am wūz.
son was-dead, anew alive became; lost-had-become, again I found.
 Wūz af khishwakti chichak-sūt.
Again they merriment began-making.

Wi laur-yor puts khe zemzef armadān wūd. Az wi jūi yāt
His elder son own fields in was. From that place came
 chēd-ir-i nixd frip, esūlanat naghma awāj wi ar-ghaul dhūd. I
house-to near reached, dancing music sound his to-ears fell. One
khizmat-gūr-i qiv-chaug, parati az wi, 'tsaiz esūlat tsair naghma
servant-to called, enquired from him, 'what dance what singing,
 aud yast?' yā levd, 'tā wrūd iḥeh; tā thī wi sibat yet
here is?' he said, 'thy brother has-come; thy father his safe coming
 janīb maimani dhuj.' Yū khafa sūt. Tar-chēd daidir wi zard
for feast has-given.' He annoyed became. To-house entering his heart
 nā tizhī. Wi atā wāch nakh-taid, wiri daldalat-chaug. Yū khā
not felt-inclined. His father outside emerged, him-to entreated. He own
 tā-ir jawūb dhūd, 'tar-and chās, dund sūl am tur khizmat
father-to answer gave, 'here look, so-many years I to-thee service
 chaug, tā hukm am tag tar-zemād na-la-chaug; i ghirv-at
did, thy order I any-time on-ground not-have-placed; one kid-thou
 mur nā dhūd, khe amrāyef qati naloḥeh khūegj, waz mas
to-me not gave, own friends with having-at would-have-eaten, I also
 khor khishwakti chegj, wi-wakhte-ki niki-ad tā puts yāt
to-self merriment would-have-made, when this thy son came
 at, ni-kiū-ik tā dāulat jalabef qati bunāst, tau-at wi janīb
to-thee, who thy wealth prostitutes with lost, thou his sake

maimani *chaug*.' Wi atā wir levd, 'e balā, tau-st hamīahā mu
feast madest. His father to-him said, 'O my-son, thou always me
 qatī yāst, mūyan har-tsāz tsāvd, yū tā yan. Māsh-ir khishwakti
 with art, mine whatever there-be, it thine is. To-me merriment
 chaigan munāsh wād, tsai-zirika tā niki-ad wrūd magh-jit, wūz
 doing becoming was, because thy this brother was-dead, again
 az-kāl zindā sūt; bed-jiti, wūz wig sūt.'
 anew alive became; lost-had-become, again found became.'

ZĒBAKĪ, SANGLIČĪ, OR ISHKĀSHMĪ.

The river Wardōj, which is formed by the junction of two streams rising in the Hindūkuṣh, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both of which give access to Chitral. The village of Sanglich lies in the valley leading to the Dōrāh Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsān Pass, as well as in the lower course of the combined Wardōj, where it passes into the main Badakhshān Valley. Where the two head streams meet is Zēbak, and hence the dialect is also known as Zēbaki. The district of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhī, and Shighmī are all in use, and Turki is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkāshūm, and is there known as Ishkāshmī. Zēbaki, Sanglichī, and Ishkāshūm have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkāshūm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkāshmī. The materials available for the study of these three dialects vary in amount. For Zēbaki they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gordon, O.L.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglichī, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkāshmī, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zēbaki, and shall add as a supplement a few remarks regarding Ishkāshmī. No materials are available for any grammatical notes on Sanglichī, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkāshmī.

The following account of Zēbaki is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bāzgir, a sub-district of Zēbak.

PRONUNCIATION.—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with *a*, *e*, or *u*. Thus, while the List of words gives the genitive plural of *tāt*, a father, as *tātana*, the termination of the oblique case (which is identical with the genitive) appears as *ana* in the *ku khē zātana gal*, with his own sons, of the Parable. Again, we have *kharam*, I shall eat; *marum*, I die; *dehem*, I shall strike; *ghēghum*, I will say, and so on. The separable termination of the first person singular is sometimes written *-am*, sometimes *-em*, and sometimes *-im*. Thus, in the following sentence it is twice spelt *-am*, and once *-im*: *īqā sāl tō bā-im khizmat kat, hech waqht tō n gap-am na ghēghat-am*, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written *-im*, and once *-em*: *az-im tī jā-im Khudāi jā-im gharmindt-em shud*, I became ashamed before thee (and) before God. Compare the words *khushwakhtī* and *khushwakhtī*, merriment, both in the Parable.

The Arabic letter *q* is sometimes represented by *kh*, as in *tokhshim* for *taqsim*, partition; *wakht* for *waqt*, time.

There is a tendency to shorten vowels in borrowed words, as in *khūb* for *khūb*, well; *nigah* for *nigāh*, watching, custody; *kashīgāh* for *kāshīgāh*, a field; *muzdur* for *mazdūr*, a servant; and others.

Zēhakī shows a strong tendency to drop a final consonant. Thus, we have both *tā* and *tāt*, a father; *khā* and *khān*, a house; *shā* or *shātāk*, a daughter; *wē* or *wēk*, water; *mā-dak*, in this place, here, but *wē-da*, in that place, there. The separable termination *-en* of the first and third persons plural is more often *-e* than *-en*, and very similarly, the Parable has *khare*, for *kharen*, we will eat; and *kune*, for *kunen*, we will make.

THE ARTICLE.—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral *wok*, one, is commonly used as an indefinite article, as in *ao ka wok verāka sar, pa ā darokhla vish, nalāstak*, he is seated on a horse under that tree; *ta wok dōkāndār-e-qishlāk*, from a shopkeeper of the village.

Sometimes the Persian suffix *-e* is used, under the form *-e*, as in *armān-e*, a longing, in *ao zāmna armān-e wod*, there was a longing of that youth. So, with *wok bāzargān-e wod*, there was a certain merchant, in which both *wok* and *-e* are used together.

DECLENSION.—Gender.—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words *nar*, male, and *shech*, female, as in *nar wuz*, a he-goat; *shech wuz*, a she-goat. At other times different words are used, as in *mālāk*, a man; *wujinjāk*, a woman.

Number.—The plural is formed by adding either *ai* or *en* (or *an*) to the singular. The two terminations seem to be used with any noun. Thus, *khūg*, a pig; *khūgai*, swine; *muzdur*, a servant; *muzdurai*, servants. The plural of *rupya*, a rupee, is *rupai* or *rupyai*. *Chārpā*, a four-footed beast, makes its plural *chārpāhai*, cattle. Other examples are:—

Singular.	Plural.
<i>tāt</i> , a father;	<i>tātai</i> or <i>tāten</i> .
<i>māl</i> , property;	<i>mālai</i> .
<i>kashīgāh</i> , a field;	<i>kashīgāhai</i> .
<i>naukar</i> , a servant;	<i>naukarai</i> .
<i>zamin</i> , land;	<i>zaminai</i> .
<i>kanchani</i> , a harlot	<i>kanchaniai</i> .
<i>zāt</i> , a son;	<i>zātan</i> .
<i>shātāk</i> , a daughter	<i>shātāken</i> .
<i>mālāk</i> , a man;	<i>mālāken</i> .
<i>wujinjāk</i> , a woman;	<i>wujinjāken</i> .

Sometimes the word *gan* is added to form the plural, as in *hamrah*, a friend, plural *hamrah-gan*.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have *khē yatima gal nigah kun*, keep (me) with thy servants, in which *yatima* is the oblique

singular of *yaties*. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus:—

yānan-e dōr zāt, he had two sons.

yū qumat dō leō nim rupya ai, the price of that is two and a half rupees.

ti tāt khān tāmend zāt āst, how many sons are there in thy father's house?

Here we see more clearly than in the preceding examples that even the verb is put into the singular.

fai tāziāna dēdāk-am-a, I have beaten him (with) many stripes.

wak tāmend mī, a few days.

iqā sāl tō hā-lm khizmat kal, for so many years I did service to thee.

Case.—The Vocative is the same as the nominative, as in *ēh tāt*, O father; *ēh zāt*, O son.

The Accusative-Dative is either the same as the nominative singular or plural, or else adds the letter *i*. This form with *i* also sometimes has the power of the general oblique case. Sometimes the accusative ends in *a* instead of *i*, as in *sta-a ka verāk-a dam deh*, put the saddle on the back of the horse. Here *sta-a* is in the accusative, and *verāk-a* is in the genitive.

The Genitive takes the termination *e* or *a*, both in the singular and in the plural. This termination is sometimes dropped, so that the genitive is then in form the same as the nominative. Sometimes the Persian construction with *izāfat* is used, as in *dōkūdār-e-qishlāq*, a shopkeeper of the village; *āwāz-e-ghēzghāk*, the sound of singing.

Other relations of case are indicated by adding prepositions or postpositions, or both to a general oblique case. The oblique case adds *e* or *a* to the nominative singular or plural. It is thus the same in form as the genitive. This final *e* or *a* is, however, very commonly dropped, so that the oblique case is often the same as the nominative in form.

The most common prepositions are:—

ka, in, on, by means of.

pa, in.

pēzh, in.

tāa, from.

The most common postpositions are:—

bā, to, for.

chī-puāht, behind.

gal, with, together with.

jā, near to, before.

khātir, for the sake of.

sar, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two:—

ka chī-puāht, or *tāa chīpuāht*, behind, after.

ka gal, with, together with.

ka sar, on.

pa tāg, within.

pa sar, on, upon.

If the final *a* of the oblique case is dropped, then the noun generally ends in a consonant, and this final consonant is, as has been explained under the head of pronunciation, very commonly dropped. Thus, the dative singular of *tāt*, a father, is *tāta bā*, *tāt bā*, or *tā bā*, to a father. Similarly, the nominative plural may be *tāten* or *tāte*, and this latter form probably accounts for the alternative plural *tātai*.

With these explanations, the following declensions mainly taken from the List of Words will be plain :—

Singular.	Plural.
Nom. <i>tāt</i> , a father.	<i>tāten</i> , <i>tāte</i> , <i>tātai</i> .
Acc. <i>tāti</i> .	<i>tāteni</i> , <i>tātaii</i> .
Gen. <i>tāte</i> , <i>tāta</i> .	<i>tātena</i> , <i>tātaie</i> .
Dat. <i>tā bā</i> .	<i>tātaie bā</i> .
Abl. <i>ta tāt</i> .	<i>ta tātaie</i> .
Nom. <i>shāk</i> , a daughter.	<i>shāken</i> .
Acc. <i>shāi</i> .	<i>shākeni</i> .
Gen. <i>shāie</i> .	<i>shākena</i> .
Dat. <i>shā bā</i> .	<i>shāken bā</i> .
Abl. <i>ta shāk</i> .	<i>ta shākena</i> .

It will be observed here that, in the genitive singular, the accusative singular is used as the oblique case, to which the genitive termination *e* (or *a*) is attached.

Nom. <i>mālāk</i> , a man.	<i>mālāken</i> .
Acc. <i>mālāki</i> .	<i>mālākeni</i> .
Gen. <i>mālāke</i> .	<i>mālākena</i> .
Dat. <i>mālāk bā</i> .	<i>mālāken bā</i> .
Abl. <i>ta mālāk</i> .	<i>ta mālākena</i> .

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final *i* may of course be dropped, as may be the final *a* or *e* of the genitive and of the oblique case singular and plural.

The following are examples of the use of these cases :—

SINGULAR.—Accusative.—*men outsa zāt yū ikhāi-a nadāk*, the son of the uncle has married his sister.

yū khātīr-ē gāli (nom. *gāla*)-*ē dūd*, thou gavest food for him.

As examples of this form used as the general oblique case, we have :—

ka tī zātī lūyīq-ma nāt, I am not worthy for (*i.e.* to be) thy son.

am verāk tsamend sālia āt, of how many years is this horse? Here *sālia* is the genitive singular of *sāl*. See the remarks under the head of Number regarding the use of the singular instead of the plural with *tsamend*, how many?

With the final *i* dropped, we have :—

am rupyā yū bā dai, give this rupee to him.

ta ghāu wē newar, draw water from the well.

khē zāt ka khē bar ned, he took his son in his arms.

wok naukar qīod, he called a servant.

This is especially common in nominal compound verbs, as in *tekhāim kal*, he divided; *gap dād*, he struck a word, i.e. he said; *bāh kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *khūgai bakhāha az kharam*, I will eat the provision of the swine. Here *bakhāha* is the accusative of *bakhāh*.

Genitive.—*zū-a ka verāha dam deh*, put the saddle on the horse's back.

men vata cāt, the son of my uncle.

ao zāmuo (nom. *zāmuo*) *armān-e wod*, of that youth there was a longing.

shom-bi khē tāta jā bā, I will go to my father's place, i.e. near my father.

Oblique Case.—*ao ka wok verāka sar, pa ū darāhāta cāh*, *nalātak*, he has sat down (i.e. is seated) on a horse under that tree.

ka khē yatima gal nīpāh kua, keep me with thy servants (singular for plural).

khē khāna qurīb ke shud, when he went near his house.

pa shucua tag, inside the cradle.

With the termination *a* or *e* dropped, we have —

ao wakht ka hūsh āghad, at that time he came into sense.

ka verāha dam, on the horse's back.

ka war yū māl dād, her husband knocked on the door.

ka wāh wād, bind (him) with a rope.

yū warūd tū yū khē werāktor ai, his brother is taller than his sister.

tū wok dōkūndār-e-qishlāq, from a shopkeeper of the village.

ao āghad khē khā (nom. *khā*) *bā*, she came to her own house.

khē tā tā ghēd, he said to his father.

khē kach bā pēghām kal, he sent a message to his wife.

ao chārpāhai ka alokh sar bi-charānā, he is grazing cattle on the top of the hill.

PLURAL.—Nominative.—*tsamend mūdārāi gāla khāra*, how many servants eat food.

Accusative (termination dropped).—*qāzī yū bā azār rupai dād*, the judge gave her a thousand rupees.

ao rupayoi tū nōt, take those rupees from him.

ao chārpāhai bi-charānā, he is grazing cattle.

māloi, properties (see the next example but one).

Genitive.—*wō safākā khūgai bakhāha*, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

Oblique Case.—*ao ka khē sātona gal khā māloi* (acc. plur.) *tekhāim kal*, he divided his own properties with his sons.

khē hamrah-gana gal kharam, I will eat with my friends.

Without termination.—*ao mālāk khē khūgai gal wō astūd khē kashyāhai*, that man sent him with his own swine (into) his own fields.

yū tā khē naukarāi tā ghēd, his father said to his servants.

yū kata cāt khē zamīnai sar wod, his elder son was on his lands.

tī dāulat kanchaniāi gal khārah kal, he spent thy wealth with harlots.

Adjectives.—When in agreement with a noun, these are immutable. Thus:—

fai zhandākī, a great famine.

fai feri canjī, the best garment.

kata zāt, the big (i.e. elder) son.

Not uncommonly we find the Persian idiom, with *izāfat*. Thus:—

khān-e-chuḡ, a small house.

zāman-e-chuḡ, the younger son.

mulk-e-dār, a far country.

The comparative and superlative may be formed by prefixing *fai*, much, very, as in *fai feri*, better, or very good, best. Or the Persian suffix *-tar* may be used, as in *feri-tar*, better, or best. The thing with which comparison is made is put in the ablative with *tā*. Thus, *yū uarūd tā yū ikhā werāztar ai*, his brother is taller than his sister.

The first ten numerals, and others, are given in the List of Words and Sentences. Here we may add *azār*, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement with a numeral adjective usually remains in the singular.

PRONOUNS.—The Personal Pronouns have a Genitive Absolute, corresponding to our 'mine,' 'ours,' 'thine,' 'yours,' 'his,' 'theirs,' formed by adding *en* or *an*, or *nen* or *nan* to the simple genitive.

The Pronoun of the **First Person** is declined as follows:—

	Sing.	Plur.
Nom.	<i>az</i> , I.	<i>mōkh</i> , we.
Acc.-Dat.	<i>mak</i> , me.	(<i>mōch</i>), us.
Gen.	<i>men</i> , my.	<i>mōch</i> , our.
Gen. Abs.	<i>men-en</i> , mine.	<i>mōch-en</i> , ours.
Oblique	<i>men</i> .	<i>mōch</i> .

We shall subsequently see that the separable pronominal suffixes of the first person are *-im* for the singular, and *-en* or *-e* for the plural. These are very commonly added to the corresponding full pronominal nominatives, so that we frequently come across forms such as *az-im*, I (lit. I-I), and *mōkh-e*, we (lit. we-we). I have no authority for the form *mōch* given for the accusative-dative plural. I have inserted it on the analogy of other forms.

The following are examples of the use of this pronoun:—

az kharam, sēr shom, I will eat (and) become satisfied.

az tā zhandākī murum, az khezum bi, I die of hunger, I will arise.

az ferahun isum bi, I will come at night.

az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

az-im ka ti zāti lāyiq-ma nast, I am not fit (to be) thy son.

az-im ti jā-im Khudāi jā-im sharmindi-en shud, I became ashamed before thee (and) before God.

mak ka khē yatima gal nigah kun, keep me among thy servants.

men culsa zāt yū ikhāi-a nadāk, the son of my uncle is married to his sister.

wok azār rupai men bā dai, give to me a thousand rupees.

tō mudām men gal āst-ai, thou art ever with me.

tā men wulā ghū, walk before me.

(tāzē-ke menen āst, tinen āst, whatever is mine, is thine.

ka mōch khushwahhī kanāk munāsib wud, it was proper for us to make merriment.

The Pronoun of the **Second Person** is thus declined :—

	Sing.	Plur.
Nom.	<i>tō, tōmas</i> , thou.	<i>tōmōkh</i> , ye.
Gen.	<i>tī</i> , thy.	<i>tōmōkh</i> , your.
Gen. Als.	<i>tī-nen</i> , thine.	<i>tōmōkh-en</i> , yours.
Oblique	<i>tō, tī</i> .	<i>tōmōkh</i> .

The separable pronominal suffixes of the second person are *-ē*, *-ī*, or *-ai*, for the singular, and *-en* or *-am*, for the plural. The termination *-mas* of the nominative singular occurs also in the third person, and in both cases I am unable to explain it. It is found only in the List of Words, in *tōmas āst*, thou art; *tōmas wud*, thou wast; *tōmas deh*, thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination *-mōkh* of the plural *tōmōkh*.

The following are examples of the use of this pronoun :—

tō men bā kudām wakht wok shatanak nas dūd-ī, thou never gavest to me one kid.

tō yū khālir-ē gālī-ē dūd, thou gavest food for him.

tō mudām men gal āst-ai, thou art ever with me.

tī nēm-a tār, what is thy name?

tī lāt khān tsamend zāt āst, how many sons are there in thy father's house.

az-im tsī-em chī-pusht tī zātī-em lāyiq nast, from this I am not worthy (to be) thy son.

tī warūd āghad; *tī lāt gāla dūdāk*, thy brother came; thy father has given food. *hech-wakht tsā tī gap-am na shakht-am*, at any time I did not pass over from (i.e. neglect) thy word.

wakhtē-ke tī am zāt āghad, *ke tī daulat kanchanai gal kharch kal*, when this thy son came, who expended thy wealth with harlots.

tī warūd mul-a wud, thy brother was dead.

az fershun isum bī tī khā bā, I will come at night to thy house.

ghéd, 'tī zāt,' she said, 'thy son.'

tāzē-ke menen āst, tinen āst, whatever is mine is thine.

iqā sāl tō bā-im khizmat kal, for so many years I did thy service.

tī jā Khudāi jā sharmindī-em shud, I became ashamed before thee (and) before God.

az-im ka tī zātī lāyiq-ma nast, I am not worthy of (being) a son to thee.

kūi zānu-a ka tī chī-pusht isū, whose boy has come (i.e. walks) behind thee?

No examples are available for the plural.

For the Pronoun of the **Third Person**, the Demonstrative Pronouns are employed.

Demonstrative Pronouns.—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The **Remote Demonstrative Pronoun** is declined as follows:—

	Sing.	Plur.
Nom.	<i>ao, aomas</i> , that, he, she, it.	<i>āwend</i> , they.
Acc.	<i>yū, wū, wō</i> , that, him, her, it.	<i>āwend</i> , them.
Gen.	<i>yū</i> , that's, his, her, its.	<i>āwenda</i> , their.
Gen. Abs.	<i>yū-nen, yū-nan</i> , his.	<i>āwend-en</i> , theirs.
Oblique	<i>yū, wū, wō</i> .	<i>āwenda, āwend</i> .

Regarding the nominative singular *aomas*, see the remarks on *tōmas*, under the pronoun of the second person.

When the preposition *tsa*, from, is prefixed to *yū*, it often coalesces with it into one word. Thus, *tsa yū* or *tsū*, from him. Similarly we have *tsa āwend* or *tsāwend*, from them.

The separable pronominal suffixes of the third person are *-a* for the singular, and *-en* for the plural. When *-en*, as frequently happens, is suffixed to *āwend*, the final *a* is often dropped, so that we get *āwend-e*, instead of *āwend-en*.

The following are examples of this pronoun used substantively:—

ao ka khē sātana gal khē mālai takhsim kal, he divided his properties with his sons.

ao āhilakh āhud; ao āhud, he became needy; he went (to a rich man); and so many other passages in which *ao* means 'he.'

ao āghud khē khā bā, she came to her own house.

tsa dār yū tā yū oind, from a distance his father saw him.

wū khūb deh, ka wūgh wēnd, beat him well, bind him with a rope.

yū tāt tsa khān nashet, wū dilāsā kal, his father came out from the house (and) consoled him.

wū tsa kār-ē ned, from whom didst thou buy that?

ao mālāk khē khūgai gal wō astūd, that man sent him with his pigs.

wūkhē-ke wō juk kel kal, when he had consumed all that.

surkhūn-a cerāk, yū zūn-a pa khān-a tag, it is a white horse, its saddle is within the house, i.e. in the house is the saddle of the white horse.

az-im yū zāt kà fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

yū chuf khē tā bā ghēd, his younger (son) said to his father. Similarly many other places, in which *yū* means 'his.'

ka wōr yū māl dēd, her husband knocked on the door.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

wōk-a ādam, yunan-a dōc zāt, there is (i.e. was) a man, his are (i.e. were) two sons.

yū bā ghē-kum bi, I will say unto him.

kaugh yū bā pumelav, put ye shoes on to him.

qāzī yū bā uzār rupai dūd, the judge gave to her a thousand rupees.

fai fer's wanji i-hemac, wā-da pumetgar, bring ye a very good garment, (and) put ye (it) on him. Similarly, *wā-da walāst*, he lived in that (place), i.e. there.

gāla-māla gakhē, yū jā nešt, she prepared food et cetera, (and) placed (it) before him.

tā yū ferāt, he enquired from him.

tā yū chī-pušt khare bi, after from that (i.e. after that) we will eat.

ao rupayai tū nast, take those rupees from him.

tū yū khātir-e gāti-e dūd, thou gavest food for him.

āccand-e (for *āccand-en*) *khāshakhtī-e kal*, they made merriment.

tā āccanda māben yū chū khē tāt hā ghēd, from among them, the younger (son) said to his father.

tāccand zād āhūni, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms *ao*, *ā*, or *wā* may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus:—

ao mālāk khē khūgai gal wā astūd, that man sent him with his swine.

ao cāmna armān-e wād, of that youth there was a longing.

ao wakht ku hūsh āghad, at that time he came into sense.

ao wakht khē zamīnai sar wād, at that time he was on his own lands.

ao rupayai tū nast, take those rupees from him.

ao ku wāk verāko sar, pa ā darokhta rīgh, walāstak, he is seated on a horse, under that tree.

pa ā malk fai zhandākē āhūd, in that country a great famine fell.

pēghām kal ke wā māl asti-a, he sent a message that she should send that property.

wā safākā khūgai bokhsha az kharam, I will eat those husks (which are) the swine's provision.

The **Proximate Demonstrative Pronoun** is *am*, this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available:—

Sing. Nom. *am*, this, he, she, it.

Abl. *tāi*, from this, from him, from her, from it.

With the ablative, *tāi*, cf. *tān*, from that.

The following are examples:—

am verāk tāmend sālā āst, of how many years is this horse?

am rupya yū bā dai, give this rupee to him.

am tāi sār raqqāsi-et, what is this singing and dancing?

wākhfē-ke ā am cāt āghad, when this thy son came.

az-im tāi-em chī-pušt tī cāti-em tāyiq nast, after from this (i.e. henceforth) I am not worthy (to be) thy son.

Reflexive Pronoun.—The only form of the reflexive pronoun that occurs in the specimens is *khē*, own, used exactly like the Hindi *apnā*. It is very common. A few typical examples are :—

khē zāt einum, I will see my son.

tsa khē māl tsizē-ke men bā idā bī, men bā dai, whatever will fall to me from thy property, give to me.

mak ka khē yotima gal nigah kun, keep me with thy servants.

yū chut khē tā bā ghēd, his younger (son) said to his father.

ao ka khē zātana gal khē mālai tokhsim kal, he divided his properties with his sons.

Relative Pronoun.—This is *ke*, as in Persian, and is not declined. An example is :—

tī am zāt āghad, ke tī daulat kanchanai gal kharch kal, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are *kāi*, who? and *tsiz*, what (inanimate)? Neither changes in declension. Thus :—

kāi-a ka war, who is at the door?

pa shuona kāi-a, who is in the cradle?

kāi zāmn-a ka tī chí-peahṭ isū, whose boy comes behind thee?

wū tsa kāi-ē ned, from whom didst thou buy that?

tī nēm-a tsiz, what is thy name?

am tsiz sāz raqqāsi-ol, what is this singing and dancing?

The dative, *tsiz bā*, for what?, is used to mean 'why,' and *tsiz bā ke*, why that?, means 'because,' as in :—

tsiz bā ke tī warūd mal-a wod, because thy brother was dead.

I am unable to explain *tsa-na* in *mal tsa-na gākha bī*, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

tsizē-ke, whatever.

hech, any.

hech-kā, anyone.

iqu, so many.

tsamend, how much?, how many?, a few.

zodund, so much.

Examples are :—

tsizē-ke men bā idā-bī, whatever will fall to me.

tsizē-ke menen āst, tinen āst, whatever is mine is thine.

hech wakht tsa tī gap-am na shēkhāt-am, at any time I did not pass over from (i.e. neglect) thy word.

hech-kā yū bā n'-astūd, anyone did not send (i.e. no one sent) to him.

iqu sāl tū bā-im khizmat kal, for so many years I did service to thee.

am verāk amend sālā āst, of how many years is this horse?

tsamend mazdurai qāla kharen, how many servants eat food?
icol tsamend mi, (after) a few days (the younger son went to a far country).
zoidund khismut tō bā-im kal, so much service I did for thee.

Pronominal Suffixes.—These are freely employed. They are as follows:—

	Sing.	Plur.
First Person,	-am, -em, -im, -ma.	-eu, {-e}.
Second Person,	-ē, -ī, -ai.	-ev, -av, {-e, -o}.
Third Person,	-a.	-en, {-e}.

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix *-ma* occurs only once, in *az-im ka ts cāti lāyiq-ma nast*, I am not worthy (to be) a son to thee. It is apparently a case of metathesis for *-am*; or possibly it may be a compound suffix of *-(a)m* (first person) and *-a* (third person), the *a* referring to *cāti*, a son.

The suffix of the second person plural is *-ev* or *-av*, and of the first and third persons plural is *-eu*, but the final *e* or *a* is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in *apnit-a wod-am*, *-a* indicates 'he,' the subject of the verb *wod*, was, and is in the nominative, and *-am* indicates the dative 'for me,' so that the words are literally equivalent to 'lost-he was-for-me,' i.e. 'I lost him.'

Other examples are *dēdāk-am-a*, have-beaten-I-him, i.e. I have beaten him, in which *-am* indicates the subject, and *-a* the object. Similarly, *ahudāk-am-a*, have-gone-I-it, i.e. I have gone it (sc. a road). Compare also the remarks about *-ma*, above. For further particulars, see the past and perfect tenses under the head of verbs.

CONJUGATION.—A. Verb Substantive.—The word for 'he is' is *āst*, and for 'he is not' is *nast*. These can apparently be used for all persons of both numbers; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation:—

Sing.	Plur.
1. <i>az-im āst</i> , I am.	<i>mōkh-e āst</i> , we are.
2. <i>tōmas āst</i> , thou art.	<i>tōmōkh-e āst</i> , you are.
3. <i>aomas āst</i> , he is.	<i>āwend-e āst</i> , they are.

Here, in the first person singular, the separable pronominal suffix *-im* is added to the subject, *az*, instead of to the verb. The same is the case throughout the plural, the

suffix of the first and third persons plural being *-e* for *-en*, and of the second person plural, *-e* for *-ev* (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms *tōmas* and *aomas* are doubtful. It is not likely that the termination *-mas* of these words is a pronominal suffix, as they also occur in the phrases *tōmas deh*, or *tō dehē*, thou beatest, and *aomas dehai*, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the *-mas* may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:—

Sing.	Plur.
1. <i>az āst-im</i> , I am.	<i>mōkh āst-en</i> , we are.
2. <i>tō āst-ai</i> , thou art.	<i>tōmōkh āst-ev</i> , you are.
3. <i>ao āst</i> , he is.	<i>āwend āst-en</i> , they are.

Examples of the use of this verb occurring in the specimens are:—

az-im ka tī zātī lāyiq-ma nast, I am not worthy of (being) a son to thee. Here the suffix appears once as *im*, and once as *-ma*: but see the remarks on p. 490.

az-im tī zātī-em lāyiq nast, I am not worthy of (being) thy son. Here the suffix appears twice,—once as *-im*, and once as *-em*.

tō mudām men gal āst-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tāzē-ke menen āst, tūnen āst, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus:—

kāi-a ka war, who is at the door. Here *-a*, the suffix of the third person singular is equivalent to *āst* or *āst-a*. Similarly:—

yū vīn-a kata, his beard is large.

wok-a ādam, yūnan-a dōu zāt, there is one man, his is two son, i.e. a certain man had two sons.

Probably connected with this *-a* is the word *ai*, which also means 'is,' as in:—

yū warūd tū yū ikhā werāstar ai, his brother is taller than his sister.

yū qimat dō wō nīm rupya ai, the price of that is two and a half rupees.

men māl ai, it is my husband.

Another word meaning 'is' is *-et* or *-t*, as in:—

am tsiz sās raqqāsi-et, what is this singing and dancing?

yū kūch fūi ferī-t, his wife is very beautiful.

The word for 'was' is *wod*. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation:—

Sing.	Plur.
1. <i>az-im wod</i> , I was.	<i>mōkh-e wod</i> , we were.
2. <i>tōmas wod</i> , thou wast.	<i>tōmōkh wod</i> , you were.
3. <i>aomas wod</i> , he was.	<i>āwend-e wod</i> , they were.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:—

Sing.	Plur.
1. <i>az wod-in</i> , I was.	<i>mōkh wod-en</i> , we were.
2. <i>tō wod-i</i> , thou wast.	<i>tōmōkh wod-er</i> , you were.
3. <i>ao wod</i> , he was.	<i>āwend wod-en</i> , they were.

Examples are available only for the third person singular, such as the following:—

ao zāmne armān-e wod, of that youth there was a longing.

yū kata zāl khō zaminai sar wod, his eldest son was on his fields.

ka mōkh khushwakhti kanāk munāsib wod, it was proper for us to make merriment.

wok bāzargān-e wod, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal suffix of the third person, *-a*, as in *apēd-a wod*, he was lost; *mul-a wod*, he was dead.

The verb *shūk*, to go, is also used to mean 'to become.' Its conjugation falls under the head of Active Verbs.

B. The Active Verb.—The conjugation of the verb follows the usual Ghalchah model. There is a present base, and a past base, and also a perfect base, which is generally formed from the past base by the addition of *āk*.

Separable pronominal suffixes indicating the subject are used with all the tenses, although, properly speaking, they should be used only with the past and perfect bases. Under the influence of analogy, their use has been extended to the tenses formed from the present base, although the person of such tenses is indicated by the termination. There is even a tendency to treat the proper terminations of the present base tenses as separable, which they are not. Thus, the List of Words gives not only the form *az dehem*, but also the form *az-in deh*, for 'I beat.' This is much as if we were to say in English 'thou-est beat' for 'thou beatest.'

Infinitive.—The Infinitive ends in *-āk*, as in *deh-āk*, the act of beating, to beat; *shūk-āk*, the act of going, to go; *kan-āk*, the act of doing or making, to do, to make; *ināk*, to come, the act of coming; *ghēh-āk*, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, viz. :—

ka mōkh khushwakhti kanāk munāsib wod, it was proper for us to make merriment.

āwāz-e-ghēh-āk, the sound of singing.

We have an infinitive of purpose in *an mālāk khō khūgai gal wō astūd khō kushtgāhai charāndani*, that man sent him into his fields with his swine for grazing. Unless this infinitive of purpose has been borrowed from the Dardic languages further to the south, I am unable to explain the form.

Past Participle.—The Past Participle is the past base. It is mainly used to form the past tense. The following instances of a past participle used as a pure participle occur in the specimens:—

yū pād kef kenam, I will make his feet cut, i.e. I will cut off his feet.

apūt-a wod-am, he was lost for me.

apēd-a wad, he was lost.

wokhātē-ke wo juk kel kal, when he had made all consumed.

mul-a wad, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases :—

āghad, came (pres. base, *is-*).

apēd or *apūt*, lost.

astūd, sent (pres. base, *astī-e*, she may send).

ataghad, entered.

awāl, found (pres. base, *awēr-*).

dēd, struck (pres. base, *deh-*). Some people pronounce this participle with a slight *h*-sound. Thus, *de'd*.

dūd, given (pres. base, *dai*, give thou).

ferāt, asked.

gakhē, prepared (pres. base, *gākh-*).

ghēd, said, sang (pres. base, *ghēz-*).

ghesht, returned.

ghūd, ran (pres. base, *ghūz-*).

just, fled.

kal, done, made (pres. base, *ken-*, *kun-*).

kel, consumed.

ket, cut.

kimd, wished.

khet, arisen (pres. base, *khez-*).

mul, dead (pres. base, *mur-*).

ned, taken (pres. base, *nast-*).

nalāst, seated (pres. base, *nīd-*).

naghet, emerged.

necht, placed.

qted, called.

shud, went, became (pres. base, *shū-*).

shekhē, passed over.

ted, burnt.

tūd, shaved.

rind, saw (pres. base, *rīn-*).

wod, was, became.

zāghd, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable *di* is added to emphasize the force of the future, but the

tense is freely used in a future sense without this addition. It is conjugated as follows:—

'I strike' or 'I shall strike.'

Singular.	Plural.
1. <i>az dehem</i> or <i>az-im deh.</i>	<i>mōkh dehē.</i>
2. <i>tō dehē</i> or <i>tōmaz deh.</i>	<i>tōmōkh dehān.</i>
3. <i>ao,</i> or <i>aomas, dehai,</i>	<i>āwend dehā.</i>

Similarly we have:—

'I go' or 'I shall go.'

1. <i>az shēm</i> or <i>az-im shē.</i>	<i>mōkh-e shūc.</i>
2. <i>tō shē</i> or <i>tō shā.</i>	<i>tōmōkh shūc.</i>
3. <i>ao shūai</i> or <i>shāi.</i>	<i>āwend-e shūc.</i>

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as *mōkh-e shūc* and *āwend-e shūc*, the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms *tōmaz* and *aomas*, see pp. 456 and 487.

The termination of the first person singular may be *-am*, *-im*, or *-na*.

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:—

az tō zhōndākī murum, I die of hunger.

khē hamrah-gana pal kharam, khushwahāti kunam, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.

āwend ciād shūai, it becomes over and above from them.

ka khē khān nas kīnd be shūai, he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.

men tūt pa khān-e-chuṣ atdai, my father lives in the small house.

tāt cām-a ka tī chī-puḡt īw, whose boy comes behind you? The form *īw* has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular *isum*.

āwend mazdurai gāle khāra, how many servants eat food.

For this tense used with a future meaning, we have:—

az kharam, sēr shom, I will eat, I will become satisfied.

shom, khē cāt vīnum, I will go, I will see my son.

yū pūd keṣ kenam, I will make his feet cut, i.e. I will cut off his feet.

Sometimes the particle *bī* is added, as in Persian, to emphasize the future sense. In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is:—

ao chārpāhai ka alakh sar bī charānā, he is grazing cattle on the top of the hill.

When *bī* is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words:—

Sing.	Plur.
1. <i>az dehem bī.</i>	<i>mōkh-e dehe bī.</i>
2. <i>tō dehā (or deka) bī.</i>	<i>tōmōkh dehae bī.</i>
3. <i>ao dehā bī.</i>	<i>āwend dehe bī.</i>

It will be observed that the third person singular is irregular. We should expect *dehai* or *dehi*.

As examples, we have:—

az kharum bī, ahom bī khā tāta jā bā, yū ghōzhum bī, I will arise, I will go near my father, I will say to him.

az awērum bī, I will find.

az feryahun isum bī, I will come at night.

mak tsa-a gākhā bī, what wilt thou prepare for me?

tā khē māl tātē-ke wen lū idā bī, from thine own property whatever share will fall to me.

gāla khare bī, kharshakhtī kune bī, we will eat food.

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding *-a*, as in *az ahom-a*, I may be; *pēghām kal ke wō māl astī-a*, he sent a message that she may send that property. In *Wakhi* and *Sarikoli* the letter *-ō* is added to form a present subjunctive.

Imperative.—The second person singular of the imperative is usually the same as the present base, as in *deh*, strike thou; *āwō*, go thou, or be thou; *khār*, eat thou; *aid*, sit thou; *is*, come thou; *mur*, die thou; *dai*, give thou; *ghūz*, run thou. Other examples occur in:—

cin-a ka corāka dam deh, put the saddle on the back of the horse.

am rupya yū bā dai, give this rupee to him.

āa rupayai tū nast, take those rupees from him.

wō khub deh, ka wāsh wānd, beat him well (and) bind him with a rope.

tā ghāu wō netar, draw water from the well.

men bā dai, give to me.

mak ka khā yatima gal nigah kun, keep me with thine own servants.

khār, ke az awērum bī, eat, for I will find (it).

wok azār rupai men bā dai, give to me a thousand rupees.

The second person plural ends in *r*, and closely follows the second person plural of the present. Thus:—

fai ferī canjī izhemar, wū-da pumetsar; *wok chūiak ka yū dāst dēc*, bring ye a very good garment, put ye (it) on him; put ye a ring on his hand.

Past.—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 *ante*. For ready reference, the suffixes are here repeated.

Sing.	Plur.
1. <i>-am, -em, -im, -ma.</i>	<i>-ea, (-e).</i>
2. <i>-ē, -ī, -ai.</i>	<i>-ee, -ae, (-e, -a).</i>
3. <i>-a.</i>	<i>-en, (-e).</i>

These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not unfrequently repeated several times in the same phrase. For instance, in *az-im ti jā-im Khudāi jā-im sharmīndi-em shud*, I became ashamed before thee (and) before God, the suffix of the first person singular appears three times as *-im*, and once as *-em*. The use of these suffixes in no way prevents the subject itself being also expressed, even when it is a pronoun. Thus, in the above sentence, the subject *az*, I, is also expressed. The third person singular most often takes no suffix. It sometimes, however, as we shall see in the examples, takes *-a*. The termination *-ai* of the second person occurs only once, and then in connexion with the verb substantive, in the sentence *tō mudām men gal āst-ai*, thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person:—

'I struck,' etc.

Sing.	Plur.
1. <i>az-im dēd</i> .	<i>mōkh-e dēd-en</i> .
2. <i>tō dēd-i</i> .	<i>tōmōkh dēd-ae</i> .
3. <i>ao dēd</i> .	<i>āwend-e dēd-en</i> .

Similarly, we have:—

'I want,' etc.

Sing.	Plur.
1. <i>az-im āhūd</i> .	<i>mōkh-e āhūd-en</i> .
2. <i>tō āhūd-i</i> .	<i>tōmōkh āhūd-ae</i> .
3. <i>ao āhūd</i> .	<i>āwend-e āhūd-en</i> .

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

SINGULAR.—

First Person.—*ti jā Khudāi jā sharmīndi-em shud*, or *az-im ti jā-im Khudāi jā-im sharmīndi-em shud*, I became ashamed before thee (and) before God. *pasā awāl-am*, now I found (him).

iga sāl tō bā-im khizmat kal, *heek wakht tsa ti gap-am na shekht-am*; *zodund khizmat tō bā-im kal*, so many years I did service for thee, at any time I did not pass over from (i.e. neglect) thy word; so much service I did for thee.

Second Person.—*wū tso kái-ē ned*, from whom didst thou buy that?

tō men-bā kudām wakht wok shatanak nas dūd-i, thou didst not at any time give to me a kid.

tō yū khātir-ē gālī-ē dād, thou gavest food for him. Here we have the suffix *-ē* twice. *gālī* is the accusative singular of *gāla*.

Third Person (without suffix).—*ao wakht ko hūsh āghad*, at that time he came into (his) sense. Similarly we have *āghad* in several other places.

khe dāyat apnit, he lost his wealth.

ao mālāk khe khūgal gal wō astād, that man sent him with his swine.

hech-kā yū bā n'-astūd.

yū māl ataghā pa khān, her husband entered the house.

khē āzak gap dēd, he struck words (i.e. he said) (in) his heart.

āwāz-e-ghēzāk-raqqāi ka yū ghāt dēd, the sound of singing and dancing struck on his ear.

ka war yū māl dēd, her husband struck (i.e. knocked) at the door.

ao dēd pa shuena tag, he struck (i.e. jumped) into the cradle.

qāzi yū bā azār rupai dād, the judge gave her a thousand rupees.

tā yū ferāt, he enquired from him.

qāzi ferāt, the judge asked.

yāla-udla gakh, she prepared food et cetera.

ghēd, he said (passim).

ghēd, she said (several times in the second specimen).

ghesht, āghad khē khē bā, he returned, he came to his own house.

yū āzan ted, ghūzd, shud, his heart burnt, he ran, he went.

qāzi khet-a, just, the judge arose, he fled.

fai badmāstī kal, he did much debauchery. Similarly, kal elsewhere.

ka khē khān nas kīmd, ke shūai, he did not wish that he should go into his house.

khet, khē tāt jā bā shud, he arose, he went to his father's place.

ka khē bar ned, he took him into his embrace.

yū tēgh ned, he took his razor.

ka wōk dāulatdār gal nalāst, he sat (i.e. took up his residence) with a rich man.

yū tāt tsa khān nashet, his father emerged from the house.

yū jā neshet, she placed (the food) before him.

khē wōk mākar qīvā, he called one of his servants.

ao shūlak shud; ao shud, he became needy, he went. Similarly shud in many other places means either 'he went,' or 'he became.'

yū tūn tūd, he shaved off his beard.

tsa dīr yū tā yū vīnd, from a distance his father saw him.

vīnd ke yū cin-a kātā, he saw that his beard is large.

ao cāmna armān-e wōd, of that youth there was a longing. Here the -e of armān-e is the indefinite article.

yū kātā zāt ao wakh, khē zāmīnai sar wōd, his big son was at that time in his lands.

munāsīb wōd, it was proper (to rejoice).

wōk bāzargān-e wōd, there was a certain merchant. Here the -e of bāzargān-e is the indefinite article.

khē māl zāghā, he took his property.

With -a for the separable pronominal suffix, we have :—

yū kūch yū māl fuk-a astūd, his wife sent all his property.

tsa ācend-a māben yū chuf khē tāt bā ghēd, from among them his younger (son) said to his father.

qāzi khet-a, just, the judge arose, he fled.

men zāt (or tī warūd) mul-a wōd, my son (or thy brother) was dead.

opēd-a wōd, he was lost.

There is only one instance of a plural suffix,—of the third person :—

āwēnd-e khaṣṭwakhṭi-e kal, they make merriment. Here *-e* (for *-es*) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in *az-im yū zāt ka fai lāziāna dēdāk-am-a*, I have beaten his son with many stripes, *-im* of *az-im* and *-am* of *dēdāk-am-a* represent the subject, 'I,' and *-a* of *dēdāk-am-a* represents the object, 'him,' i.e. 'the son,' so that *dēdāk-am-a* means 'I have beaten him.' *Dēdāk* is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in *apnūt-a wod-am*, the *-a* of *apnūt-a* represents the subject, 'he,' while the *-am* of *wod-am* represents the dative of the first personal pronoun, 'for me,' so that the phrase literally means 'lost-he was-for-me,' i.e. 'I lost him.'

Perfect Base.—The characteristic of the Perfect base is the letter *k*, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle *dēd*, struck, is formed the perfect base, and perfect participle, *dēdāk*, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type :—

men eutēs zāt yū ikhāi-a nadāk, the son of my uncle has married his sister. Here *nadāk-a*, he has taken, i.e. has married, is the perfect of the verb the past participle of which is *ned*.

ap ka wok cerāka sar pa ā darakhṭa viṣh nalāstak, he has sat down (i.e. is seated) on a horse under that tree. Past participle, *nalāst*.

tī tūt gāla dādāk, thy father hath given food. Past participle, *dād*.

We have already, under the head of the past tense, quoted the case of the perfect, *dēdāk-am-a*, with two suffixes. Another similar example is :—

nēr-am fai rāh-im shudāk-am-a, today I went much road, i.e. I went a long way today. Here the subject (*-am*, *-im*) occurs three times as a separable suffix, and *-a*, indicating the object (i.e. the road), is also added to the verb.

Passive Voice.—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me :—

mak-e dēdā āst-am, I am being beaten.

mak-e dēdā wod-am, I was beaten.

az dēdā ahom bi, I shall be beaten.

In the above, *dēdā* seems to be the perfect participle *dēdāk*, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus :—*mak*, as for me; *-e*, by him; *dēdā āst-am*, I have been struck. Similarly for the second.

INDECLINABLES.—Prepositions and Postpositions.—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others :—

tā . . . *māben*, from among. In this *māben* is probably the Arabic *mā-bayn*.

tā . . . *wulā*, before.

Thus :—

tā āwenda māben, from among them (the younger said to his father).

tā men wulā ghū, walk before me.

When *tā* precedes a word beginning with a vowel, the two often coalesce, as in *tā āwenda* or *tāwenda*, from them; *tāw*, for *tā ā*, from him; *tāi*, for *tā ī*, from this.

The word *da* or *da* is also used as a postposition, as in *wā-da pumētgar*, put ye on him. So, *mā-dak*, on this, here; *wā-da* or *tā-da*, on that, there, as in :—

tā mā-dak Kashmīr tā tāmend dīr āst, how far is it from here to Kashmir?

wā-da nalāst, there he sat down (i.e. took up his residence),

tā tā-da āghad ka khē khāna qarīb, from there he came to near his own house.

Adverbs.—The following adverbs have been noted :—

balē, yes.

dō-mas, again.

ferahū, at night.

gūyā-ke, as though.

kudām wakht, at any time.

khūb, well, thoroughly.

mādak, here; *tā mādak*, from here, hence.

mudām, always.

nār, today.

psah, again.

tā-da, there; *tā tā-da*, from there, thence.

tiāh, down.

wā-da, there.

wakhtē-ke, when that, when.

wulā, before.

wērāt, up.

The negatives are *na* and *nas*. *Nē* and *nō* are 'no.' *Nas* occurs in :—

ka khē khān nas kimd ke ghūat, he did not wish that he should go into his own house.

kudām wakht wōk ghātanak nas dūd-ī, thou didst not give to me at any time one kid.

Before the vowel *a*, the *a* of *na* is liable to elision, as in *n'-asūd*, he did not send.

Conjunctions.—The following conjunctions have been noted :—

ī, and.

ke, that, because, for, if, when.

lēkin, but.

wō, and.

Interjections :—

afsūs, alas!

ōh, O!

[No. 6.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALOHAN SUB-GROUP.

ZEBAKI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a ādam, yūnan-a dōv zat. Tsa āwenda māben yā chut
One-is man, his-is two son. From them among his small-one
 khē tā bā ghēd, 'eh tāt, tsa khē māl tsixē-ke men bā
his-own father to said, 'O father, from thing-own property whatever me to
 ida-bi, men bā dai.' Ao ka khē zātana gal khē mālai takhsim
will-fall, me to give.' He ... his-own sons with his-own properties division
 kal. Wok tsamend mi yā zāman-e-chut khē mālai saf jam
made. A few day his son-small his-own properties all collected
 kal wok jā, pa wok mulk-e-dīr shud. Wōda
made (in)one place, in a country-distant went. There
 nalāst, fāi badmasti kal, khē dāulat apmit. Wakhtē-ko
he-sat (i.e. lived), much debauchery did, his-own wealth he-lost. When
 wō juk kol kal, pa ū mulk fai zhandākī shud.
he all consumed made, in that country great famine became.
 Ao shūlakh shud. Ao shud ka wok dāulatdār gal nalāst.
He needy became. He went ... a rich-man with sat (i.e. lived).
 Ao mālāk khē khūgai gal wō natūd khē kashtgāhai
That man his-own noine with him sent his-own fields
 charāndani. Ao zāmna armān-e wod, 'wō safākā khūgai
for-grazing. That youth-of longing-a was, 'there husk noine's
 lakhsha az kharam, sēr shom.' Hech-kā yā hā n'-astūd.
provision (acc.) I will-eat, satisfied I-will-become.' Anyone him to not-sent.
 Ao-wakht ka hūsh ūghad, khē ūzak gap dād, 'tsa
(At-)that-time in sense he-came, his-own heart(in) word he-struck, 'from
 men tāta dāulat tsamend muzdurai gāla kharen, tsāwend zād
my father's wealth how-many servants bread eat, from-them superfluous

shūai. Az tsa zhandāki mīrum. Az khezum-bi, shom-bi khē
becomes. I from hunger die. I will-arise, I-will-go my-own
 tāta jā bā; yū bā ghēzhum-bi, "ah tāi, tī jā Khudai
father's place to; him to I-will-say, "O father, thee before God
 jā sharmindi-em shud; az-im ka tī zāti lāyiq-ma nast; wō
before ashamed-I became; I-I to thee son worthy-I am-not; and
 mak ka khē yatima gal nigah kun." Khet khē iāt
me ... thine-own servant with keeping do." He-arose his-own father's
 jā bā shud. Tsa dir yū tā yū vind. Yū āuzen
place to went. From distance his father him saw. His heart
 ted, ghūrd shud, khē zāt ka khē har ned, bah
burnt, he-ran he-went, his-own son in his-own embrace he-took, kiss
 kal. Yū zāt khē tā bā ghēd, 'az-im tī jā-im Khudai
he-did. His son his-own father to said, "I-I thee before-I God
 jā-im sharmindi-em shud; az-im tsi-em chi-pusht tī zāti-em
before-I ashamed-I became; I-I from-this-I after thy son-I
 lāyiq nast? Yū tā khē naukarai bā ghēd, 'fai feri
worthy am-not? His father his-own servants to said, 'very good
 wanji izhemav, wū-da pumetsav; wok chiliak ka yū dāst dēv,
robe bring-ye, him-on clothe-ye; a ring on his hand put-ye,
 kaush yū bā pumetsav; tsa yū chi-pusht gāla khare-bi,
shoe him to clothe-ye; from that after bread we-will-eat,
 khashwakhtī kune-bi; gūyā-ke men zāt mul-a wod, psah zinda
merriment we-will-make; as-if my son dead-he was, again alive
 shud; spnit-a wod-am, psah awāl-am. Āwend-ō khashwakhtī-o
he-became; lost-he was-for-me, again found-I. They-they merriment-they
 kal.
made.

Yū kata zāt ao wakht khē zaminai sar wod. Tsa tāda
His big son (at)that time his-own lands on was. From there
 āghad ka khē khāna qarib, ke shud, āwāz-e-ghēzhāk-raqqāsi
he-came to his-own house near, when he-came, sound-of-singing-dancing
 ka yū ghāl dēd. Khē wok naukar qivd; tsa yū
on his ear struck. His-own a servant he-called; from him
 ferāt, 'am tsiz sās raqqāsi-et? Ao ghēd, 'tī warād
he-inquired, 'this what singing dancing-is? He said, 'thy brother
 āghad; tī tāt ao sihat āghad gāla dūdāk. Ao khafa
came; thy father (because)he safe came bread has-given. He angry
 shud, ka khē khān nas kind ko shūai. Yū tāt tsa
became, to his-own house not wished that he-may-go. His father from

khān nashet, wū dilāsā kal. Ao khē tā bā gap
the-house emerged, him consolation made. He his-own father to word
ghed, 'iqā sāl tō bā-im khizmat kal, hech-wakht ta tī
said, 'so-many year thee to-I service did, (at)any-time from thy
gap-am na shakht-am: zodund khizmat tō bā-im kal, tō men
word-I not passed-I-see-I; so-much service thee to-I did, thou me
bā kudām wakht wok shatanak nas dād-I, khē hamrah-gana
to (at)any time one kid not garest-thou, my-own friends
gal kharam, khushwakht kunam, Wakht-ke tī am zāt
with I-may-eat, merriment I-may-make. When thy this son
āghad, ke tī dauiat kanchanai gal kharch kal, tō yū
came, who thy wealth harlots with expenditure made, thou him
khātir-ē gālī-ē dād. Tāt yū bā ghed, 'eh zāt, tō
for-thou bread-thou garest. The-father him to said, 'O son, thou
mulām men gal āst-ai; tsizē-ke menen āst, tinen āst. Kā nibeh
always me with art-thou; whatever mine is, thine is. To us
khushwakht kanāk munāsib wod, tsiz-bā-ke tī warūd
merriment to-make proper was, what-for-that (i.o. because) thy brother
mul-a wod, psah zinda shud; apēl-a wod, psah yaf shud.
dead-he was, again alive became; lost-he was, again found became.

[No. 7.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok bāzargan-e wod. Khē māl zāghd. Shud
A merchant-a was. His-own property he-took. He-went
 sandāi. Yū māl pēzh wāk shud. Khē kūch bā
(for-)trading. His property in water went. His-own wife to
 pēghām kal ke, wō māl astī-a. Yū kūch yū
message he-made that, that property she-may-send. His wife that
 māl juk-a astūd. Yū māl dō-mas ka wāk shud. Gheshht
property all-sha sent. That property again in water went. He-returned
 āghad khē khā bā. Fai geryān shud. Yū kūch ghēd,
he-came his-own house to. Much weeping became. His wife said,
 'deqat na. Khar, ke az swērum-bi.' Yū kūch fai ferī-t.
'worry (is)not. Eat, that I will-find.' His wife very beautiful-is.
 Shud qāzi khānavār bā. Ghēd ke, 'wok azār rupai
She-went the-judge's house to. She-said that, 'one thousand rupees
 men bā dai.' Qāzi yū bā azār rupai dūd. Ao āghad
me to give.' The-judge her to a-thousand rupees gave. She came
 khē khā bā. Qāzi ghēd ke, 'az forshun isum-bi ti
her-own house to. The-judge said that, 'I (at-)night I-will-come thy
 khā bā.' Qāzi āghad yū khā bā. Gāla-māla gakhht,
house to.' The-judge came her house to. Bread-etcetera she-prepared.
 yū jā nesht. Ka war yū māl dōd. Wujinjāk
him before she-placed. On the-door her husband knocked. (Of-)the-woman
 qāzi ferāt, 'kai-a ka war?' Ao ghēd, 'men māl-ai.'
the-judge inquired, 'who-is on the-door?' She said, 'my husband-is.'
 Qāzi ghēd, 'mak tsa-na gākha-bi?' Ao ghēd, 'pa
The-judge said, 'for-me what wilt-thou-prepare?' She said, '...
 shuena tag.' Ao dād pa shuena tag. Yū māl ataghd
the-cradle inside.' He struck ... the-cradle inside. Her husband entered
 pa khān. Ghēd, 'pa shuena kai-a?' Ghēd, 'ti zāt.'
in the-house. He-said, 'in the-cradle who-is?' She-said, 'thy son.'

Lo	ghēd	ke,	'show,	khē	zāt	rīnum.'	Vind	ke	yū
He	said	that,	'I-will-go,	my-own	son	I-will-see.'	He-saw	that	his
vin-a	kata.	Yū	tōgh	ned,	yū	rīn	tād.	Wok	tewar
heard-is	large.	His	razor	he-took,	his	beard	he-shaved.	A	hatchet
ned.	Ghēd.	'yū	pūd	ket	kenam.'	Qaz	ghet-a	just.	
he-took.	He-said,	'his	foot	cut	I-will-make.'	The-judge	arose-he	he-fled.	

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, 'Do not worry, eat your food. I will find more property for you.' Now his wife was very handsome, and went to the judge's house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, 'What am I to do?' 'Get into the cradle,' said she. So he threw himself into the cradle, and her husband came in. He asked, 'Who is that in the cradle?' 'Your son,' said she. He said, 'Let me go and see him.' He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, 'I am going to cut off his feet.' So the judge got up and ran away.

APPENDIX ON ISHKĀSHMĪ.

The materials available for the study of Ishkāshmi are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zēbaki. For a more full account of Ishkāshmi, reference may be made to a book by the present writer entitled 'Iškāsmī, Zēbaki, and Yāzyulāmi' published by the Royal Asiatic Society.

The Ishkāshmi vowel system is in the main the same as that of Zēbaki. The only important difference is that the former often has *u* or *ū*, where the latter has *a* or *ā*. Thus, Ish. *dust* or *dūst*, Zb. *dāst*, a hand; Ish. *rūi*, Zb. *rāi*, three; Ish. *nulustak*, Zb. *nalēstak*, he has sat down; Ish. *frut*, Zb. *ferāt*, he asked. In Ish. the infinitive ends in *-ak*, but in Zb. in *-āk*.

Ishkāshmi occasionally shows signs of a tendency to drop a final consonant, as in *pu* (Zb. *pūd*), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbaki, the numeral *wak* or *wok*, one, is used as an indefinite article. I have not come across any instance of the use of the Persian *yā-e-wahdat*, as has been noted in Zēbaki.

The declension of nouns has been considerably simplified from that of Zēbaki. The nominative plural does not end in *-ai* or *-en*, but is the same as the nominative singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zēbaki, the accusative-dative ends in *-i*, as in *wi dumb-i uat*, he grasped its tail. The genitive is the same in form as the nominative, as in *pādshā khān*, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination *-dā* or *ā*, as in *tsa wazīrā dā frut*, he enquired from the viziers; *wazīrā-bā ghēzhd*, he said to the viziers.

The following is a list of the principal Ishkāshmi prepositions and postpositions, with their Zēbaki equivalents:—

(a) Prepositions:—

<u>Ish.</u>	<u>Zb.</u>
<i>dar</i> , in.	...
<i>pa</i> , in.	<i>pa</i> .
<i>tā</i> , till.	...
<i>tar</i> , into, to.	...
<i>tsa</i> , from.	<i>tsa</i> .

I have not noted anything in Ishkāshmi corresponding to the Zēbaki *ka*, in.

(b) Postpositions:—

<u>Ish.</u>	<u>Zb.</u>
<i>bā</i> , to, for.	<i>bā</i> .
<i>bād</i> , after.	...
<i>darūn</i> , among.	...
<i>dzā</i> , near to.	<i>jā</i> .
<i>vish</i> , below.	<i>vish</i> .

Adjectives call for no special remarks. The first ten numerals will be found in the List of Words and Sentences, on pp. 533ff.

The pronoun of the first person is *az*, as in Zébaki. In the singular, its genitive is *man*, and its oblique case *man*, or, in the dative, *man-bā*. *Man* corresponds to the Zébaki *man*. I have not come across any form corresponding to the Zb. *mak*, to me. No materials are available for the plural.

The pronoun of the second person is *tu*, which does not change in the singular, —corresponding alike to Zb. *tō* and *ti*. The plural is *tumekā*, corresponding to Zb. *tōmokh*.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows:—

	Ish.	Zb.
Sing.		
Nom.	<i>wa</i> .	<i>oo</i> .
Gen.	<i>i, wī</i> .	<i>yū</i> .
Obl.	<i>wan</i> .	<i>yū, wū, wō</i> .
Plur.		
Nom.	<i>?</i>	<i>āwend</i> .
Gen.	<i>wēv</i> .	<i>āwenda</i> .
Obl.	<i>?</i>	<i>āwenda</i> .

I have found nothing in *Ish*, corresponding to Zb. *awma*. The *Ish* singular oblique case and plural genitive are paralleled by the Munjāni *was* and *waf*, and the Yūghā *wen* and *wef*.

Another form of the remote demonstrative is *dir*, that, which has analogies in Sarikolī and Shighnī, but which I have not noted in Zébaki.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, *man*, this, and the genitive plural, *mīr*, their. *Man* is parallel to *wan*, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is *am*, this (nominative).

Another form of this pronoun in Ishkāshmi is *sakwa*, this, which may be compared with the Sarikolī *ank*. It has not been noted in Zébaki.

The reflexive pronoun is *khadak*, self, which may be compared with the Persian *khud*. Its genitive, as in Zébaki, is *khē*, own.

Ishkāshmi has also another word, *fak*, self, used, at the same time, like the Hindi *āp*, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbatī *phuka*, self.

As in Zébaki, Ishkāshmi has no indigenous relative pronoun, but *lē*, the base of the interrogative pronoun in cognate dialects, is sometimes used with this force.

The interrogative pronouns are *kudem*, who?, and *kam* or *chiz*, what? The former may be compared with the Munjāni *kedē*, Yūghā *kedī*, Zébaki having *kāi*. Zébaki has *teiz*, what?

Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zēbaki. Only that of the second person singular differs. They are :—

	Ish.	Zb.
Sing.		
1st pers.	-ām, -um.	-am, -em, -im.
2nd pers.	-at, ut.	-ē, -i.
3rd pers.	caret.	-a.
Plur.		
3rd pers.	-ān.	-en.

The materials for illustrating the conjugation of the Ishkāshmī verb are scanty. The only form of the present of the verb substantive that has been noted is *āst*, corresponding to Zb. *āst*, he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is *evd*, he was, corresponding to Zb. *uod*. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, *evd-um*, I was; *evd-ut*, thou wast, and so on. There is a perfect *evduk*, he has been, and a present, *evūi*, he becomes. As in Zb. we also have *ghud*, he became.

The infinitive of the active verb ends in -uk, corresponding to the Zb. -āk. Thus, *khar-uk*, to eat, the act of eating. Compare Zb. *ken-āk*, to do.

The following is an alphabetical list of past participles, with the corresponding Zēbaki forms, where known :—

Ish.	Zb.
<i>āghad</i> , came.	<i>āghad</i> .
<i>apukht</i> , listened.	...
<i>atōghd</i> , entered.	<i>ataghd</i> .
<i>avul</i> , found (pres. base, <i>avir</i> -).	<i>avāl</i> (pres. base, <i>avēr</i> -).
<i>dēd</i> , struck.	<i>dēd</i> (pres. base, <i>deh</i> -).
<i>dūd</i> , gave.	<i>dūd</i> .
<i>frin</i> , remained.	...
<i>frut</i> , asked.	<i>ferāt</i> .
<i>ghēzhd</i> , said.	<i>ghēd</i> (pres. base, <i>ghēzh</i> -).
<i>kift</i> , pierced (pres. base, <i>kif</i> -).	...
<i>kul</i> , <i>kūl</i> , done, made (pres. base, <i>kūn</i> -).	<i>kal</i> (pres. base, <i>ken</i> -, <i>kun</i> -).
<i>kut</i> , slaughtered.	...
<i>khut</i> , arisen.	<i>khet</i> .
<i>mul</i> , died.	<i>mul</i> .
<i>nad</i> , taken (pres. base, <i>nas</i> -).	<i>ned</i> (pres. base, <i>nast</i> -).
<i>nulust</i> , seated (pres. base, <i>nūd</i> -).	<i>nalāst</i> (pres. base, <i>nid</i> -).
<i>nusht</i> , emerged.	<i>nashet</i> .
<i>sāmbud</i> , <i>sāmd</i> , smeared (pres. base, <i>sāmb</i> -).	...
<i>shukht</i> , passed over.	<i>shckht</i> .
<i>tōghd</i> , gone.	...
<i>wud</i> , taken away.	...

Ish.	Zb.
<i>rāst</i> , bound.	(pres. base, <i>icāud-</i>).
<i>zōghd</i> , taken (pres. base, <i>zānc-</i>).	<i>zōghd</i> .

The terminations of the present-future in the singular are :—

Ish.	Zb.
1. <i>-um</i> .	<i>-em, -im</i> .
2. <i>-ī, i</i> .	<i>-ē</i> .
3. — or <i>ī</i> .	<i>-ī</i> .

There is no information as to the plural in *Ishkāshmi*.

The use of *bī* to emphasize the future signification has not been noted in *Ishkāshmi*. In Zb. the use of *bī* is probably borrowed from Persian.

In Zebakī *-a* is added to this tense to give the force of the present subjunctive. In Ish. *-u* is employed in the same way. It will be remembered that in other cases also *u* in Ish. is represented by *a* in Zb. See p. 505.

In Ish. the second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding *-aw* or *-uw*, corresponding to Zb. *-aw*. Thus, *acīraw*, bring ye; *wanuw*, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zebakī. Thus, *shud-im*, I went; *kul-ut*, thou madest; *āghad*, he came; *apukht-ān*, they listened.

The perfect participle is formed by adding *-uk* to the past participle, the termination corresponding to the Zb. *-ak* or *-āk*. Thus, *nulast-uk* (Zb. *nalāst-ak*), he has sat down; *shud-uk* (Zb. *shud-āk*), he has gone or become. Once formed, the participle is, *mutatis mutandis*, treated as in Zebakī.

The negative is *na* or *nus*, not. The latter corresponds to Zb. *naa*.

MUNJĀNĪ OR MUNĠĪ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrah Pass, on the north side of the Hindū Kush. It is nearly due north of the town of Chitrāl. According to Tomaschek, Munjānī is the one of the Ghalchah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avesta.

Far less is known about this language than about Wakhi, Shighnī, or Sarikolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this :—

AUTHORITIES—

- SHAW, R. B.,—*On the Ghalchah Languages (Wakhi and Sarikoli)*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, Pt. I, 1876, pp. 139 and ff. On pp. 272 and ff. there is a short Munjānī Vocabulary, compiled by Mungli Fais Bakhsh.
- TOMASCHKE, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte*. Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*. Vol. xvi, 1880, pp. 725 and ff. The article contains a few brief remarks on the language.
- GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898. Here begins Prof. Geiger's article on 'Kleinere Dialekte und Dialektgruppen.' In this there is a little about Munjānī.

The following imperfect sketch of Munjānī grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan :—

I.—NOUNS.

Tāt, a father—

	Sing.	Plur.
Nom.	<i>tāt</i>	<i>tāt-e.</i>
Gen.	<i>ghe tāt-an</i> or <i>tāt.</i>	<i>ghe tāt-af.</i>
Dat.	<i>ne tāt-an, ne tāt.</i>	<i>ne tāt-af.</i>
Abī. (from)	<i>ghe tāt.</i>	<i>ghe tāt-af.</i>

OTHER NOUNS.

MASCULINE		FEMININE	
Singular.	Plural.	Singular.	Plural.
<i>pūr</i> , a son.	<i>pūr-e</i> .	<i>lēphādo</i> , a daughter.	<i>lēphād-e</i> .
<i>mēra</i> , a man.	<i>mērak-e</i> .	<i>zhinka</i> , a woman.	<i>zhink-e</i> .
<i>yāsp</i> , a horse.	<i>yāsp-e</i> .	<i>māyago</i> , a mare.	<i>māyag-e</i> .
<i>kūa</i> , a bull.	<i>kūag-e</i> .	<i>ghūva</i> , a cow.	<i>ghāv-e</i> .
<i>ghālf</i> , a dog.	<i>ghālv-e</i> .	<i>machia</i> , a bitch.	<i>machī-e</i> .
<i>wūta</i> , a goat.	<i>wūtak-e</i> .	<i>wūz</i> , a she-goat.	<i>wūz-e</i> .

Adjectives do not seem to change for gender.

II.—PRONOUNS.

First Person—

Sing.	Plur.
<i>ze</i> , I.	<i>mākh</i> , we.
<i>(zhe)</i> <i>mēn</i> , of me.	<i>zhe mākh</i> , of us.
<i>mā-kān</i> , mine.	<i>a-mākh-kān</i> , ours.
<i>nā-mēn</i> , to me.	<i>nā-mākh</i> , to us.

Second Person—

<i>to</i> , thou.	<i>māf</i> , ye.
<i>zhe to</i> , of thee.	<i>zhe māf</i> , of you.
<i>to-kān</i> , thine.	<i>a-māf-kān</i> , yours.
<i>nā-to</i> , thee.	<i>nā-māf</i> , to you.

Third Person—

<i>wo</i> , he.	<i>wai</i> , <i>waf</i> , they.
<i>zha wan</i> , of him.	<i>zha waf</i> , of them.
<i>a-wan-kān</i> , his.	<i>a-waf-kān</i> , theirs.
<i>nā-wan</i> , to him.	<i>nā-waf</i> , to them.
<i>wem</i> , to him, him (proximate), <i>wao</i> (remote).	

'This' is *mā* or *mo*; *dem*, in this; *zhemaf*, from these.

Adjectives are, *don*, in that (country); *zhan*, from those (husks); *zhem*, of these (four).

'Who' is *kedē*; 'What?' is *ghē*; 'Own' is *khai*; 'Any one' is *kedēō*.

Pronouns are suffixed as in Persian. Examples are, *wera-it*, thy brother; *tāt-it*, thy father; *pār-īgh*, his son; *tāt-īgh*, his father.

Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

Sing.	Plur.
1. <i>em, am.</i>	<i>am.</i>
2. <i>et</i> (? Transitive), <i>ai</i> (? Intransitive).	<i>af.</i>
3. <i>ai, a.</i>	<i>at.</i>

III.—VERBS.

a. Auxiliary Verbs and Verbs Substantive—

Imperative, *bāt.*

Sing.	Plur.
1. <i>hast-am, I am.</i>	<i>hast-am, we are.</i>
2. <i>hast-ai, ast-ai, thou art.</i>	<i>hast-af, you are.</i>
3. <i>hast, ast, he is.</i>	<i>hast-at, they are.</i>

sham appears in *se lāyiq che-sham, I am not worthy.*

The verb *shio*, to go, has its Present Tense as follows:—

<i>ay-im, I go.</i>	<i>ay-am, we go, we are.</i>
<i>ay-i, thou goest.</i>	<i>ay-af, you go, you are.</i>
<i>yi, he goes.</i>	<i>ay-at, they go, they are.</i>

<i>ei-am, I was.</i>	<i>ei-am, we were.</i>
<i>ei-ai, thou wast.</i>	<i>ei-af, you were.</i>
<i>ei-a, he was.</i>	<i>ei-at, they were.</i>

<i>shi-am, I went, I became.</i>	<i>shi-am, we went, we became.</i>
<i>shi-ai, thou wentest, thou becamest.</i>	<i>shi-af, you went, you became.</i>
<i>sho-i, he went, he became.</i>	<i>shi-at, they went, they became.</i>

b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

Present-Future—

Sing.	Plur.
1. <i>duk-am, I beat, I shall beat.</i>	<i>deh-am, we beat, we shall beat.</i>
2. <i>deh-i, thou beatest, thou wilt beat.</i>	<i>deh-af, you beat, you will beat.</i>
3. <i>deh-i, he beats, he will beat.</i>	<i>deh-at, they beat, they will beat.</i>

Other examples are,—

First Person Singular,—*wughk-im, I will arise*; *ay-im, I will go*; *shō-im, I will say*; *gherv-em, I will take.*

First Person Plural,—*khar-am, we will eat*; *yi-kenam, we will do.*

Third Person Singular,—*dil, he gives.*

Third Person Plural,—*khar-at, they eat.*

If it is wished to emphasize the future signification, *khāmakhā* is prefixed. Thus, *ze khāmakhā duhum*.

Imperative.—The following examples occur:—

2nd Singular,—*deh*, beat; *āi*, go, be; *khōr*, eat; *nīthā*,¹ sit; *ā*, come; *werema*, stand; *murra*, die; *dal*, give; *ghāza*, run; *avar*, bring; *gi-ken*, make.

2nd Plural,—*avare*, bring; *aghāre*, put on; *derāe*, put on.

The *Imperfect* is formed by prefixing or suffixing *via* to an Imperfect base. Thus, *ze via dal-am* or *ze dal-am via* means 'I was giving.'

The *Past Tense* is formed from a past base as in other Ghalchah dialects.

Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows:—

First Person Singular,—*ze* or *men ghi-em*, I did beat; *gi-ker-am*, I did; *aver-em*, I brought; *ahi-am*, I went, I became.

First Person Plural,—*mākh ghi-am*, we did beat.

Second Person Singular,—*to ghi-et*, thou didst beat; *aghāy-ai*, thou comest; *aver-et*, thou didst bring; *ah-et*, thou saidst; *li-et*, thou gavest.

Second Person Plural,—*wāf ghi-af*, you did beat.

Third Person Singular,—*shōi*, he went, he became; *ahā*, he said; *doghā*, he divided; *gi-ker* or *ker*, he made; *ghed*, he burnt; *ughed*, he called; *liākh*, he saw; *negher*, he emerged; *aver*, he brought.

Other forms are;—

- (1) *wa ghi-a*, he did beat; *li-a*, he gave; *pist-a*, he asked; *jeft-a*, he ordered.
- (2) *khurd-ai*, he sent; *wuzhā-ai*, he arose; *agh-ai*, he came.
- (3) *fkhat-e*, he agreed.

Third Person Plural,—*wai* or *waf ghi-at*, they did beat; *ghereed-at*, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.

The only example of a *Pluperfect* is *ze ghi-em via* or *ze via ghi-em*, I had beaten.

Past Conditionals appear to be *khūrl-am-wa*, we would have eaten; and *gi-keri-am-wa*, we would have made (merriment).

¹ *Tā* as in *thick*.

[No. 8.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALOHAN SUB-GROUP.

MUNJANI OR MUNGI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yu mārakan lu pūr-e vi-at. Zha-waf mālen kamder pār ne
One man's two sons were. From-them among younger son to
 tāt-an sh̄ta, 'ē tāt, zhe khai māl nā-men issa dal. Wo we-khai
father said, 'O father, from own property to-me share give.' He his-own
 daulat ne khai pūraf boghd̄ lia. Chēd mīls gi-ashk kamder pār
wealth to own sons divided gave. Some days passed younger son
 we-khai māl pā jam'-ker yu lerā mulk rawāna-shoi, wura
his-own property all collected (to)-one distant country started, there
 lēv arg yi-ker, we-khai daulat pā barbād-lia. Wa-gā-ki zhawan hechko
bad deeds did, his-own property all lost. When of-him anything
 chūzai dau mulk qārī shoi. Wo dar mānda shoi,
not-remained in-that country famine became. He in want became.
 Skāpir-ne-yu daulatdār ništ. Wo mēra wem khuzdai de khai zakhmaf
With-one wealthy-man sat. That man him sent in own fields
 we-khūgal charā-dal. Ma ida dem awas rīa ki,
swine with-order-to-graze. This boy in-this longing was that,
 'zha-ki khug-e kharat zha sabūstaf we-khai yiler baravum,
'from-whatever swine eat from-those husks my-own stomach I-might-fill,'
 zha-daran na-wan kedēvā hech-ko che-lia. Dau-wakht ūshyār-shoi
because to-him anyone anything not-gave. Then to-senses-came
 ne-khai jān-an sh̄ta, 'yed yatim-e de men tāt kei maghn
to-own self said, 'so-many hired-servants in my father's house foot
 kharat zhawaf bēsh wuzi-e, ze zha-wushī-an ne-murawan-shiam.
eat of-them spare remains-to-them, I from-hunger am-about-to-die.
 Wushkim ayim skāpir-ne-tāt-an zhā-im, "ē tāt, ze skāpir-
I-will-rise I-will-go before-father I-will-say, "O father, I before-
 ne-Khudāi-an skāpir-ne-to sharminda shi-am; zo lāyiq che-sham
God before-thee ashamed have-become; I fit not-am

ne-to-pūr. We-men yu yatim skāpir-ne-khai-an lāken."
 for-thy-son. Me one hired-servant (like) before-hyself keep."

Wushk-ai, shoi skāpir-ne-tāt-an. Tāt wuher ki pūr-ish zhe lora
 He-rose, went before-father. Father saw that his-son from distance
 aghai. Wezel ne-pūr-an guvd, ghesia-shoi, we-lāst der-ye del-tshli, khai
 came. His-heart for-son burnt, running-went, hand threw round-neck, own
 pur bahāi. Pūr ne-tāt-an ahta, 'ō tāt, ze skāpir-ne-Khudāi-an skāpir-
 son kissed. Son to-father said, 'O father, I before-God before-
 ne-to sharminda shi-am; ze zhīm-an-bād lāyiq che-sham ne-to-pūr.'
 thee ashamed have-become; I after-this fit not-am for-thy-son.'

Tāt-ish ne-khai naukaraī ahta, 'ghash-e zhegh avare ne-man aghdāve;
 His-father to-own servants said, 'good clothes bring to-him put-on;
 yu pargushke de ugushke-ish derā-e; yu kafshike de pahlaf-ish aghdāva
 one ring on his-finger put-on; one shoes on his-feet put-on.
 Wa-gā naghin kharam, wa-gā wālui yi-kenam We-men pūr
 Then food we-will-eat, then merriment we-will-make. My son
 muri via, wos zinda shoi; gip-shi-via wos per-viam.' Waf
 dead was, now alive became; lost-become-was now we-have-found-him.' They
 khushi gherevdat.
 merriment commenced-making (lit. took).

Ster pūr-ish dau mahal de zahmaf via. Zhe wur aghai;
 Elder son-of-him at-that time in fields was. From there came;
 ne-kei-an nazdik shoi; ki sās ibia de ghū-ish zhīn. We-yu
 to-house near came; that music dancing in his-ears struck. One
 naukaraī ughēvd, zha-wan pist-a, 'mo ahtē sās ahtē ibi-a?' Wo ahta
 servant called, of-him enquired, 'this what music what dancing?' He said
 ki, 'wera-it aghai tāt-it wao shat lishk, wālu dīl.' Wo
 that, 'thy-brother came thy-father him well saw, feast is-giving.' He
 khafa shoi, ne-kei-an shia che-fkhat-e. Tāt negher de-bārān,
 annoyed became, to-house going not-agreed. Father emerged outside,
 na-wan dilāsa-yi-ker. Wo ne-tāt-an ahta, 'mala wuher, miad sāl ne-to
 to-him entreated. He to-father said, 'here look, so-many years to-thee
 khizmat yi-keram; hech-kella we-to rāi de tā che zhī-em;
 service I-did; any-time thy word on ground not I-threw;
 miad gā khizmat yi-keram, to hech-kella yu chan nā-men
 so-much time service I-did, thou any-time one kid to-me
 che-li-ēt, ki qati zhe-khai dūstaf yu-jāi niaste
 not-gavest, that with own friends in-one-place having-eat
 khūri-am-wa, khushi yi-keri-am-wa. Wos ki mo pūr-it
 we-would-have-eaten, merriment we-would-have-made. Now that this thy-son
 aghai kedāva-ki we-to danlat qati zhe-kanchanāf barbād-lā, to
 came who thy wealth with prostitutes lost, thou

zheu-daran mehmāni liet. 'Tāt ne-wan shta. 'ē pār, to de-pā-wakht
for-his-sake feast garest. Father to-him said, 'O son, thou all-time
qati zhe-men astai, shtō-wa-ki zhe-men ast, ta-kān. Na-mākhi khushi
with me art, whatever of-me is, thine-is. To-us merriment
yi-kera lāzim via, skau-ki mo to werāi muri via, wos zinda
making necessary was, because this thy brother dead was, now alive
shēi; gip-shi-via wos per-viam.'
became; lost-become-was now we-have-found-him.'

[No. 9.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJANI OR MUNGI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Naushêrwân-i-'âdil yu mîls waina negher. De pādâ yu
Naushêrwân-the-just one day for-hunting went-out. On road one
 ghash e bâgh lishk. Baghbân we pādshâh ki lishk, be-dawâi zhe
good he garden saw. Gardener he the-king that saw, went-running from
 bâgh-an. Lu anâr aver. Zhe yu anâr pādshâh jêfta
garden. Two pomegranates brought. From one pomegranate king ordered
 ki sharbat yi-kunê, we-yu lia ne waxîr-an. Zhe yu
that sherbet make, the-other (pomegranate) gave to wazir, From one
 anâr sharbat de jâm pur shoî, wem shemda o shoî. Pādshâh
pomegranate sherbet in cup full became, it drank and went. King
 awana aghai pian pādâ. We-bâgh lishk. De khai zel shîta ki.
again came same way. That-garden saw. In own heart said that,
 'wem ghervem.' De bâgh levar resî tegherge via. Ne
'this (garden) I-will-take.' At garden's gate reached thirty was. To
 bâghbân jêfta ki, 'âi anâr avar; nâ-man yu jâm sharbat
gardener ordered that, 'go pomegranate bring; to-me one cup sherbet
 yi-ken.' Bâghbân ehfur anâr aver; zhe-maf sharbat yi-ker.
make.' Gardener four pomegranates brought; from-these sherbet made,
 Jâm pur che shoî pādshâh khashm-ker. 'Zhan anâr chi
Cup full not became king became-angry. 'From-these pomegranates why
 che-averet, zhe yu-ga yu jâm pur shoî? Zhem ehfuraf
did-you-not-bring, from one-only one cup full became? From-these four
 yu jâm pur che shoî.' Bâghbân shîta, ki, 'pîra ki aghayai
one cup full not became.' Gardener said, that, 'first-time that you-came
 ze zhâem we-to fêl nêk via. Wos ki aghayai wê-to niat
I say your intention good was. Now that you-came your intention
 qalb shoî. Dau-vêr o dem-vêr pâ anâr zhe yu shakh-a
bad became. That-time and this-time all pomegranates from one branch

aver-em. Mohrg zhe to niat-an shoi.' Pādshāh ikhat-o, shta,
I-brought. This-matter from your intention happened.' King agreed, said,
 'māy-an shtet. Ābādi-e wulāat zhe Jēl-i-nēk-i-pādshāh.'
'true you-have-said. Prosperity-of country from good-intentions-of-king (is).'
 Ne bāghbān werga lia o shoi.
To gardener presents gave and went.

NUMERALS.

Yu lu or le gherai chfūr pānj ākhshe avde āshkie nau dah wist.
One two three four five six seven eight nine ten twenty.
 The rest of the numerals are the same as in Persian.

YÜDGHĀ OR LEOTKUĤ-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leot-kuĥ-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrālīs. It is spoken in the upper part of the Lutkho (correctly Leotkuĥ) Valley. Its true name is probably Yūdgā.

Regarding it, Biddulph (*Tribes of the Hindoo Koosh*, p. 155), says: 'The Yidghāh language spoken in the upper part of the Lutkhō Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages . . . Like those, the Yidghāh differs from the Dard languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.'

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- TOMIACHEK, Prof. W.,—*Yidghā, ein beachtenswerther Iranischer Dialekt. Beiträge zur Kunde der indogermanischen Sprachen*, Vol. vii (1883), pp. 195 and ff.
- GHIESB, W.,—*Grundriss deriranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff., Strassburg, 1898. Here begins Prof. Geiger's article on 'Elsinere Dialekte und Dialektgruppen.' In this there is a little about Yūdgā.

The following Grammar is taken from Biddulph :—

LEOTKUH-I-WĀR OR YÜDGHĀ GRAMMAR.

I.—PRONUNCIATION—

Pronounce *é* as *a* in *accée*; *eu* in the French *deuil*; *o* as the first *o* in *promote*.
ed and *ea* are interchangeable. Thus, *mied* or *miedea* a day.

Pronominal suffixes,		used with this—		Part Tense.	
		Present Tense.		Past Tense.	
		Sing.	Plur.	Sing.	Plur.
Nom.	<i>kyē</i>			<i>en</i>	<i>en</i>
Gen.	<i>kyē</i> , of a house			<i>t</i>	<i>et</i>
Dat.	<i>en kyē-en</i> , to a house			—	<i>et</i>
Acc.	<i>kyē</i> , a house				
Abl.	<i>en kyē-en</i>				

III.—PRONOUNS.—

	Nom.	Gen.	Dat.	Acc.	Abbl.
I	ich	ich	ich	ich	ich
Wo	wo	wo	wo	wo	wo
Thou	du	du	du	du	du
You	du	du	du	du	du
He, she, it	er, sie, es	er, sie, es	er, sie, es	er, sie, es	er, sie, es
They	sie	sie	sie	sie	sie

The letter *s* stands for male, *d* for didant, *r* for female. There are no distinctions of gender.

IV-VIIBS

Auxiliary Verbs—

(a) *Match*, to be
Present. I am, also, dated, for all persons and
both numbers.

Part. I was, etc.

Sing.	Plur.	Sing.	Plur.
1. <i>ā-m</i>	<i>ā-m</i>	1. <i>ā-m</i>	<i>ā-m</i>
2. <i>ā-t</i>	<i>ā-t</i>	2. <i>ā-t</i>	<i>ā-t</i>
3. <i>ā-m</i>	<i>ā-m</i>	3. <i>ā-m</i>	<i>ā-m</i>

Regular Verbs.—

IMPERATIVE.

Present, udidā, to strike. *Past, udidāh, to have struck.*

PARTICIPLES.

Present, udidā, striking. *Past, udidāh, having struck.*

INDICATIVE MOOD.

Present Future
I strike or shall strike.

Singe.	Plur.	Singe.	Plur.
1. <i>likham</i>	<i>likham</i>	1. <i>likham</i>	<i>likham</i>
2. <i>likha</i>	<i>likha</i>	2. <i>likha</i>	<i>likha</i>
3. <i>lika</i>	<i>lika</i>	3. <i>lika</i>	<i>lika</i>

Pass.
I struck.

Present.
I have struck.

Plus perfect.
I had struck.

Sing.	Plur.	Sing.	Plur.
1. eñ-em	eñ-gam	eñ-gam	eñ-gam
2. mē-l	mē-g	mē-g	mē-g
3. nōk	nōk	nōk	nōk

IMPERATIVE MOOD.

Sing.	Plur.
strike thou, <i>strike</i> , let him, her, or it strike, <i>strike</i> .	strike you, <i>strike</i> , let them strike, <i>strike</i> .

The Tenseless form is formed by the use of the auxiliary verb *haddōgh*, to go: as *amāgh haddōgh*, in the truck.

The Interrogative is formed by adding a to the verb in all its forms.

Bridgford adds, *Nora.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure.

The following sentences are given by Biddulph :—

- | | |
|--|---|
| (1) What is your name? | <i>Toh nām ches mīn?</i> |
| (2) This is my brother. | <i>Moh man vrai mīn.</i> |
| (3) My brother has two good horses. | <i>Man vray-en loh ghaghe gasp-i astet.</i> |
| (4) His sword is better than mine. | <i>Eyen kugor-en mān kugor ghaghe astet.</i> |
| (5) I want to go to my home. | <i>Na kyē-en kahiyah mān kahyāl astet.</i> |
| (6) How far is it from here? | <i>Ze molah chemin lūrah astet?</i> |
| (7) It is twenty days' journey. | <i>Mantroh padoh wistoh mīkh.</i> |
| (8) I told him that I could not come to-day. | <i>Man noman ishtam zoh dār agoyāb cho-
wcidam.</i> |
| (9) What do you want? | <i>Natoh koyi ratst?</i> |
| (10) Why do you ask me this? | <i>Tū moh va-man chī platet.</i> |
| (11) I can run faster than he can. | <i>Zoh eyen tiz ghazam.</i> |

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. *e* is often substituted for *a*, as in *men*, my, for *man*. Again, in *mēah*, a day, *ē* is substituted for *i*.

The following are the principal grammatical forms found in the Specimens and List of Words :—

I.—NOUNS.

Tat, a father,—

	Sing.	Plur.
Nom.	<i>tat.</i>	<i>tat-e.</i>
Gen.	<i>tat.</i> <i>wa tat.</i> <i>ghe tat-n (wa).</i>	<i>wa tat.</i> <i>ghe tat-ef (wa).</i>
Dat.	<i>ne tat-n.</i>	<i>no tat-ef.</i>
Abl. (from)	<i>ghe tat-n.</i>	<i>ghe tat-ef.</i>

Loghda, a daughter,—

	Sing.	Plur.
Nom.	<i>loghda.</i>	<i>loghd-e.</i>
Gen.	<i>ghe loghda (wa).</i>	<i>ghe loghd-ef (wa).</i>
Dat.	<i>na loghda.</i>	<i>no loghd-ef.</i>
Abl.	<i>ghe loghda.</i>	<i>ghe loghd-ef.</i>

Other instances of the Oblique form Singular are,—

Nom.	
<i>māra</i> , a man.	<i>marak-en.</i>
<i>kender</i> , younger.	<i>kender-en.</i>
<i>mulk</i> , a country.	<i>mulk-en.</i>

¹ A corruption of *vai astet*.

Nom.

<i>mäl</i> , property.	<i>mäl-en</i> .
<i>pür</i> , a son.	<i>pür-en</i> .
<i>derakht</i> , a tree.	<i>derakht-en</i> .
<i>dokandar</i> , a shopkeeper.	<i>dokandar-en</i> , and others.
<i>meŕ</i> , a man.	<i>meŕ-an</i> .
<i>yasp</i> , a horse.	<i>yasp-an</i> .

Other instances of the **Nominative Plural** are,—

Nom. Sing.	Nom. Plur.
<i>meŕ</i> , a man.	<i>meŕ</i> .
<i>âdam</i> , a man.	<i>âdam</i> .
<i>pür</i> , a son.	<i>pür-e</i> .
<i>pela</i> , a foot.	<i>pal-e</i> .
<i>zhinko</i> , a woman.	<i>zhink-e</i> .
<i>zakhmo</i> , a field.	<i>zakhm-e</i> .

Other instances of the **Oblique Plural**, which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.	Obl. Plur.
<i>âdam</i> , a man.	<i>âdam-ef</i> .
<i>yasp</i> , a horse.	<i>yasp-ef</i> .
<i>mayegho</i> , a mare.	<i>mayegh-ef</i> .
<i>keragh</i> , a bull.	<i>keragh-ef</i> .
<i>gharo</i> , a cow.	<i>ghar-ef</i> .
<i>ghalf</i> , a dog.	<i>ghalt-ef</i> .
<i>matsia</i> , a bitch.	<i>matsi-ef</i> .
<i>khûk</i> , a pig.	<i>khûk-ef</i> .
<i>zakhmo</i> , a field.	<i>zakhm-ef</i> .
<i>kanchani</i> , a harlot.	<i>kanchani-ef</i> .

The following plural oblique forms also occur, besides those mentioned below; *segh-ef*, stripes; *rupaiâ-gh-ef*, rupees (accusative plural); *peles-ef*, ropes.

The **Nominative** sometimes ends in *en*. In every such instance, it precedes a transitive verb in the past tense. It is therefore, in these instances, really the case of the Agent. Thus, *kender-en*, the younger (son collected); *wo marak-en*, that man (sent); *tat-a*, the father (saw, said); in one instance, *e* is added, in *pür-e ne tat-a shîto*, the son said to the father.

The **Genitive** is, correctly, the same as the nominative, e.g. *men tat daulat*, (of) my father's wealth. The preposition *de* governs the Genitive. Thus, *de fakhm*, in sense; *de man tat daulat*, in my father's wealth; *de wakht*, at the time; *de khwê zakhmo*, in his own field; *de koho*, outside.

The following are examples of the **Dative**; *marak-en*, to a man (dative of possession); *ne ta-a*, to the father; *no lûr mulk-en*, to a far country; *no laway-an*, for keeping; *na Kuday-en*, to God; *no dram-en*, to inside.

In the plural we have *no khûk-ef*, for swine.

[No. 10.]

ERANIAN FAMILY.

EASTERN GROUP.

GHALCHAH SUB-GROUP.

YÜDGHĀ OR LEOTKUĤ-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū marak-en loh pūre viet. Kemder pūr ne tat-n shjo, 'ai tat,
One man's life some were. Younger son to father said, 'O father,
the khwē māl-en nā-men ki risā-bagh nā-men del.' Won wo-khwē māl
from own property to-me that falleth to-me give.' He his-own property
de-waf-māl-en baghd lā. Yū cher mesh debāl kemder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-own property
dizdo no lār malk-en shui wo-khwē māl bad-māti
having-collected to distant country went his-own property riotous-lieing
ker gibaydo; kula-weka pāje kul ker dan-watan jahar
having-done lost; when all consume did-make in-that-country much
nāshkel wushio shui. Wo shillakh shui. Wo shui lo quwatīn-en jift
bad famine became. He is-want became. He went with wealthy-man joined
shui, wo marak-en wo maya khuzdai de khwē zakhmo
became, that man (wealthy-man) that man (poor-man) sent in own field
no-khūk-ef no-laway-an won armān vio, the khūk-ef wauzai wopok-ef
wine to-keep he in-longing was, from wine spare bush
ka khurghum bargham-va. Koi no-wen chi dīl-viesta.
that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.
Thamus de-lakhm aghwai, lo khwē jān-en gep-zhio, 'chend mazdārān de men
Then into-sense came, with own self said, 'how-many hired-servants on my
tat daulat naghēn khuret zhe-wef bu-shi, zo zhe-wushi
father's wealth food having-eaten from-them spare-becomes, I from-hunger
mum. Zhūbem, huroko tat oim, gep-deham, "ai tat, skapir na-to
am-dying: I-will-rise, near father will-go, will-say, "O father, before thee
na-Khuday-en sharmānda shom. Zo lāyiq pūr na-to ch-zhom
to-God ashamed I-became. I fit son to-thee did-not-become
wa-men alekowa mazdār kben wrām." Zhihi huroko tat shui;
me like hired-servant having-made keep." Having-risen near father went;
wo zhe lūre-ghen de-aghwaia tat-n wau liach; won jān guvd; ghezda shui
he from distance coming father him saw; his heart burnt; running went
treshele gelt; goft. Pūre ne tat-n shjo, 'ai tat, zo skapir na-to
his-neck embraced; kissed. Son to father said, 'O father, I before thee

na-Khuday-en sharmanda shom. Zo zhe-māl-wro na-to lyiq pūr
 to-God ashamed became. I henceforth to-thee fit son
 ch-shom.' Tat-n wo-khwē shadarbāka bandavdo, 'ghashe zopaf
 did-not-become.' Father his-own servants ordered, 'good clothes
 away ni-men aghdav; yū pargushchu ni-men dogushchu drai; kashke
 having-brought to-him put-on; one ring to-his finger put-on; shoes
 ni-men de-pale aghdav; tham, neghen khorem; khushāni kenom;
 to-his feet put-on; come, food we-would-eat; merriment we-will-make;
 men pūr mur vio, zinda shui; gip shui-vio, perwim.' Wof
 my son dead was, alive became; lost had-become, I-have-found-him.' They
 zhet de-khushāni kra.
 commenced merriment doing.

Won khushche pūr de-wakht de-khwē zakhmo vio. Zhe-zakhmo
 His elder son at-that-time in-own field was. From-field
 aghwai, ne kei-en' nezdik aghwai zhe-fagik-af zhe-drubda-en hāwāz no-wen
 came, to house near having-come of-singings of-dancing sound to-his
 doghū zhio. Wo yū shadar wushavdo pisto, 'ye chismin fagik-
 ears struck. He one servant called enquired, 'they what songs-
 i-zhet durawet?' won gep-zhio, 'ta wrai aghwai, ta tat-n
 are-saying (and) dancing?' he said, 'thy brother came, thy father
 pe-won-dir neghen li.' Wo khafa shui, no dram-en shuya rai chi ker.
 for-his-sake food gave.' He annoyed became, to inside going wish not did-make.
 Tat de-keho noghor wau letafevdo; won na tat-n juwāb li. 'molo
 Father outside emerging him entreated; he to father answer gave, 'here
 wojer, mind sāl na-to khizmat kreni, hech kelau ta hukm dir
 look, so-many years to-thy service I-have-done, any time thy order otherwise
 chi kreni. Mind khizmat kreni, to hech kelau yū chen nā-men
 not I-have-done. So-much service I-have-done, thou any time one kid to-me
 chi lit, ki lo khwē yārān yū-jā khurghum, khushāni
 not didst-give, that with own friends together I-would-have-eaten, merriment
 kerghem-va. Kulu-weka mo ta pūr aghwai, koi-wek wa-ta daulat lo
 I-would-have-made. When this thy son came, who thy wealth with
 kanchani-af gibavdo, to pe-won-dir neghen li.' Tat-n no-wen shio, 'ai
 prostitutes lost, thou for-his-sake food didst-give.' Father to-him said, 'O
 pūr, to mudām la-men astet. Men chis we-kostet, ta. Makh khushāni
 son, thou always with-me art. My whatever there-is, thing (is). To-us merriment
 kra munāsib vio, chis-sabab mo ta wrai mur vio, awen zinda shui;
 doing becoming was, because this thy brother dead was, again alive became;
 gip shui-vio, awen perwim.'
 lost had-become, again I-have-found-him.'

¹ Biddulph, na kyē-en.

NUMERALS.

Yû loh	shuroi	chshir	panj	ukhshe	avdo	ashcho	noy	los	los-yû	los-u-lon	
<i>One</i>	<i>two</i>	<i>three</i>	<i>four</i>	<i>five</i>	<i>six</i>	<i>seven</i>	<i>eight</i>	<i>nine</i>	<i>ten</i>	<i>eleven</i>	<i>twelve</i>
los-i-shuroi	los-e-chshir	los-a-panj	los-u-ukhshe	los-i-avdo	los-i-ashcho	los-u-nov					
<i>thirteen</i>	<i>fourteen</i>	<i>fifteen</i>	<i>sixteen</i>	<i>seventeen</i>	<i>eighteen</i>	<i>nineteen</i>					
wisto	yû-wist-o-los	lu-wist	lu-wist-o-los	shuro-wist	shuro-wist-o-los	chshir-wist					
<i>twenty</i>	<i>thirty</i>	<i>forty</i>	<i>fifty</i>	<i>sixty</i>	<i>seventy</i>	<i>eighty</i>					
chshir-wist-o-los	shor or	panj-wist.									
<i>ninety</i>		<i>hundred.</i>									

Biddulph has, five, *pâagh*; six, *âkshok*; eight, *ashchor*; nine, *eo*; ten, *lass*; twenty, *astok*; twenty-one, *wist-yû*.

BADAKHSHI.

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshi, or the language of Badakhshan. The inhabitants of Badakhshan are by nationality Ghalchahs. They live immediately to the west of Wakhan and Shighnan. They have, however, abandoned their own Ghalchah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Iran. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Fard-wan tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshi.

[No. I.]

ERANIAN FAMILY.

PERSIAN GROUP.

BADAKHSHI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak adam do barcha dāst-ast. Az miāna-e un-ā bacha-e khurd ba
One man two sons had. From among them son younger to
 padar guft, 'ai padar, har-ehi ki az māl-e to bakhsh-e mā-st, ba
father said, 'O father, whatever that from property-of thee share mine-is, to
 ma bitōk.' Ō māl-ā-ra bakhsh-kad, ba un-ā dād. Kam wakht pas bacha-e
me give. He properties divided, to them gave. Little time after son
 khurd hamu māl-ā hama girifta, ba mulk-e dūr safar kad.
younger those properties all having-taken to a-country distant journey did.
 Ba hamu jā rafta, māl-ā-e khud-a ba bē-hūki hama harbād-kad.
At that place having-gone, properties-of himself in debauchery all lost.
 Chi-wakht-ki hama-ra kharj-kad, ba hamu mulk biyār gushnagi shud, amu
When all consumed, in that country much famine became, that
 adam multāj shud. Amu mulk-na pēsh-e yak rais raft; amu ādam ū-na ba
man in-want became. That country-in before one wealthy-man went; that man him in
 zamin-e khud khāk-ā-ra gharān-dani rawān-kad. Arman-e ū būd ki az amu
lands-of himself seine grazing-for sent. Longing-of him was that from those
 sa-bōst-a ki khuk-ā mā-khurd, shikam-e khud-a pur mē-kad. Kas ba ū
hunks that seine ate, stomach-of himself full would-have-made. Anyone to him
 na mē-dād. Pasān ba hūsh ā-muda guft, 'Az padar-e ma chi-qadar
not would-give. Afterwards in senses having-come said, 'From father-of me how-much
 yatim-ā-ra mām biyār ast, ma az gushnagi mē-murum. Ma khōsta ba
hired-servants-to food much is, I from hunger am-dying. I having-risen to
 pēsh-e padar-am mē-rum, ba ū mē-gom, "ai padar, ma ba pēsh-e Khudā wa ba pēsh-e
before my-father will-go, to him I-will-say, "O father, I to before God and to before
 to gunā kadam, hami wakht munāsib nēst ki bāz shumā mara bacha guftan.
thee sin did, this time becoming is-not that again you to-me son should-call.
 Ma-ra yak-e az yatim-ā-e khudet budān." Khōsta ba pēsh-e padar-e
Me one from hired-servants-of thine consider." Having-risen to before father-of
 khud me-rawa. Ō dūr būd-as, ki ū-na dida jān-e padar sokht. Dawida
himself goes. He distant was, that him having-seen life-of father burnt. Running
 raft, ba gardan-e ū dast andākht, biyār maoha-kad. Bacha ba padar guft, 'ai padar,
went, round-neck-of his hand placed, much blessed. Son to father said, 'O father,
 ma ba pēsh-e Khudā o ba pēsh-e shumā gunā kadam; āl-e ma lāyiq nēstem
I to before God and to before you sin did; now I fit am-not

ki bāz shumā ma-ra bacha guftan.' Padar ba naukar-ā-e khud farmūd *that again you to-me son should-call.* Father to servants-of himself ordered ki, 'libās-ā-e khūb ā-wurda ba i bu-poshānēd, ba panja-o i chilik hindāzēd, ba pāi kaush bu-poshānēd, wa nān bu-khurēd o khushwakhti put-on, to feet shoes put-on, and food eat and merriment bu-kunēd; chi-ba-ki i bacha-e ma murda shuda būd, āl-e zinda shud; gum *make; because this son-of mine dead become was, now alive became; lost shuda būd, āl-e yāft shud.* Pasān ba khushwakhti mashghūl shudand. *become was, now found became. Afterwards in merrymaking engaged they-became.*

Bacha-e kalān-e ũ ba-miān-e zamīn bad-ast. Amu-wakhte-ki ba khāna qarib *Son elder-of him in fields was. When to house near shud, hāwāz-e bait-guftan rakhsidan ba gūsh-e ũ rasid.* Pasān yak *became, sound-of singing dancing to ears-of him reached. Afterwards (he) one naukar-a faryād-kad, wa porsid ki, 'chist i?' Ūna ba ũ guft ki, servant called, and asked that, 'what-is this?' He to him said that, 'birādar-e to ā-mada-as, padar-e shumā bisyār nān kada-as, brother-of thee hath-come, father-of you much food hath-made, ba-ami-sabab-ki bacha-e khud sihat yāft.' Ū bisyār khafa shud na khōst because son-of himself well found.' He much annoyed became not wished ba darūn raftan. Padar-ash bērūn bar-ā-mada ũ-na faryād-kad. A-mu ba to inside to-go. Father-his outside having-emerged him entreated. He to padar da jawāb guft, 'bibī, ki ami-qadar sāl ma khidmat-e tu-ra mē-kōnēm; hech-wakht az gap-e to ghair na shuda-astam. To yak *been-doing; any-time from word-of thee averse not I-have-become. Thou one wakht yak buzghālā ba ma na dādi, ki qut-e dost-ā-e khud khurda time one kid to me not gave, that with friends-of myself having-eaten khushwakhti mē-kadēm. Har-wakht i bacha-e shumā ki ā-mad, ki merriment we-would-have-made. When this son-of you that came, that māl-ā-e shumā ba kanchani-bāzi hama gum-kad-as, shumā bā-ist-e ũ properties-of you in prostitute-keeping all has-lost, you for-sake-of him bisyār nān dādi.' Ū ba ũ guft, 'āi bacha, to dawām qut-e ma āsti, har-chi-ki much food gave.' He to him said, 'O son, thou always with me art, whatever-that az mās, az tūs; ammā khushwakhti kadan, khushwakht shudan lāzim būd, of me-is of thee-is; but merriment doing, merry becoming necessary was; ba-ami sabab ki i birādar-e to murda shuda būd, bāz zinda shud; for-this reason that this brother-of thee dead become was, again alive became; gum shuda būd, bāz yāft shud. lost become was, again found became.'**

[No. 2.]

ERANIAN FAMILY.

PERSIAN GROUP.

BADA~~KH~~SHI.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-ē yak Shā-e Darwāz-i Sikandar Khān nām az Rāgh-e
At-a-time one king-of Darwāz Sikandar Khan by-name from Rāgh-of
 Badakhshān har-āmād. Paltan-āi-Aughāni-ra jaug-kada zud. Az-ū jā
Badakhshān came-out. Afghan-regiments having-fought (he) beat. From-that place
 āmad ha-bulā-e Badakhshān. Khud-e-ā ha klai-ma mē-shiebt,
came to-invade Badakhshān. He-himself in tent used-to-sit,
 mardum-e-rayat-a me-farmūd, 'qat-e paltan muqadima kuned.' Rayat
subjects used-to-order, 'against troops fighting do.' Subjects
 muqadima-ra mē-kadan. Pas mē-gurēkhtan. Bāz khud-e-ā, yak
fighting used-to-do. Afterwards used-to-run-away. Again he-himself, one
 nafar, mē-barāmād, muqadima mē-kad. Gōla ba jān-e ū mē-khurd
man, used-to-come-out, fighting used-to-do. Bullets on person-of him used-to-strike
 ō puchak mē-shud. Diga az mu-qadima ki pas-mē-gasht ha
and flat used-to-become. Again from fighting that he-returned at
 jā-e ki kamar wāz mē-kad, gōla-ha puchak-shuda az
a-place that loins (belt) open he-used-to-make, bullets flat-become from
 kamar-igh mē-ghaltid. Ākhir Badakhshān-a az dast-e Aughān
his-loins (belt) used-to-fall-down. At-last Badakhshān from hands-of Afghans
 girift. Bāz mardum-e Badakhshi-ra guft, 'qat-e mā kamar lasta-kunēn,
(he) took. Then people-of Badakhshān-to (he) said, 'with me loins gird-up,
 tā Kābul-a bi-zanēm.' Bāz mardum-e Badakhshi ba
up-to Kābul we-might-strike (or take). Then people-of Badakhshān with him
 he-itibāri kadan, wa dādan Bādshā-e Bokhārā-ra. Bāz
untrustworthiness did, and gave (him-away) king-of Bokhārā-to. Then
 Bādshā-e Bokhārā i-ra kushid. Amī-tur ādam-e dilāwar bād ki
king-of Bokhārā him-to killed. In-this-manner man brave (he) was that
 ashkar-a-e Bādshā-e Bokhārā-ra bisyar kharāb-kada-būd.
armies-of king-of Bokhārā much (he)-had-destroyed.

STANDARD LIST OF WORDS AND SENTENCES IN THE
GHALCHAH LANGUAGES.

STANDARD LIST OF WORDS AND SENTENCES

English.	Urdu.	Shikhar.	Shikhar.
1. One	Ek, iv; 1	Yiv, yiv, i	Ir, i, i
2. Two	Do, bi	Duyan, dho	Dhā, dhā
3. Three	Teen	Arai	Ardi, ardī, haroi
4. Four	Chahr, tsahr	Chahr, tsahr	Chahr
5. Five	Pans	Pins, pinz	Pins
6. Six	Shish	Khā, khākh	Ed
7. Seven	Hāh	Urd, wurd	Urd
8. Eight	Hāt, hāt	Wakht, wakht	Wakht, wakht
9. Nine	Nan	Nār, nāo	Nār
10. Ten	Dhas	Dis, dhā	Dhas
11. Twenty	Bist, wist	Du-dis	Wist, vist
12. Fifty	Bā-wist-a-dhas	Pins-dis	Pinjā
13. Hundred	Sat, pans-wist	Dis-dhak	Sat
14. I	Waz	Waz	Waz
15. Of me	Zhā	Mo, ma	Mo
16. Mine	Zhann	Mand, mund	Mān, māyan
17. We	Sak	Māh, māh	Māh, māshan
18. Of us	Spā	Māh, māh	Māh, māshā
19. Our	Spāgon	Māhānd, māh-und	Māhān, māshāfan
20. Thou	Tu	To, tu	Tā, tāo
21. Of thee	Ti	To, tu	Tā, tā
22. Thine	Tin	Tond, tund	Tāyan
23. You	Sāhāt	Tamā	Tamāh
24. Of you	Sao, sav	Tamā	Tamāhā, tamāshā
25. Your	Sāvan, savan	Tamānd	Tamāshan, tamāshāfan

IN THE GHALCHAH LANGUAGES.

<u>Tshakl</u> and <u>Ichikshumi</u> .*	<u>Muajrai</u> .	<u>Yadsh</u> .	English.
Wak (Ich.) Wak, wok.	Yu	Yā or yu	1. One.
Dāv, dā (Ich.) Dau, dō.	Lei or lo	Loh	2. Two.
Rāi, rā (Ich.) Rai.	Shurai	Shuroi	3. Three.
Tsafir (Ich.) Ts'fur.	Chfir	Chahir	4. Four.
Pāns (Ich.) Pāns.	Pānj	Panj	5. Five.
Khol (Ich.) Khol.	Āksho	Uksho	6. Six.
Uvd (Ich.) Uvd.	Arde	Ardo	7. Seven.
Ōt (Ich.) Ōt.	Ashke	Ashcho	8. Eight.
Nān (Ich.) Naw.	Nan	Nov	9. Nine.
Dās (Ich.) Dah.	Dah	Los	10. Ten.
Wist	Wist	Wisto	11. Twenty.
Panjāh	Panjāh	Lu-wist-o-los	12. Fifty.
Sad	Sad	Panj-wist or yā shor	13. Hundred.
Az (Ich.) Az	Ze	Zo	14. I.
Mon (Ich.) Mun.	Zhe-men	Wa-men	15. Of me.
Monan	Mo-kān	Men	16. Mine.
Mōkh	Makh	Makh	17. We.
Mōch	Zhe-makh	Wa-makh	18. Of us
Mōchan	A-makh-kān	A-makh	19. Our.
Tā (Ich.) Ta.	To	To	20. Thou.
Tī (Ich.) Ti.	Zhe-to	Wa-ta	21. Of thee
Timen	To-kān	Ta	22. Thine.
Tamōkh (Ich.) Tamukh.	Maf	Maf	23. You.
Tamōkh	Zhe-maf	Wa-maf	24. Of you.
Tamōkhan	A-maf-kān	A-maf	25. Your.

* There are only a few Ichikshumi words. These are indicated by the word 'Ich.'

English.	Wajit.	Shigul.	Sarkul.
26. He	Ya, yao, yá, hayo, hayao .	Yu, yú	Yu, yū
27. Of him	Yao	We, wí	Wí, wí
28. His	Yaven	Wind	Wian
29. They	Yáishí, yáwíshí, hayaoíshí .	Wad, wádh	Wádh
30. Of them	Yav	Wey, wíef	Wíafa, wíefa
31. Their	Yavon	Wervand, wíafend	Wíafan, wíafan
32. Hand	Dast, dhast	Dast, dhast	Dhast, dhast
33. Foot	Pád, pádh	Pád, pádh	Piyadh, pedh
34. Nose	Nás	Nas, nés	Nas, nár
35. Eye	Cheshm, chésh	Tám	Tsham, tam
36. Mouth	Ghash, ghásh	Ghór, ghav	Gháv, ghov
37. Teeth	Dandak, dándak	Dhandán	Dhandán, dhándán
38. Ear	Ghiab	Ghóg, ghokh	Ghaul
39. Hair	Dras (a single hair), dhásh (plural).	Dakhta, ghanj	Shád, khád
40. Head	Sar	Kál, kal	Kál, kál
41. Tongue	Zak	Zav, zév	Ziv, ziv
42. Belly	Dár, dar	Kich	Kach
43. Back	Dam, madh, dam	Dám, má, dam	Mádh, chamj, dam
44. Iron	Ishn	Sepn, spn	Spn
45. Gold	Tillá, tillá	Tilla	Tillá
46. Silver	Nakra	Nakra	Nakrá
47. Father	Tai, tát	Dád, ped	Pid, atá, tá
48. Mother	Nán	Nán, mád	Aná
49. Brother	Went, wrút	Werád, wera, wród	Wród, wród
50. Sister	Khúí	Yakh	Yakh
51. Man	Dái, dhái	Chárik, adam, chorik	Adam, charain, chorik, khaig.
52. Woman	Kend, kónd	Ghouik	Annat

Zhanki and Tshanki	Mosjid	Yanki	English
Ao (Ish.) Wa.	Wo	Wo	26. Ho.
Ya (Ish.) Wi. i.	Zha-wan	Won	27. Of him.
Yfuan, yfuan	A-wan-kah	A-won	28. His.
Awani	Wai	Woi	29. They.
Awani	Zho-wai	Woi	30. Of them.
Awani (Ish.) Wai.	A-wai-kah	A-wai	31. Their.
Dai (Ish.) Dai, dai.	Lai	Lai	32. Hand.
Pai (Ish.) Pa.	Pai	Pai	33. Foot.
Nai (Ish.) Nai.	Fai	Fai	34. Nose.
Tai (Ish.) Tai.	Chai	Chai	35. Eye.
Pai (Ish.) Fai.	Yai	Pai	36. Mouth.
Dai (Ish.) Dai.	Lai	Lai or lai	37. Tooth.
Gai (Ish.) Gai.	Gai	Gai	38. Ear.
Segai (Ish.) Gai.	Pai	Pai	39. Hair.
Sai (Ish.) Sai, sai.	Pai	Pai	40. Head.
Zai (Ish.) Zai.	Zai	Zai	41. Tongue.
Der (Ish.) Der.	Tai	Wai	42. Belly.
Mai (Ish.) Mai.	Pai-ko	Pai-ko	43. Back.
Shai	Yai	Shai	44. Iron.
Tai	Tai	Zai	45. Gold.
Nai	Nai	Rai	46. Silver.
Tai, tai (Ish.) Tai, tai.	Tai	Tai	47. Father.
Nai (Ish.) Nai.	Nai	Nai	48. Mother.
Wai (Ish.) Wai.	Wai	Wai	49. Brother.
Ishai (Ish.) Ishai.	Yai	Ishai	50. Sister.
Mai (Ish.) Mai, mai.	Mai	Mai or mai	51. Man.
Wai	Zai	Zai or zai	52. Woman.

English.	Wakhi	Sichai	Sariki
53. Wife	Kend, känd	Ghen, ghin	Ghin
54. Child	Zemān	Zoilik	Tid
55. Son	Peir, pōir	Pōis, puts	Puts, pōis
56. Daughter	Dhegd, dhaghd	Restn, rastn	Rasdn, radgn
57. Slave	Haudegh, andag	Ghailm	Kul
58. Cultivator	Dehqān	Cherizgar	Dehkān
59. Shepherd	Sh'pān, shpān	Shatānij, obupān	Ghūbān
60. God	Kbudai	Khodai	Khodai
61. Devil	Shaitān	Shaitān	Shaitān
62. Sun	Yir	Klor, khēr	Khēr, khēr
63. Moon	Zhamak, jāmāk	Māsi	Māsi, māsi
64. Star	Stār, stār	Khetān, akhtān	Shitār, khitār
65. Fire	Rakhnigh, rakhnig	Yata, yāta	Yāta
66. Water	Yupk	Khata, akhata	Khāta
67. House	Khān, khun	Chid	Chad
68. Horse	Yash, yāsh	Warj, vorj	Vārj
69. Cow	Ghor, chāt ghā	Jāv, jāo	Chat āhan
70. Dog	Shach, shāch	Kod, kūd	Kad, kūd
71. Cat	Pish	Pish	Pish
72. Cock	Khor	Chukh	Kharōn
73. Duck	Yoch	Batbat	Marghābi
74. Ass	Khor, khur	Markab	Spār
75. Camel	Ushūr, ushtūr	Khetur, akhtur	Shitūr, khitūr
76. Bird	Vingos	Parinda	Parinda
77. Go	Rech, rach	Sā, sāo	Tāng
78. Eat	Yao, yāw	Khā	Khār
79. Sit	Nend, nād	Neth	Nith

Zibekian and Ishkikim.	Mazghel.	Tadjik.	English.
Kāch (Ish.) Zhān.	Wala	Wala	53. Wife.
Chāf (Ish.) Zāman.	Zāngēch	Zomac	54. Child.
Zai (Ish.) Zaa, ana.	Par	Pār	55. Son.
Shiākak, shiāk, shā (Ish.) Shiak.	Leghda	Leghda	56. Daughter.
Ghulam	Ghulam	Hade	57. Slave.
Dehqān	Dehqān	Dehqān or highchāghs	58. Cultivator.
Chāpān	Chāpan	Khushu-van	59. Shepherd.
Khudāi (Ish.) Khudā.	Khudai	Khudai	60. God.
Shaitān (Ish.) Lāw.	Shaitān	Shaitān	61. Devil.
Ormozd (Ish.) Rōmāz.	Mira	Mira	62. Sun.
Imōk (Ish.) Mā.	Imēga	Imoghe	63. Moon.
Siāca (Ish.) Strak.	Stars	Stars	64. Star.
Hāghni (Ish.) Hāghni.	Yār	Yār	65. Fire.
Wāk (Ish.) Wāk.	Yangha	Yangho	66. Water.
Khān, khā (Ish.) Khān.	Kai	Kai	67. Honen.
Verāk (Ish.) Wrok.	Yasp	Yasp	68. Horse.
Ghāi (Ish.) Ghā.	Ghāva	Ghāvo	69. Cow.
Kad (Ish.) Kad.	Ghālf	Ghālf	70. Dog.
Pish (Ish.) Pish.	Pishko	Pishko	71. Cat.
Karchān (Ish.) Karchān.	Nar-kari	Nar-kere	72. Cock.
Murgāvi	Yelke	Yeshko	73. Duck.
Khor (Ish.) Khor.	Khara	Khoro	74. Ass.
Ushār (Ish.) Shār.	Shār	Ishchuro	75. Camel.
Parimā	Parandagi	Breghiko	76. Bird.
Shā (Ish.) Shā.	Al	Oi	77. Go.
Khar (Ish.) Khar.	Khor	Khor	78. Fat.
Nid (Ish.) Nid.	Nigha	Nigha	79. Sit.

English.	Wazul.	Shahul.	Sawahl.
80. Come	Wazul, wazi	Yat, yad, yādibē	Yādb
81. Beat	Dih, dī	Deh	Dhā
82. Stand	Giz	Varafiz	Varufa, warafa
83. Die	Mazul, mari	Mar, mir	Mir
84. Give	Rand, rānd	Dhād, dhāk, dhāt, dāk, dhod	Dhā
85. Run	Gufe, gōfe	Jāz	Zhāz, zhōz
86. Up	Hatā	Po-ār	Tār
87. Near	Chikh, chikh, chikh	Karib	Niad
88. Down	Harā	Tagār	Pāt
89. Far	Dīr, dhīr	Dar, dār	Dhār
90. Before	Ter—prut, tar—prūt	Po-rād, parāo	Parād, prūt
91. Behind	Ter—gibaa, tar—gibās	Po-sibā, tar—sibō	Zabū, sabūch, sabō
92. Who?	Kai, kōi	Chai	Chai, chi, choi
93. What?	Chis, chí	Chiz, chí	Tsaisik, tsāiz
94. Why?	Chis-rek-et, tsā-re	Chisard	Tsaisiz, tsāiz
95. And	O	O	A, at
96. But . . . .	.....	.....	Iakia
97. If	Ki	Agar	Agar
98. Yes	Yan	Ān, labbai	Bala
99. No	Nei	Nai	Nai
100. Alas	Afafa	Arufa	Afafa
101. A father	Tat	Dād	Atā
102. Of a father	Tat	Dād	Atā
103. To a father	Tat-rek	Dādard	Atār
104. From a father	Tat-taton	As dād	As atā
105. Two fathers	Hō tsāight	Duyōu dhān	Dhā atā
106. Fathers	Tāight	Dhān	Atā khail

Chinese and English.	Manchu	English	English
Is	As	Is 7	80. Come.
Dah	Dah	Dah	81. Beat.
Khor	Werema	Zhor	82. Stand.
Mur	Murra	Mye	83. Die.
Dai (Igh.) Dai.	Dai	Dai	84. Give.
Ghor	Ghorah	Ghor	85. Run.
Warka (Igh.) Vark.	Walgha	Walgha	86. Up.
Qarib (Igh.) Qar.	Torkin or madik	Mendik	87. Near.
Vrah	Negualt	Fawo	88. Down.
Dur (Igh.) Dur-shlak.	Lera	Lifro	89. Far.
Wala (Igh.) Vah.	Pira	Wapir	90. Before.
Chi-pugh	Dalal	Wachpach or dachal	91. Behind.
Kai (Igh.) Kaidum.	Kold	Kadi	92. Who?
Zai (Igh.) Kaim, etc.	Chai	Chi	93. What?
Zai kai	Chi . . . . .	.....	94. Why?
I, oo (Igh.) Ie.	O . . . . .	.....	95. And.
Lakin . . . . .	.....	.....	96. But.
Ke (Igh.) Agur, etc.	.....	.....	97. If.
Bold	A	Ho	98. Yes.
No, oo (Igh.) Na.	Na	No	99. No.
Alah	Alah	Waye	100. Alas.
Tai (Igh.) Tai tai.	Tai	Tai	101. A father.
Tai tai (Igh.) Tai tai.	Zhe tai	Wa tai	102. Of a father.
Tai tai (Igh.) Tai tai.	No tai	No tai	103. To a father.
Tai tai (Igh.) Tai tai.	Zhe tai	Zhe tai	104. From a father.
Do tai (Igh.) Do tai.	Lu tai	Lai tai	105. Two fathers.
Tai tai (Igh.) Tai.	Tai	Tai	106. Fathers.

English.	Wakhi.	Singol.	Baskalt.
107. Of fathers . . .	Tatv, tatmaw . . .	Diden	Atāyefo
108. To fathers . . .	Tatv-rek	Didenar	Atāyafir
109. From fathers . . .	Taw tatmaw	Az diden	As atāyef
110. A daughter . . .	Dhegd	Resin	Rasno
111. Of a daughter . . .	Dhegd	Resin	Rasno
112. To a daughter . . .	Dhegd-rek	Resinard	Rasnoir
113. From a daughter . . .	Taw dhegden	Az resin	As rasno
114. Two daughters . . .	Ba dhegdinight	Duydu rasno	Dhā rasno
115. Daughters	Dhegdinight	Resnen	Rasno khail
116. Of daughters . . .	Dhegdinas	Resnen	Rasnoia
117. To daughters . . .	Dhegder-rek	Resnenard	Rasnoir
118. From daughters . . .	Taw dhegden	Az resnen	As rasnoir
119. A good man . . .	I haf dāi	I bāshānd charik	I chārj khalg
120. Of a good man . . .	I haf dāi	I bāshānd charik	I chārj khalga
121. To a good man . . .	I haf dāi-rek	I bāshānd charikard	I chārj khalgir
122. From a good man . . .	Taw i haf dāien	Az i bāshānd charik	I az-chārj khalg
123. Two good men . . .	Ba haf dāi	Duydu bāshānd chariken	Dhā chārj khalg
124. Good men	Haf khalg	Bāshānd chariken	Chārj khalg khail
125. Of good men . . .	Haf khalgov	Bāshānd chariken	Chārj khalgfa
126. To good men . . .	Haf khalger-rek	Bāshānd charikemard	Chārj khalgufir
127. From good men . . .	Taw haf khalgoven	Az bāshānd chariken	As chārj khalgef
128. A good woman . . .	I haf kend	I bāshānd ghenik	I chārj aurat
129. A bad boy	I shak kash	I ganda ghodā (or godhā)	I hashdāk basha
130. Good women . . .	Baf kendidnight	Bāshānd gheniken	Chārj aurat khail
131. A bad girl	I shak purchod	I ganda ghāta	I hashdāk ghāta
132. Good	Baf, baf	Bāshānd	Chārj, chārj
133. Better	Ghasfir baf	Lap bāshānd	Behshan chārj

Zohali and Ishkâshmi.	Murjati.	Fidghis.	English.
Tânie, tâtema . . . (Ish.) Tat.	Zhe tâtaf . . .	Wa tat . . .	107. Of fathers.
Tâtaw bâ . . . (Ish.) Tâtaw bâ.	Ne tâtaf . . .	No tatef . . .	108. To fathers.
Taa tâtaw . . . (Ish.) Taa tâtaw.	Zhe tâtaf . . .	Zhe tatef . . .	109. From fathers.
Shtâk . . . (Ish.) Shtok.	Leghda . . .	Loghda . . .	110. A daughter.
Shtâk . . . (Ish.) Shtok.	Zhe leghda . . .	Zhe loghda wa . . .	111. Of a daughter.
Shtâ bâ . . . (Ish.) Shtok bâ.	Ne leghda . . .	Na loghda . . .	112. To a daughter.
Taa shtâk . . . (Ish.) Taa shtok.	Zhe leghda . . .	Zhe loghda . . .	113. From a daughter.
Dâ shtâk . . . (Ish.) Dâ shtok.	Lu leghda . . .	Loh leghda . . .	114. Two daughters.
Shtâken . . . (Ish.) Shtok.	Leghda . . .	Loghda . . .	115. Daughters.
Shtâkena . . . (Ish.) Shtok.	Zhe leghdaf . . .	Zhe loghdef wa . . .	116. Of daughters.
Shtâken bâ . . . (Ish.) Shtokâw bâ.	Ne leghdaf . . .	No loghdef . . .	117. To daughters.
Taa shtâkena . . . (Ish.) Taa shtokâw.	Zhe leghdaf . . .	Zhe loghdef . . .	118. From daughters.
Feri mâlak . . . (Ish.) Wak fri âdam.	Yu ghashe mēra . . .	Yu ghashe mer . . .	119. A good man.
Feri mâlake . . . (Ish.) Wak fri âdam.	Zhe yu ghashe mēra . . .	Zhe yâ ghashe maraken . . .	120. Of a good man.
Feri mâlak bâ . . . (Ish.) Wak fri âdam bâ.	Ne yu ghashe mēra . . .	Ne yâ ghashe meran . . .	121. To a good man.
Taa mâlak-e-feri . . . (Ish.) Taa wak fri âdam.	Zhe yu ghashe mēra . . .	Zhe yâ ghashe maraken . . .	122. From a good man.
Dâ ferî mâlak . . . (Ish.) Dâ fri âdam.	Lu ghashe mēra . . .	Loh ghashe mer . . .	123. Two good men.
Feri mâlaken . . . (Ish.) Fri âdam.	Ghashe mērake . . .	Ghashe âdam . . .	124. Good men.
Feri mâlakena . . . (Ish.) Fri âdam.	Zhe ghashe mērake . . .	Zhe ghashe âdamef wa . . .	125. Of good men.
Feri mâlaken bâ . . . (Ish.) Fri âdamâw bâ.	Ne ghashe mērake . . .	Ne ghashe âdamef . . .	126. To good men.
Taa ferî mâlakena . . . (Ish.) Taa fri âdamâw.	Zhe ghashe mērake . . .	Zhe ghashe âdamef . . .	127. From good men.
Wok ferî wujinjâk . . .	Yu ghashe ghinka . . .	Yu ghashe ghinko or ghin- kiko.	128. A good woman.
Wok sâman-e-ghak . . . (Ish.) Wak ghak sâman.	Yu delk idâ . . .	Yu nâshkel yudâ . . .	129. A bad boy.
Feri wujinjâken . . .	Ghashe ghinka . . .	Ghashe ghinke . . .	130. Good women.
Wok ghak-e-ghak . . . (Ish.) Wak ghak shtok.	Yu delk kinko . . .	Yu nâshkel yudike . . .	131. A bad girl.
Feri . . . (Ish.) Fri.	Ghashe . . .	Ghashe . . .	132. Good.
Fai ferî . . .	Jahâ ghashe . . .	Jahan ghashe . . .	133. Better.

English.	Wāḡḡ.	Sighat.	Arithat.
134. Best	Qhach qhach lab	Lap lapet bāghand	Usadli chārj
135. High	Biland	Baland	Balsud
136. Higher	Qhach biland	Lap biland	Kisile biland
137. Highest	Qhach qhach biland	Lap lapet baland	Khōmat khāb biland
138. A horse	Yash	Warj	Vārj
139. A mare	Medāgh, meddāgh	Wariz	Vāriz
140. Horses	Yashisht	Warjen	Vārj khail
141. Mares	Medāghisht	Wārizen	Vāriz khail
142. A bull	Drakab	Shak, sir akhij	Chat shēch
143. A cow	Qhiv	Jiv	Chat shan
144. Bulls	Drakhisht	Khajan	Shēch khail
145. Cows	Qhavisht	Javen	Zhan khail
146. A dog	Qhash (or qhāsh) chach	Kod	Kad
147. A bitch	Mach chach	Ked	Kad
148. Dogs	Qhash chachisht	Kaden	Kad khail
149. Bitches	Mach chachisht	Kaden	Kid khail
150. A he goat	Buch	Buchak	Bais
151. A female goat	Tugh, tugh	War	Was
152. Goats	Tughist	Wazn, wāz-gais	Waz khail
153. A male deer	Qhosh ahū	Nakhchir buch	Ner bōghōi
154. A female deer	istrai ahū	Nakhchir wāz	Sitr bōghōi
155. Deer	Ahutabi	Nakhchir-gais	Bōghōi khail
156. I am	Waz-am toi	Waz-am yast	Waz-am yāst (or yast, and so passive).
157. Thou art	Tu toi	Tu-t yast	Tau-at yāst
158. He is	Ya toi	Yu yast	Yu yast
159. We are	Sak-am toi	Māch-am yast	Mach-am (or machāt-am) yast.
160. You are	Silicht toi	Tamāt yast	Tamash-āt yast

Zinaki and Ighikshari.	Manjaki.	Yodgha.	English.
Tet fertur	Jahā jahā ghaghē	Jahan jahan ghaghē	134. Best.
Werān (Igh.) Wughdān.	Buland	Biend	135. High.
Fai werās	Jahā baland	Jahan blend	136. Higher.
Tet werātur	Jahā jahā baland	Jahan jahan blend	137. Highest.
Wok verāk (Igh.) Wrok.	Yu yā	Yu yasp	138. A horse.
Wok baital	Yu māyaga	Yu mayegho	139. A mare.
Verāken (Igh.) Wrok.	Yasp-e	Yaspef	140. Horses.
Baitalen	Māyag-e	Mayeghef	141. Mares.
Wok kerākh (Igh.) Kughuk.	Yu kēa	Yu keragh	142. A bull.
Wok ghāi (Igh.) Ghā.	Yu ghāro	Yu ghavo	143. A cow.
Kerāken (Igh.) Kughuk.	Kūng-e	Keraghof	144. Bulls.
Ghāwai (Igh.) Ghā.	Ghāw-e	Ghāvef	145. Cows.
Wok ked (Igh.) Kad.	Yu ghāl	Yu ghalf	146. A dog.
Wok shech ked	Yu machia	Yu matsia	147. A bitch.
Kedai (Igh.) Kad.	Ghāl-e	Ghāvef	148. Dogs.
Shech kedai	Machi-o	Matgief	149. Bitches.
Wok nar wuz (Igh.) Nark wuz.	Yu wuz	Yu fraghama	150. A he goat.
Wok shech wuz (Igh.) Shūis wuz.	Yu wuz	Yu wuz	151. A female goat.
Wuzai (Igh.) Wuz.	Wuz-ke	Chirwai	152. Goats.
Wok shuwāk	Yu nar ramūz (musk-deer) . . . . .	.....	153. A male deer.
Wok shech shuwāk	Yu shia ramūz . . . . .	.....	154. A female deer.
Zhuwāken	Ramūz-e . . . . .	.....	155. Deer.
Az-im Est	Ze hastam	Zo astet	156. I am.
Tōmas Est	To hastai	To astet	157. Thou art.
Aomas Est (Igh.) Ast.	Wo hast	Wo astet	158. He is.
Mokh-e Est	Makh hastam	Makh astet	159. We are.
Tōmokh-e Est	Maf hastaf	Maf astet	160. You are.

English.	Waddi.	English.	Serikali.
161. They are	Yāht tel	Wād-en yast	Wād-en yast
162. I was	Waz-am tu	Waz-am vād	Waz-am vad (or vād, and so passim).
163. Thou wast	Tu-et tu	Tu-et vad	Tau-et vad
164. He was	Yā tu	Yu vad	Yu vad
165. We were	Sak-en tu	Māh-am vad	Māh-en vad
166. You were	Sāht tu	Tamā-et vad	Tamāh-et vad
167. They were	Yāht tu	Wād-en vad	Wād-en vad
168. Be	Wāh	Yah	Yao, yan
169. To be	Wāgen	Vidā	Vidao
170. Being	Sak wāgen	Vidāwand	Vāir
171. Having been	Vih	Vādj, vadhj	Vāhj
172. I may be	Waz wāgen-a	Waz veiam, vāyam	Waz vao-am-a
173. I shall be	Waz wāgen	Waz veiam, vāyam	Waz vao-am
174. I should be . . . .	.....	.....	.....
175. Beat	Di	Deb, dhād	Dhā
176. To beat	Ding	Dehdā or dhādā	Dhādāo
177. Beating	Sak ding	Dehdāwand	Dhādāir
178. Having beaten	Dietā	Dādj, dhādhi	Dhādj, dhādhi
179. I beat	Wuz diem, diem, diem	Wuz dehdāwandem, or wuz dehum, and so throughout, as in the future.	Waz dhāyam
180. Thou beatest	Tu dī, di	Tu dehdāwandē	Tau dhā
181. He beats	Yā deht, dīht	Yu dehdāwandē	Yu dhāt, dhāt
182. We beat	Sak diem, diem, sba-diem	Māh-am dehdāwandē	Māh dhāyam
183. You beat	Sāht dīt, dīt, sba-dīt	Tamā-et dehdāwandē	Tamāh dhāyit, dhāyid
184. They beat	Yāht diem, diem	Wād-en dehdāwandē	Wād dhāyin
185. I beat (Past Tense)	Wuz-am dehtei, dīhtei	Wuz-am dād, dhād	Waz-am dhād (or dhād, and so passim).
186. Thou beatest (Past Tense). . . .	Tu-et dehtei, dīhtei	Tu-et dād, dhād	Tau-et dhād
187. He beat (Past Tense)	Yao dehtei, dīhtei	Yu dād, dhād	Yu dhād

Zāmkī and Ishkshul.	Masjūd	Yadghā.	English.
Āwund-e āst	Wai hastat	Woi astat	151. They are.
Az-im wod (Ish.) Vod-um.	Ze viam	Zo viam	152. I was.
Tomas wod (Ish.) Vad-at.	To viat	To viat	153. Thou wast.
Aomas wod (Ish.) Vad.	Wo via	Wo via	154. He was.
Mokh-e wod	Makh viam	Makh viam	155. We were.
Tomokh wod	Maf viat	Maf viat	156. You were.
Āwend-e wod (Ish.) Vad-an.	Wai viat	Woi viat	157. They were.
Shā (Ish.) Sha.	Bāi	Oi	158. Be.
Shāak	Shia	Shaya	159. To be.
.....	.....	Shayā	170. Being.
Shud . . . .	.....	.....	171. Having been.
Az shom-a	Ze fermakt āim	Zo chiwe oima	172. I may be.
Az shom bi	Ze khāmakhā āim	Zo oim	173. I shall be.
Az zālāl shom bi	Ze ghare ki āim	Men shaya bash	174. I should be.
Deh	Deh	Deh	175. Beat.
Dehkh	Zhia	Zhia	176. To beat.
.....	Zarb	De zhiā	177. Beating.
Dād	Zhi-i . . . .	.....	178. Having beaten.
Az-im deh, az deham	Ze duhum	Zo deham	179. I beat.
Tomas deh, tā dehs	To dehi	To dehs	180. Thou beatest.
Aomas dehai	Wo dehi	Wo dehs	181. He beats.
Mokh dehan	Makh deham	Makh deham	182. We beat.
Tomokh dehan	Maf dehat	Maf dehat	183. You beat.
Āwend dehan	Wai dehat	Woi dehat	184. They beat.
Az-im dād (Ish.) Dād-im.	Ze or men ghiam	Men ghim	185. I beat (Past Tense).
Tā dād-i (Ish.) Dād-at.	To ghiet	To ghit	186. Thou beatest (Past Tense).
As dād (Ish.) Dād.	Wo ghia	Won ghio	187. He beat (Past Tense).

English.	Walt.	Shan.	Shan.
188. We beat (<i>Past Tense</i>) . . .	Sak-en dehtei, dihtei	Māch-am dāi, dhāi	Māch-an (or māchē-am) dhāi.
189. You beat (<i>Past Tense</i>) . . .	Sāight-er dehtei, dihtei	Tamā-et dāi, dhāi	Tamāch-ēi dhāi
190. They beat (<i>Past Tense</i>) . . .	Yāight dehtei, dihtei	Wāi-en dāi, dhāi	Wādh-af dhāi
191. I am beating . . .	Wux dīnam, aha-dīnam	Wux-um dehdāwam	Wax dhādir-am yāi
192. I was beating . . .	Wux-āi dīng-am tu	Wux-am dehdāwam vōd	Wax dhādir-am vāi
193. I had beaten . . .	Wux-am diētiw	Wux-am dāijet, dhādjēt	Wax-am dhādjēt
194. I may beat . . .	Wux tae-dīn.	Wux deham	Wax dhāyana
195. I shall beat . . .	Wux dīm	Wux deham	Wax dhāyana
196. Thou wilt beat . . .	Tu dī	Tu deit	Tan dhā
197. He will beat . . .	Yā deht, diht	Yu dī	Yu dhū, dhū
198. We shall beat . . .	Sak dīen, dīnen	Māch deham	Māch dhāyana
199. You will beat . . .	Sāight dī	Tamā deit	Tamāch dhāyit, dhāyit
200. They will beat . . .	Yāight dīnen	Wāi dehen	Wādh dhāyin
201. I should beat . . .			
202. I am beaten . . .	Wux-am diētk tēi	Mōlen dāij	A-mui dhādjīyanj yāi
203. I was beaten . . .	Wux diētk-am tu	Mōlen dāij vōd	A-mui dhādjīyanj vāi
204. I shall be beaten . . .	Wux diētk wāngum	Mu tē dīdēn, dehen	Wax ghōdī kēram
205. I go . . .	Wux reham, racham	Wux-am rawinda	Wax teigam
206. Thou goest . . .	Tu rech, rechi, rach, rachi, aha-rech.	Tu-t rawinda	Tad tōg
207. He goes . . .	Yā reht, reht, aha-reht	Yu rawinda	Yu tūi
208. We go . . .	Sak rechen, rachan	Māch-am rawinda	Māch teigam
209. You go . . .	Sāight rehit, rachit	Tamā-et rawinda	Tamāch teigam
210. They go . . .	Yāight rechen, rachan	Wāi-en rawinda	Wādh teigam
211. I went . . .	Wux-am regdei, ragdei	Wux-am ent	Wax-am tūid
212. Thou wentest . . .	Tu-et regdei, ragdei	Tu-t ent	Tan-et tūid
213. He went . . .	Yā regdei, ragdei	Yu ent	Yu tūid
214. We went . . .	Sak-en regdei, ragdei	Māch-am ent	Māch-an tūid

Zotaki and Ithkichehi.	Murjan.	Yadghā.	English.
Mōkh-e dād-en . . .	Mākh shiara . . .	Makh shiam . . .	188. We beat (<i>Past Tense</i>).
Tomōkh dād-av . . .	Māf shiaf . . .	Maf shiaf . . .	189. You beat (<i>Past Tense</i>).
Āwend-e dād-en . . . (<i>Ith.</i>) Dād-an.	Wai shiat . . .	Wof shiat . . .	190. They beat (<i>Past Tense</i>).
Az dehem, az-im deh . . .	Ze dūhum . . .	Zo deham . . .	191. I am beating.
Az dād-am bi . . .	Ze via dalam . . .	Zo deham ste vio . . .	192. I was beating.
Az dād-ā wod-am . . .	Ze shiem via . . .	Men shighem vio . . .	193. I had beaten.
Az deham bi . . .	Ze ferme ki dūhum . . .	Zo chī dehamā . . .	194. I may beat.
Az dehem bi . . .	Ze khāmākha dūhum . . .	Zo deham . . .	195. I shall beat.
Tō debē bi . . .	To khāmākha dehi . . .	To dehe . . .	196. Thou wilt beat.
Ao dehā bi . . .	Wo khāmākha dehi . . .	Wo dehe . . .	197. He will beat.
Mōkh-e dehe bi . . .	Mākh khāmākha deham . . .	Makh deham . . .	198. We shall beat.
Tomōkh dehav bi . . .	Māf khāmākha dehaf . . .	Maf dehaf . . .	199. You will beat.
Āwend dehe bi . . .	Wai khāmākha dehat . . .	Woi dehat . . .	200. They will beat.
Az malāi dehem bi . . .	Ze ghove ki dūhum . . .	Men shia bash . . .	201. I should beat.
Mak-e dādā ist-am . . .	Ze shia shiam . . .	Zo shia bash shom . . .	202. I am beaten.
Mak-e dādā wod-am . . .	Ze shia shia viam . . .	Zo shia bash sho . . .	203. I was beaten.
U= dādā shom bi . . .	Zhem bad shia shia . . .	Zo shia bash on ghum vio . . .	204. I shall be beaten.
Az-im shā, az shom . . .	Ze ayim . . .	Zo oim . . .	205. I go.
Tō shā . . .	To ayi . . .	To oi . . .	206. Thou goest.
Ao shāi . . .	Wo yi . . .	Wo yi . . .	207. He goes.
Mōkh-e shāen . . .	Mākh ayam . . .	Makh oim . . .	208. We go.
Tomōkh shāv . . .	Māf ayaf . . .	Maf oef . . .	209. You go.
Āwend-e shāen . . .	Wai ayat . . .	Woi oet . . .	210. They go.
Az-im shād . . . (<i>Ith.</i>) Shud-am.	Ze shiam . . .	Zo shom . . .	211. I went.
Tō shād-i . . . (<i>Ith.</i>) Shud-at.	To shiai . . .	To shait . . .	212. Thou wentest.
Ao shād . . .	Wo shoi . . .	Wo shai . . .	213. He went.
Mōkh-e shād-en . . .	Mākh shiam . . .	Makh shom . . .	214. We went.

English.	Wagh.	Shagol.	Shahuk.
215. You want . . .	Sāgh-taw ragdei, ragdei . . .	Tamā et aūt . . .	Tammāh-et tūid . . .
216. They want . . .	Yāgh-t ragdei, ragdei . . .	Whā-da aūt . . .	Wagh-dā tūid . . .
217. Go . . .	Hech, rach . . .	Sā, aū . . .	Telā . . .
218. Going . . .	Sāk rāchen, sāk rāchan . . .	Rawān chāwand . . .	Tidir . . .
219. Gone . . .	Rōhk, rāhk . . .	Sād, andh . . .	Tūidjeng . . .
220. What is your name? . . .	Ti nung chiz? . . .	To aūn chiz? . . .	Tā aūn tsāiz? . . .
221. How old is this horse? . . .	Yem yagh tsum sāl? . . .	Yid wāj tsum sāl? . . .	Yed wāj chūnd sāl yāz? . . .
222. How far is it from here to Kashmir? . . .	Ti-emen Kashmir-et tsum dir? . . .	As nade tā Kashmirē tsāgh-dar? . . .	As ānd Kashmir tsum ghār yāz? . . .
223. How many sons are there in your father's house? . . .	Ti tat khūn tsum petr? . . .	To dād chūdandō tsāgh tsāgh . . .	Tā ātā chōd tsum pāt yāz? . . .
224. I have walked a long way to-day . . .	Was-um huwoghk ghatch wadhok takik . . .	Was-um nor lap darāpōnd tūid . . .	Was-um nūr nōh pōnd tūid . . .
225. The son of my uncle is married to his sister . . .	Zhū loch petr bayao khūi yauri . . .	Mō hamak pāt wē yakhō aūy . . .	Mō dād pāt wē yakhō yūdjeng . . .
226. In the house is the saddle of the white horse . . .	Rukhān yagh pedhen pā khūn-tai . . .	We surkhān wāj bidahān tū chid . . .	Syaid wāj bidhān pā chōd yāz . . .
227. Put the saddle upon his back . . .	Pedhen sē-am dām kā . . .	Bidāhān wē dām tū chid (or sād) . . .	Bidhān wī chū-dām vald . . .
228. I have beaten his son with many stripes . . .	Was-um yao petr pā tūp bāghōn diēk-am . . .	Was-um wē pāt lap kamchī dād . . .	Was-um yū pāt aūh kam-chī dūdjeng yāz . . .
229. He is grazing cattle on the top of the hill . . .	Bayā chāpōi āh-pāt ākō wūn tū . . .	Yū tsāgh-ghān pā pakhā kōi chāghōwāndō yāz . . .	Yū amōi pā kīr chū-kāi pāt . . .
230. He is sitting on a horse under that tree . . .	Bayā loch darakhit bān ākō l yagh wūwār tū . . .	We darakhit bāwād wē wāj dām tū yū yāz . . .	Yū wī darakhit pā bān chū-wāj tū nāghāch . . .
231. His brother is taller than his sister . . .	Yao wāt bām khūn biland . . .	Yū wāt ā yū yakh biland yāz . . .	Wī wāt wī āz yakh kārda bilandār yāz . . .
232. The price of that is two rupees and a half . . .	Yao wagh hā rāpya-t chū . . .	Wī pāt sō-at nīm rāpya . . .	Wī bādū ghān āt ām rāpya . . .
233. My father lives in that small house . . .	Zhū tū bātā tsāgh khūn chūnd . . .	Mō dād wē wākh chūnd amhōl (or nāgh) . . .	Mō ātā pā wī yāi chōd nāgh . . .
234. Give this rupee to him . . .	Yem rāpya yāz rānd . . .	Mō rāpya wīd dāk . . .	Adi rāpya wī ghā . . .
235. Take those rupees from him . . .	Yā rāpya tsā-ānām dūz . . .	Wī rāpyān āz wē pājeh . . .	A-wī rāpyān āz wī āt . . .
236. Beat him well and bind him with ropes . . .	Yao bāt dīhot, pā shewenp wād . . .	We ghāh dōh wā ghōy vīd . . .	A-wī ghāh ghā tār wākh āwī wād . . .
237. Draw water from the well . . .	Tū chūn yāp nikhind . . .	As chūmandō ghōy mōz . . .	As bulākh khān tsāgh . . .
238. Walk before me . . .	Tar ghū prāt chāu . . .	Mō tar-pōrād dōh . . .	Mō tar pōrād tsāgh . . .
239. Whose boy comes behind you? . . .	Pōs ti ghān kōi khūz wīd? . . .	To tar-ghā yū chāi pāt (or yāz) . . .	Tā pā amhōh chī bāghā yāgh? . . .
240. From whom did you buy that? . . .	Yao-et tsā kōlān dāghdēt? . . .	Wī-et āz chā-t ghārid chō? . . .	A-wī-et āz chī mōgh? . . .
241. From a shopkeeper of the village . . .	I dōhā tsā dukāndāren . . .	As yū dukāndā-e qūghāq . . .	I āz dōhāi wādāgh . . .

Zhānāi a'āi ʔānāi ʔānāi	Mosjāl	Yugāā	English.
Tōmēh shād-āy . . .	Maf shiāt . . .	Maf shōf . . .	215. You went.
Āwend-ē shād-en (Iā) Shād-ān . . .	Waf shiāt . . .	Waf shōf . . .	216. They went.
Shā (Iā) Shā . . .	Āi . . .	Ōi . . .	217. Go.
.....	Rawān . . .	Shayā . . .	218. Going.
Shāl (Iā) Shālāk . . .	.....	Shāle . . .	219. Gone.
Ti nēm-a tāz? . . .	To shē nom? . . .	Ta chis nam? . . .	220. What is your name?
Am verāk īmamēd sālin āst? . . .	Mō yāsp ched sāla? . . .	Mō yāsp de chend sāi āstet? . . .	221. How old is this horse?
Tsa mādāk Kāshmir bē īmamēd dīr-āst? . . .	Zhe mal ne Kāshmir-en ched lera? . . .	Zhe malen ne Kāshmir-en chend lira āstet? . . .	222. How far is it from here to Kashmir?
Ti tāt khān īmamēd zāt āst? . . .	De to tāt kēi chēd pāre? . . .	De to tāt kēi chend pāre āstet? . . .	223. How many sons are there in your father's house?
Ner-am īai rāh-im shūdāk- am-a . . .	Ze der jahā shī-am . . .	Ze der jahan padā zoghur- dam . . .	224. I have walked a long way to-day.
Men rūpa sāt yā ikhāi-a mādāk . . .	Men bāi pūr ne khāi yekha shōf shu-l . . .	Men a bāi pāren wo wan ikho wēlgho . . .	225. The son of my uncle is married to his sister.
Surkhān-a verāk, yā ān-a pā khānā tag . . .	Zhe spī yāsp-an xīn de kēi . . .	Spī rūpan jalen de kēi wa- lēt . . .	226. In the house is the sad- dle of the white horse.
Zin-a ka verāka dam deh . . .	Wo xīn de piāke-tāh lāken . . .	Pālan ne wan de piācho deh . . .	227. Put the saddle upon his back.
Āz-im yā zāt ka īai tāsiān mādāk-am-a . . .	Ze wau-an pūr jahā qamchi shīem . . .	Ze wo wan pūr pō amboh wghaf shīghem . . .	228. I have beaten his son with many stripes.
Āo chārpālāi ka ālakh sar bē-chārānā . . .	Wo chīfr-pālāt de sar de sāt-ē chārā-dīl . . .	Wo wester pōr de sar de ghaf līwō . . .	229. He is grazing cattle on the top of the hill.
Āo, ka wāh verāka sar, pā ū Jarakhta vīsh, māstāk . . .	Wo de āi dān wīa shī yāsp niyasti . . .	Wo shān Jarakhten eko yu yāsp niasti . . .	230. He is sitting on a horse under that tree.
Yā wārdā hā yā ikhā werāter āi . . .	A-wan werāi rō yekha- lāi sterder . . .	Wo wan wāi shā wen ikha blānd āstet . . .	231. His brother is taller than his sister.
Yā qimat de wā āim rūpya āi . . .	A-wan qimat lu o āim rūpya-gī . . .	Wen hūgh lōh rūpes pōr- kand āstet . . .	232. The price of that is two rupes and a half.
Men tāi pā khān-ē-chūt āhāl . . .	Men tāi de dōkdac kēi nīth . . .	Men tōz dān rīs kōā nīth . . .	233. My father lives in that small house.
Ām rūpya yā āi dāi . . .	Wen rūpya ne-wan dāi . . .	Wen rūpāi ne-wen dēi . . .	234. Give this rupee to him.
Āo rūpyāi lēt āst . . .	Wāo rūpya-guf shō wan ghōre . . .	Wāo rūpāi-ghaf shō wen ghurwa . . .	235. Take those rupees from him.
Wū khāh deh, ka wāgh wāhāt . . .	Wāo khāh deh pō lēaf terāf . . .	Wāo ghāgh bēk dōh pōtes- ēi rōgh . . .	236. Beat him well and bind him with ropes.
Tsa ghān wā mēwar . . .	Zhe chāh yāghā mēwar . . .	Zhe chāhān yāghō no- war . . .	237. Draw water from the well.
Tsa men wālā shū . . .	Zhe men pīr āi . . .	Tre mēn pīr rōghwa . . .	238. Walk before me.
Kāi āmūn-a ka tī chī-pūshī āst? . . .	Zhe tō debāl kīam rāngēgh āst? . . .	Kō yūdā debāl mto lēt? . . .	239. Whose boy comes be- hind you?
Wā tsa kī-ō nēd? . . .	Wāo shō kēi khat-ēi? . . .	Wāo shō kēi eko hūgh ghūr-dīl? . . .	240. From whom did you buy that?
Tsa wōk dōkādār-ē-qīshāq . . .	Zhe yū sādāgar de lāma . . .	De lāmo shō yū dōkādā- ren . . .	241. From a shopkeeper of the village.

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